

Restitution Herald

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FEATURED:

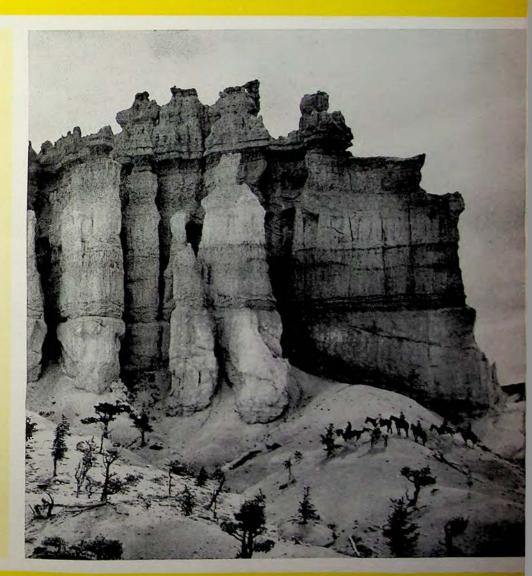
 The Lord or Self?
 The Church of God and Conditional Immortality

-One God

-Jesus Is Flesh

CARDINAL DOCTRINES OF THE CHURCH OF GOD EXPOUNDED IN THIS ISSUE

PICTURE---Our God is "like a Rock in a weary land, a shelter in the time of storm." Do you know Him?



Be a Booster - October 9

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3.00

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

HAROLD J. DOAN, Editor Paul C. Johnson, Associate Editor

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DAILY BIBLE READINGS

- M. Oct. 10. Ezek. 34:11-16. Israel as scattered sheep will be regathered.
- T. Oct. 11. Isa. 61:3-9. Regathered Israel will rebuild desolate cities.
- W. Oct. 12. Amos 9:11-15. The land of Israel will become fertile.
- T. Oct. 13. Ezek, 36:24-38. The future cleansing of regathered Israel.
- F. Oct. 14. Isa. 60:1-22. Israel will be exalted above all nations.
- S. Oct. 15. Zech. 8:20-23. Restored Israel will bring nations to God.



The President's Illness

As we write these lines, the President of the United States lies seriously ill in a hospital. Delicate plans are upset, political possibilities are changed, and a nation worries over its leader. President Eisenhower has been popular and well liked, even by those who disagree with him. But this incident brings forcibly to our minds the fact that we cannot pin our hopes on mortal man. Because of the ever-present danger of illness and death, we can never be sure of sustained good leadership.

How right was David when he said, "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 146:4, 5). Great as world leaders may be, they are mortal and fallible, after all.

Our trust and faith for the future must be in God, who only has immortality, and in His Son, now alive forevermore, who will one day rule the earth. Then only can we have eternal peace, everlasting righteous reign, and the benefits of unending justice. No man, however great his character or leadership, can bring these things to pass, because of the interruptions of sickness and death. Only the deathless reign of Christ can fulfill the world's dreams of perfection. We pray for the President's return to health as we look forward to the day when Christ shall come and sickness and death will be no more.

Pattern of the Occult

We have all seen mysterious ads by mystic societies in magazines promising to help us develop the hidden powers of the mind. If you do not make enough money, or you are a social failure, or if you would like to send your soul on a trip around the world while you stay at home, or if you would like to have personality powers to attract love and friendship, these ads tell you the answer is to be found in the latest discoveries from India, or Tibet, or the dark interior of Outer Mongolia. Millions of bewildered Americans, frustrated in life and afraid to face reality, pay the usual fee, and delve into this occult nonsense.

The pattern is always the same. The facts of the organization's teachings were gained from wise men "from the East." Some monk in the Himalayan Mountains, or from the upper reaches of the Ganges, knows all the answers to modern problems. Is it not amazing that these great "truths" come to us from the most backward, pagan, underdeveloped area of the world?

Invariably, the cult teaches the natural immortality of the soul, and conveys the idea that the soul locked within needs only be released to make us intellectual and spiritual giants. The key to release can, of course, be obtained (for a price) from an ancient Yogi who is first cousin to the Communist Lama of Tibet.

Let us oppose and expose this occult import which, under the name of Metaphysics, Rosicrucians, Mentalphysics, and other mystic eye-catchers, is leading people to destruction.

The LORD or Self?

By Kenneth Milne

THE word "lord" is translated from the Greek word *kurious* and means "supremacy; supreme in authority; controller; master and owner." There are two ways to develop our thought and we will use both. First, we are concerned with the authority that has been given to Jesus and, secondly, with the authority that He wants to have over our lives.

For a memory refresher let us review some facts that are well known to each of us. Jesus Christ is the Son of God. He was born of the virgin Mary, thus setting Him apart from any other person. His Father was not Joseph but God. We must keep in mind that Jesus was mortal while living here on the earth. Some have failed to comprehend this and have, as a result, come into conflict with some great Bible doctrines.

It was after He had been resurrected that Jesus said that all power and authority was given to Him both in heaven and in earth. It was there that He became complete Master, Controller, and Lord. Jesus has now been given complete authority over the children of men. There is no angel that occupies this position; and certainly no dead saint who is still sleeping in the grave occupies it.

Now, since we have established the authority, that God has given to His Son we want to look at the second phase of Jesus' lordship, that is, the authority that He wants to have over our lives. There are two monarchs in the spiritual sphere — self and the Lord. We are either controlled by the one or the other. It is sad to admit that many who have accepted Christ as Saviour and have been baptized into Him have never reached the place where He has become Lord of their lives.

Character of Self

It would do well for a few minutes to look at some of the characteristics of those who are living for self. Ruth Paxson, in her book "Life on the Highest Plane," very ably points out a number of traits of self. We can use these as a measuring rod and then see if we can be classed as spiritual or carnal. In her book she likens the plan of redemption to the journey of Israel from Egypt to Canaan. Egypt is a type of the world. While in Egypt, one is held in bondage to the enemy. But God has provided deliverance through Christ, the antitypical Moses. The Red Sea is a type of baptism. (1 Cor. 10:1, 2.) After one has come through the Red Sea the journey is not completed. How many there are who feel as long as they have been



baptized they are secure and eternally safe! Some rest assured as if they had a sure ticket to the Kingdom of God. But not so! God not only desires to bring the sinner out of the world of Egypt but He wants to lead him into the rest of Canaan. Remember, Canaan is not a type of heaven, but of the rest that is promised to the child of God.

Now we are ready to look at some of the characteristics of self. We will not give all of them, but just a few. First is self-will (stubbornness). One cannot be spiritual with such a trait reigning. Then there are self-conceit and self-love. The old man surely loves himself. Sisters to this trait are selfishness, jealousy and envy, self-pleasing, and self-pity. The last one is self-glorying.

Is this delineation of self true or untrue? We have three ways by which to judge. The Scriptures, what we see in others, and what we know to be true about ourselves. In the light of our own experience, is there anyone of us who would not have to confess to every one of these hateful manifestations of self at some moment in a greater or lesser degree?

What, then, can we do about this situation? We know if we go on in this way that we will die in the wilderness and be destroyed at the last great judgment. Living for self kills our spiritual life. Paul states that to be carnally minded is death. (Rom. 8:6). Again, Paul said, that If we live for self we cannot please God. (Rom. 8:8). Now let us listen to some words of hope: "If ye live after the flesh [self] ye shall die: but if ye through the Spirit [Holy Spirit] do mortify [put to death] the deeds of the body, ye shall live" (Rom. 8:13). There is the secret! Put self to death! This is not easy! If there is one thing that the carnal person does not want to do it is to die to self. Listen to the words of the Apostle Paul: I have been crucified with Christ; and it is no longer I that live, *but Christ liv*- eth in me: and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (Gal. 2:20, R. V.).

There are two things to notice in this verse; first, that crucifixion of the old man is already an accomplished fact, and, second, it is co-crucifixion. It is on the same basis as salvation. Jesus tasted death for every man, but only those who receive this accomplished work will benefit from it!

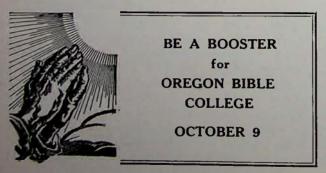
Deliverance from the old sphere "in the flesh" and entrance into the new sphere "in the Spirit" demands a dethronement of self. It is evident that a house divided against itself cannot stand. One cannot serve two masters who are self and Christ as Lord. So there must be the dethroning of self. Since self will persist to hold on, we must get drastic and put off these things. When we see it is a life and death matter; it is either holiness or destruction, then we will become concerned about it and begin to do some praying for deliverance.

It is not enough to enter Christ. We must let Christ enter us. When we accept the gospel by faith and repent of our sins, then follow the example of being baptized for the remission of sins, we step out of the life of Adam into the life of Christ. Then it is said of us that we are in Him.

Now, let us as Christians seek those things which are above and set our affections on things above. (Col. 3:1, 2.)

"To many Christians the most difficult thing they have to do is to consent willingly to the Lordship of Jesus Christ over their whole being. They are loath to admit the necessity of the absolute dethronement of the 'old man' and the perfect enthronement of the Lord Jesus."— *Ruth Paxson*.

We are facing the coming of Jesus Christ and the establishment of His eternal Kingdom here on earth. Jesus is coming back to reward those who have lived for Him. Has He been your one Lord, or have you had many lords by allowing self to reign supreme? Where do you stand? WHO IS YOUR LORD? If self is, then the end is destruction. If Christ is, then we will have our fruits unto eternal life. May the Lord help us to live for Him and HIM ALONE!





Two Philadelphia Quakers, just returned from an unofficial, month-long goodwill tour of the Soviet Union, admitted that they found it "not America, by a long way —but an agreeable surprise in many ways." They report that "religion is strong in Russia, with the limitation that churches minister only to the spiritual needs of the people."

Please, Daddy, Let's Go!

A little girl with shining eyes— Her little face aglow, Said, "Daddy, it is almost time For Sunday school. Let's go! They teach us there of Jesus' love; Of how He died for all Those who in Him will call."

"Oh, no!" said Daddy, "not today. I've worked hard all week. I'm going to the creek, For there I can relax and rest, And fishing's fine, they say. So run along; don't bother me, We'll go to church some day."

Months and years have passed away But Daddy hears that plea no more— "Let's go to Sunday school." Those childish days are o'er. And, now that Daddy's growing old, When life is almost through, He finds some time to go to church.

But what does Daughter do? She says: "Oh, Daddy, not today— I stayed up almost all night— I've just got to get some sleep. Besides, I look a fright."

Then Daddy lifts a trembling hand To brush away the tears, As again he hears the pleading voice Distinctly through the years, He sees a small girl's shining face Upturned, with eyes aglow, As she said, "It's time for Sunday school— Please, Daddy, won't you go?"

One God --- My R. H. Judd

THERE are many believers in "conditional immortality" teday. They number tens, yes, hundreds of thousands. They are connected and affiliated with almost all the well-known bodies that profess belief in the gospel of Christ. How did they come by that belief? Ask them, and they will tell you, that it was through accepting the plain, literal statements of the Word of God regarding man's nature and destiny.

They refuse to let the parabolic, the symbolic, and the allegorical, or even the inferential passages, to override that which was obviously meant to be interpreted by the literal meaning of the words contained. They were content to patiently wait until the great Author of the grand old Book should, by His Spirit, little by little reveal to them the beautiful harmonies that existed in the seeming discrepancies. And they were not disappointed.

They found that the great Creator could, better than anyone else, describe His own creation; and that in language so simple and so clear, so evidently in accord with facts as they are, that they marveled at their former blindness in not having accepted the record in its literal sense long ago. Scripture after scripture opens up new vistas to their admiring gaze. They saw how God did indeed deal with men and women as such, as we know them and see them, and not with some mysterious, immaterial entity of which we know absolutely nothing.

To them the life and death of our Lord Jesus became realities, and the fact of His resurrection, the great center of the world's history and the certain hope of the world's future, including their own. They no longer believe that a holy God could torment throughout endless ages any creature that He has formed. They learned that God is merciful even in judgment, and that in mercy He withholds life from those who judge themselves unworthy of it, for "he preserveth not the life of the wicked." They believe that the "promise of life"—eternal life is surely the unspeakable gift of God through our Lord Jesus Christ, that (in order that) "they might know thee, the only true God and Jesus Christ whom thou hast sent." They believed all this regarding man's past, his present, and his future, because God's Word plainly declares it. They found new peace and hope, a hope that can be realized because God Himself is behind it.

But, strange to say, while earnestly enjoining others to accept the Word of God in its literal sense in reference to man and his destiny — often at great loss of fellowship and friendships long cherished — they have failed to apply that same rule to Him who was man's Creator. That "God is one," that "there is no God besides me," that He is "the only true God" is repeatedly and emphatically asserted in language so explicit and in such variety of expression that there is left no room for honest doubt on the question. On no other subject (and it is obviously the most important of all) can we find more definite statement or more frequent repetition of it; and yet, in spite of this, many still cling in mistaken loyalty to the belief in the confusing doctrine of the trinity.

Friends, I beseech you, take your Bibles and study this question. There is, and can be, "but one [true] God." When we believe this in all the wealth of meaning of the words so easily understood, how much more precious becomes the promise, "I even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." You cannot, friends, apply such words to a trinity, for then their force is divided. Let us believe God when He says, "Is there a God beside me?" "Yea, I know not any, there is no God beside me." "I" and "me" never yet stood for more than one personality.



From the Hillisburg [Indiana) Bulletin

The summer months are, generally speaking, poor months for Sunday school and church attendance. Vacations, family reunions, fairs, picnics, fishing, and other attractions all take their toll from the time that we devote to serving the Master.

Rally Day, however, marks the end of this season, and is set aside as a time when we pause to take stock of the opportunities that lie before us, regroup and revitalize our forces, and make a fresh and determined effort to go forward with our God-given task of bringing the gospel of salvation to those about us.

Your regular attendance at the services of your church is vital to the success of all its undertakings. Well-filled pews encourage interest, enthusiasm, and participation in church work. Empty pews discourage interest, dampen enthusiasm, and cause others to leave their pews empty at the next service.



Jesus Is Flesh

By H. Gary France

did not suspect that the angel had resorted to trickery by dissolving Jesus' body, then pointing to where the body had been, saying, "He is risen." If the absent body of Jesus indicated a resurrection as the angel taught, it would be because that body itself was resurrected.

The parallel account in the Book of Luke confirms that the women were seeking the body of Jesus, not the life of Jesus. Luke 24:3 reads, "They entered in, and found not the body of the Lord Jesus." The first comment was made by the angels, and they said, "Why seek ye the living among the dead?" (v. 5). They were seeking the body of Jesus, and the angels said they were seeking the living. Therefore the body of Jesus was living.

The angels continued, still speaking of the object of the women's search, saying, "He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24:7).

Jesus' prediction reveals that that which was crucified was that which was to rise after three days. The subject of the sentence is the word "son." There are three verbs to the sentence, each verb telling what was to happen to that same son. The verbs are: "must be delivered," "be crucified," and "rise." Obviously, the same Jesus that was crucified was raised, the sole difference being that He was endowed with eternal life upon resurrection.

Further evidence that they were seeking Jesus bodily was the evidence Peter found upon investigation. The angels told them that that for which they sought had risen. "Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass" (Luke 24:12). If Peter ever had any reason to believe that Jesus' body had been dissolved, he certainly did not bother to say a word about it.

It is evident that Jesus rose bodily from the tomb, for He made indisputable issue of His flesh and bones to the apostles. When they saw Jesus, they were frightened, for they thought Jesus was a spirit. Jesus stayed their fears, and said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet" (Luke 24:39, 40).

ONE of the most attractive hopes of a Christian is for a resurrection. The Bible teaches that when a Christian is resurrected, he will have a physical body. The resurrection of Jesus is evidence that resurrected beings will have bodies, for Jesus had a physical body after His resurrection.

David prophesied that Jesus would be resurrected bodily in the sixteenth Psalm: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (v. 10). Since the corruption of Jesus' body was to be avoided by His resurrection, it is only reasonable to conclude that Jesus' body was to be resurrected. This prophecy was fulfilled and defined when Jesus' body was resurrected from the tomb.

The Bible makes no distinction between Jesus' personality and Jesus' body. On the resurrection morning the angel said to the women at the tomb, "Fear not ye: for I know that ye seek Jesus, which was crucified" (Matt. 28:5). Actually the women were seeking the corpse of Jesus, because they wanted to anoint it. The angel identified the Jesus they were seeking by saying, "Ye seek Jesus, which was crucified."

Thus the corpse they were seeking to anoint was the same identity which was crucified in the words of the angel. The angel continued, saying, "He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (v. 6). Inasmuch as the women were concerned only with finding the dead body of Jesus, and since the angel explained the absence of the body by saying it had been resurrected, it is quite obvious that Jesus' body was resurrected.

Why did the angel say, "Come, see the place where the Lord lay"? Unquestionably the angel was proving that Jesus had been resurrected. Certainly the women Were the hands and the feet which the apostles saw part of a materialized body, or were they identified as Jesus Himself? Jesus said of those hands and those feet, "It is I, myself: handle me." What was Jesus trying to prove to the apostles? Was He indeed trying to prove that He could materialize a body with which to fool the apostles into thinking it was the body that had been crucified? Or was He revealing to them that He had been resurrected bodily from the grave?

"Have ye here any meat?" asked Jesus. "They gave him a piece of a broiled fish and of an honeycomb. He took it, and did eat before them" (Luke 24:41-43). "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (vv. 45, 46). What part of Christ suffered? Christ suffered not only mentally, but His flesh felt the pain of the nails. Jesus explained that Christ was to suffer and to rise. Jesus concluded the thought, saying, "Ye are witnesses of these things" (v. 48). The word "witness" generally applies to one who has seen the facts with his eyes. The apostles saw the body of Christ. Jesus' rebuke indicates that they did not see a spirit. The apostles were witnesses, as Jesus taught, not of a spirit, but of the bodily resurrected Jesus Christ.

When Jesus appeared to Thomas, He said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing" (John 20:27). Thomas could see nailprints in Jesus' hands and a spear hole in His side. What made those marks? If Jesus had materialized a body similar to the one crucified, the spear and nail marks would have been made by a creation, not by the nails and the spear. Thomas had said previously, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (v. 25). Did Jesus show Thomas genuine nail prints or did Jesus create some for the purpose? He said to Thomas, "Be not faithless, but believing." Certainly Jesus would not use trickery to inspire faith in Thomas.

"UNTIL" --- A Prophetic Word

By C. F. Pryor Cleveland Ohio

PROPHECY is a prediction of something to take place in the future, especially a prediction by divine inspiration. Many devout men in the close of this present era have made a consecrated study of the prophetic utterances of the men of God. These men, who spoke and wrote the words recorded in the Bible, without any doubt, were moved to speak and to write by the inspiration and power of God. Therefore, their words are true and accurate. However, many have been the errors that have been made in the interpretations given of these inspired words.

It is my opinion that prophecy of the last days has been in the process of being fulfilled even from the beginning of the present dispensation of grace. This thought was supported by the Apostle Peter when, on the Day of Pentecost, he declared the power poured out upon the apostles to be the fulfillment of the words spoken by the Prophet Joel. Joel said, "It shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy." Also Paul, in many places, spoke of being in the last days.

I believe that devout men of all ages have been witnesses of sufficient fulfilled prophecy to motivate their lives of faith, filled with the hope that the coming of Christ was at hand. Truly, to those who fell asleep in Christ with this hope, at the beginning of the Christian era, "the rest together in the dust" will seem no longer than for those who fall asleep in the close of the age. They shall receive their reward together. (2 Tim. 4:7, 8; Rom. 13: 11, 12.)

There is a word of frequent and significant use in the Scripture. It is small, but mighty in meaning. It is the divider of times and seasons in God's plan of the ages. It marks a time that many may, with certainty, look forward to as a turning point in history. A study of the word "until" sheds much light upon the future purposes of God, especially in the coming again the second time of our Lord and Saviour Jesus Christ.

The word "until" plays a prominent part in the future destiny of the three divisions of mankind, Jew, Greek (Gentile), and the Church of God. To the Church of God Paul said, "I would not, brethren, that you should be ignorant of this mystery, lest you be wise in your own conceits: that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25).

To Israel, Jesus said, as He wept over Jerusalem, "Behold, your house is left unto you desolate: and verily 1 say unto you, Ye shall not see me, until the time come when you shall say, Blessed is he that cometh in the name of the Lord" (Luke 13:35). (*Please turn to page 10*)

OCTOBER 4, 1955

THE Church of God of the Abrahamic Faith has always laid strong emphasis on doctrine. In a world of indecision, instability, and confusion, a solid knowledge of one's beliefs, particularly in matters of the Christian faith, is a necessity for straight thinking and straight living.

We of the Church of God share with many Christians today, even more than we might at first think, a doctrine which incorporates many other points of Christianity. This doctrine is called *Conditional Immortality*.

I am indebted to Dr. Moses C. Crouse, Professor of Theology at Aurora College, for the three *main* points of my message. These three points are Dr. Crouse's "boiled down" statement of the doctrine of conditional immortality. The points are:

1. Man is a dying creature.

- 2. There is life only in Christ.
- 3. Aside from Christ, there is death.

These are three short, concise statements, but there is a world of information in them concerning the conditionalist's view of the nature of man.

• Christianity is divided into three main views—orthodox, universalist, and conditionalist. Generally speaking, the orthodox and universalist would say that man has an immortal soul. The orthodox would say man's soul receives either eternal blessedness or eternal torment. The universalist would say that even wicked immortal souls, after cleansing fires, receive salvation.

How do the three points of conditionalism agree or disagree with the other two main views in Christianity?

Let us enlarge upon the three points of conditionalism in an attempt to gain some light on this question.

Man Is a Dying Creature

We are all familiar with the story of creation. Genesis 2:7 tells us that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Remember how God created woman and everything went along fine with Adam and Eve until the serpent stepped into the picture? This was indeed a black day for mankind; for, because of belief in the serpent's lie, man was doomed to death! God had said they should not eat of the tree or they would surely die. But they did eat, and so God said, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). From this we see that mankind dropped from a state of perfection with God to a state of condemnation. Every man is under this same condemnation which befell Adam. Romans 5:12 says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Man, then, is condemned to die in this life because of Adam's fall, and in a future judgment because of his own sins.

If we are able to die, we are certainly mortal. Ortho-

The Church of God .and Conditional Immortality

By Ron Dilamarter

Brother Dilamarter is from Fonthill, Ontario, end is, at present, a student at Aurora College and pastor of the Church of God in Aurora, Illinois. You will enjoy this strong defense of this cardinal doctrine of the Church of God.—Editor.

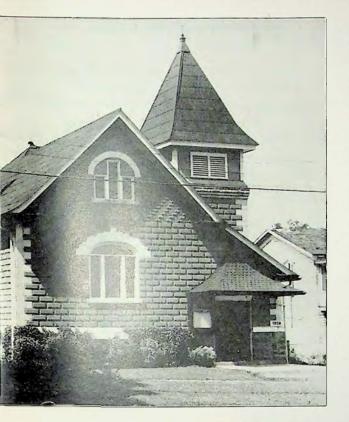


doxy and universalism say that man is possessed with an *immortal* soul, or spirit, or inner part. This is an idea which was held by Plato and by the Greeks in the world at the time Christ lived. This idea gradually crept into the Christian Church until now it holds almost universal recognition as a true doctrine of Christianity. But conditionalism holds otherwise.

Dr. C. H. Hewitt, in his "Classbook in Eschatology," brings out the fact that "over five hundred times in the Old Testament, the word *enosh*, which means 'mortal,' is used as the name for man."

The word "soul" has as its primary Biblical meaning, "physical life." The soul can die, for Ezekiel 18:4 tells that "the soul that sinneth, it shall die." Matthew 10:28 tells us, in part, to "fear him who is able to destroy both soul and body in hell." This part of verse 28 shows that the soul is *not* indestructible.

Getting back to our original point, "Man is a dying creature," we might conclude that *before* the fall of Adam, man was without sin, and, consequently, without death. *Since* the fall of Adam, two curses have been placed upon man. These are sin and death. Adam sinned and brought death to the race. Following Adam's example of sinning, the world brings upon itself the *consequence* of sin, the second death.



Life Only in Christ

The second main point which conditionalists have held to be true is that there is life only in Christ. How necessary Christ is! He came to a dying world and with His death and resurrection conquered the enemy of man, death. The death we all know today has lost its sting for those in Him. The terrors of the grave now hold no sway over those who have faith in Him. *His* resurrection gives us a hope of *our* resurrection. He has also provided a way to escape the second death, for He bore the penalty of death for sin and offers us salvation!

Oh, how Abraham looked for life in his promised land; How Job looked for life! Job asked, "If a man die, will he live again?" Then he expressed an answer to his own anguished cry in a later chapter. Few stronger words in the Bible express the confident hope of Job as he stated, "Though after my skin, worms destroy this body, yet in my flesh shall I see God."

Then Jesus came to break the shackles of death and to offer mankind an answer to the longing hope held by all peoples of the world, the hope of life after death!

You might rightfully say, "The other two views say that Christ brings life after death, so wherein lies the difference?" Do they say the same thing? Do orthodoxy and universalism say that only Christ brings life? No! They say that man has life in him in the form of an immortal soul or spirit; that he is *born* with it, and when he dies, it continues to exist. This is why orthodoxy says that Christ brings eternal *blessedness*, with the opposite being eternal *torment*. This immortal-soul view of the nature of man is why universalists believe that a wicked man's soul survives punishment and then goes to a reward. These two views, then, say that Christ brings eternal blessedness, the opposite being a continued existence in torment, at least for a certain period of time.

Conditionalism says that Christ brings *life* only; that man is not already immortal; man is now doomed to die, but through Christ, immortality is *offered* to him. But man must meet certain conditions before he receives this gift. He must accept Christ and have faith in Him. We can probably all quote John 3:16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." To receive everlasting life we must fulfill certain conditions, of which accepting Christ is first and most important, for if we truly believe in Him the other things will follow. Conditionalism says, then, that man is not already immortal, but that man can be made immortal through belief in Christ.

Aside From Christ, There Is Death

This brings us to our third point of conditionalism: "Aside from Christ, there is death." Orthodoxy would say there is eternal torment aside from Christ. Universalism would say there is a cleansing period, a purging of the soul. We say that "now is the time of salvation," and that "whosoever believeth in him should not *perish*, but have everlasting life." We say that we are on trial now for our lives and that at death, or at Christ's coming, should we be alive at the time, our time of probation is over, finished, and after that, the judgment.

Christ tells us, in Matthew 13:49, that in the end, the angels will "come forth, and sever the wicked from among the just, and shall cast them in the furnace of fire." In Matthew 23:33, He said to the scribes and Pharisees, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" The word "hell" here is "Gehenna," according to the Diaglott. We are sure all are familiar with the word "Gehenna," and what it means. The original Gehenna, from which Christ drew this teaching, was in the Valley of Hinnom, outside Jerusalem. There the Jews kept fires burning continually by throwing their rubbish and the bodies of condemned criminals on the pile of rubbish.

It is there that the wicked will be destroyed and burned up like chaff. There they will perish; be completely annihilated. The fire is everlasting only in that it burns until all is consumed. The result, not the process, will be everlasting, for, as far as we know from the Bible, the wicked dead will never rise from the second death!

- These are the main points of conditionalism:
 - 1. Man is a dying creature.
 - 2. There is life only in Christ.
 - 3. Aside from Christ, there is death.

There is a great message in these three points—a great message for the whole world. Our church has been conditionalist from its beginning. Many of our church founders and early preachers had difficulty in proclaiming the doctrine of conditional immortality. They had a fight on their hands to preach it.

But what about now? Well, now, even though conditionalism is a minority belief, it is becoming much more widespread throughout Christendom than it has been for centuries. Things are different now than they were a few years ago. No longer is it our task to fight, argue, and debate these doctrines. The world is receptive to a positive, life-giving hope these days. The power of the atom and hydrogen bombs, and the fast and furious pace of life has people seeking "the missing thing" in their lives. That lack is Jesus Christ.

We must be careful that we do not lose the opportunity that is ours. If universalism and orthodoxy are trying to bring the Saviour to the world, why should we conditionalists not do even better, with our reasonable, Biblical message? Let us, as conditionalists, bring Jesus Christ to a hopeless, dying world!

"UNTIL"-A PROPHETIC WORD

(Continued from page 7)

Of the nations, Daniel prophesied, "Thou sawest till [until] that a stone was cut out of the mountain without hands, which smote the image upon its 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" (Dan. 2:34, 35). Gentile nations will remain divided by wars and rumors of wars until their power is taken away by the power of God, and the kingdoms of men are supplanted by the Kingdom of God, with Jesus Christ as King of Kings and Lord of Lords.

We of this age have seen more history made and prophecy fulfilled than any preceding generation for many hundreds of years past. Therefore, we truthfully believe we are very close to the close of the church era. Daniel declares again, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."

Nighttime Meditations

By R. H. Judd

"When I remember thee upon my bed, and meditate on thee in the night watches."

I'm growing old-yes-I know it.

Others coming in my place; But when looking through life's windows, Oh, the wonders of His grace!

Science cannot probe the mysteries This amazing world doth hold;

We are always learning, learning; There is more, as yet, untold.

Man's past vision looked for great things, Now he's seeking out the small,

And is finding that God's greatness Is recorded in them all.

I am going, yes, but coming, Back by resurrection power; Back to life with endless vision— Oh, the glories of that hour!

Then, with loved ones known, and knowing, New horizons never cease;

Sin be passed, and knowledge growing— With the world, and God, at peace.

(It is now August 1, 1955, and I am still enjoying wonderful health. I was born in China, of missionary parents, January 3, 1870. My dear wife died on October 2, 1950.)



The Great Commission

By Mary Mae Nedrow

WHEN JESUS stood on the Mount of Olives, His Great Commission was: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16: 15, 16). During Jesus' ministry His great appeal was, "Follow me" (Mark 8:34).

He who walks in constant fellowship with Him will have a clean heart and live a holy life. Jesus said, "I am the vine, ve are the branches." As the branches draw sap from the vine, just so do we draw our supply of strength from God through Jesus Christ. He called upon all who were burdened with sin to learn of Him, and 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).

We find Jesus often represented as the suffering Saviour, the triumphing Saviour, and the everlasting Sav-

iour. Although He was called a "man of sorrows," He never complained. We feel assured Jesus was happy as He went about His Father's business. Cheerful Christians usually win the most converts. If we work, and pray, and trust, in our labor of love for our Lord, proclaiming the gospel of the Kingdom, and salvation through Jesus Christ, our message will be blessed of God. Nothing touches the heart of the penitent like the story of Calvary. It is the story of how God sent His Son to die for sinners, that they through Him might have life, if they believe.

Are we lifting up the atoning Lamb of God before the eyes of the world? Are we telling those who do not know, how God raised Jesus from the dead to live forevermore? Do they know that He became the firstfruits of those who sleep in death? What a glorious message we have to proclaim to a sin-sick world that is reek-



A LIGHT TO THE WORLD

ing in spiritual darkness! "Faith without works is dead." We exercise our faith in works of loving kindness, therefore, faith and works go hand in hand. If one truly loves God, he will have a change of heart. This is the first work of conversion. Obedience is the strongest evidence of one's faith. It is the crowning grace of the child of God, and the essence of holiness. If one is really converted, he will love righteousness and hate iniquity. We need never apologize to the world for trying to do that which is right.

Christian friends, do you realize that you are the Lord's jewels? You were bought with a price by the atoning blood of Jesus Christ. Those who live nearest to God shine the brightest. He has some hidden jewels, teo, whom we often find while geing about doing missionary work. Many are hidden from the eyes of the world because of infirmity. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (Mal. 3:17).

As soon as our hearts accept Him,

our mouths will confess Him. Jesus prayed that His disciples might bring forth fruit. In the Apostle Paul's Philippian Letter, he said: "Work out your own salvation with fear and trembling." He then told them why they should do it, saying, "It is God which worketh in you." Thus you will not be working in vain, as you otherwise would. We alone must make the choice between the darkness and the light. Although light has come into the world, many choose darkness. Blinded by prejudice and hate, they rush recklessly on, trying to serve both God and mammon. The apostolic church was a church whose only creed was faith in God and His Son Jesus Christ. They had great love, one for another.

Our mission today is to warn the impenitent to repent and turn to the Lord, that their sins may be blotted out. Only then will we be complying with Christ's Great Commission.



Christian music (although some is not so Christian) is being played more and more in public places. Some songs with a religious flavor are quite popular. From this picture it would seem that some "juke boxes" are featuring Christian records exclusively. Is there an idea here that anyone can use?

Stewardship

This fine article was written by Sharon Ann Wagner, Dixon, Illinois, for the Camp contest sponsored by the Berean Youth Department.

The dictionary defines "stewardship" as the "managing of another's property or affairs." A man or woman working in this capacity must give an accounting every year, or at stated times, to the owner. Stewards of God must give an accounting to Him on the day of judgment, as to how we have taken care of His property. Everything we have belongs to God, even our lives.

Jesus said in Luke 16:1, 2, "There was a certain rich man, which had a steward; and the same accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward."

We should always give a correct accounting to God. The man in this parable lost his job because he failed to take proper care of the man's goods. We will not receive our reward if we are not faithful servants of God.

Church officers are stewards of God. Paul said in Titus 1:7 that a bishop must be blameless as a servant of God. He must be faithful in his work so that he may be able to teach others the Word of God.

Our Lord is compared to the owner of the largest estate ever imagined, and we are His caretakers. He, like all owners, likes to have his property carefully taken care of. If we gamble away, or waste, our lives, we are throwing away our opportunity of obtaining eternal life. This

Berean Youth Fellowship News

is our most important aim in life. We know that all who believe and are baptized shall have a place in God's Kingdom.

The Lord has bestowed many blessings upon us and we should care for them according to His will. We in America should be especially careful of His property because we are considered a fruitful and abundant country, which is not true of the entire world. We should be especially thankful for freedom of religion, and we should use it to further His work.

To learn to be a good caretaker we should go to church regularly and study the Scriptures faithfully, to learn what is expected of us. A Christian who is a good steward has a peaceful, proud, and happy feeling within himself. On the other hand, a person who is a careless steward probably has an uneasy, insecure feeling in his heart. As stewards, we should learn to work as one person in the church to bring in more people so that they may know the joys of working for the Lord. More of us should say, "I was glad when they said unto me, Let us go into the house of the Lord."

Stewardship, then, is showing the amount of love, trust, and faith we have in our Master. We will be well rewarded for our work. Then we can say, as Paul said 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."

Junior Berean Work Expanding

We are hearing more and more about junior Berean work among the Churches of God. Five new junior Berean groups have been recently organized in: Cleveland, Ohio; Maurertown, Virginia; Blanchard, Michigan; Jordan, Missouri; and Hillisburg, Indiana. There are undoubtedly other new groups which we have not heard from, as yet.

In many of our churches there is golden opportunity for youth work. These young folks (age 9-12) are full of enthusiasm, and are responsive to any interest shown in them. If your church does not have a senior youth group, perhaps you could organize a junior Berean fellowship. In a few years you would have a class to graduate into a senior Berean fellowship.

Blanchard started its junior meetings with fifteen present. In Virginia they already have a dozen youngsters in attendance. You might be amazed at what could be done in your church.



Discord reigned in the camp of Israel. They were on the border of the land God had promised them. The twelve men had gone into the land to see what it was like and had come back to camp reporting giants living in the land. They felt sure they could not conquer the land. But Caleb tried to encourage them to take the land. They would not listen to him.

The following morning Joshua, one of the twelve who went, and Caleb tried to speak again. "If the Lord delight in us, then he will bring us into this land, and give it to us."

But the people only answered, "Stone them!" Moses went rapidly to the tabernacle to talk with God.

God was very angry because they would not trust Him. For many years God had blessed them and saved them time and again from death. Still they could not believe that God would lead them into the land victorious. So God spoke:

"Say unto them, As truly as I live, saith the Lord, as you have said, so it will happen. Because you doubt me, you shall not come into the land, save Caleb and Joshua. They only have been faithful to me. You shall all fall in this wilderness, those twenty years and older. But your little ones will go into the land and possess it. For each day that your men have searched the land, each day for a year, you shall wander in this wilderness and you shall remember this day for forty years. The men who searched the land and brought back the evil report shall die with a plague."

Moses returned unto the people and told them what God had said. Again, they cried and rent their clothes. Many of them immediately went up into a mountain. They cried unto God, "Here we are, and we will go into the land as you promised." But no answer came.

Moses tried to console them. "You have disobeyed God once too often. You have tried His patience to the limit. Now He has turned His face from you, for He is determined to bring to pass punishment for your doubtlessness."

Doubtlessness

Our mothers and fathers often punish us because we have tried their patience too far. Many times we don't believe they will actually do as they say they will. So we

Moses, the Mediator

By Mary Railton

go on disobeying until one day they punish us. Our heavenly Father is much the same way. Although His patience seems endless, He does draw a line over which we dare not pass. God will not forever endure disobedience. He will punish us "as truly as he lives" when we have gone too far. Let us not even try to disobey Him once. Let us try always to do as He commands, so that we always may be pleasing to Him.



GOD'S BLESSINGS ON YOUR BIRTHDAY!

Judy Chain, Oct. 10, age 10, Hammond, La. Glenda Rae Kron, Oct. 10, age 11, Hammond, La. William R. Cramer, Oct. 12, age 14, Bedford, Ohio. Sharon Lee Guiles, Oct. 13, age 11, East Lansing, Mich. Richard L. Emigh, Oct. 13, age 14, Corvallis, Ore. Harry Dale Powell, Oct. 13, age 3, Judsonia, Ark. Lois Stadden, Oct. 14, age 12, Cleveland, Ohio. Douglas Richardson, Oct. 15, age 4, Hammond, La. Charles Hutchinson, Oct. 16, age 5, Hammond, La. Diana Mae Lucas, Oct. 16, age 9, Macomb, Ill. Rita Elaine Stanton, Oct. 16, age 9, Little Rock, Ark. Sandra Alice Lefler, Oct. 17, age 9, Anoka, Minn. Babette Elaine Mills, Oct. 18, age 12, Cozad, Nebr. Mary C. Gaskill, Oct. 18, age 13, Ft. Wayne, Ind.

This is Promotion Day for William Cramer and Richard Emigh. We invite you both to read the Youth Page, also.

Can you write these two verses without looking in your Bibles? Try it!

(John 3:16) _____ (Genesis 1:1) _____

If you can't write these two verses you're behind the times. Try reading each verse a few times and then write it out.



October 14-16—Minnesota Fall Conference at St. Cloud (J. R. LeCrone, guest speaker). October 22, 23—Missouri Fall Conference at Morse Mill Church.

Oct. 23-30-Michigan Conference and Evangelistic Meeting (Kenneth Milne, guest speaker).

November 5, 6—Illinois Fall Conference at Eldorado.

SISTER VERNA THAYER'S OCTOBER SCHEDULE

10-16-Teachers Training classes at Lawrenceville, Ohio.

17-23-Teachers Training Classes at Golden Rule Church, Cleveland, Ohio.

29, 30-Arkansas Youth Rally at McGintytown.

31 - Nov. 6-Bible School at McGintytown.

FAITH CHAPEL CHURCH OF GOD Peoria, Illinois

We have been at our new pastorate here in Peoria for three weeks, and we are well pleased with the sincere interest the brethren at Faith Chapel have toward the work of the Lord. We, at Faith Chapel, have been working together toward improving the appearance of the church property. Also, we have spent much time toward getting living quarters located for our family. Since the housing situation is such a problem in this area, we found it advisable to purchase a house trailer, and have located it on the lot back of the church. Living near the church will be a great asset toward the work with the church.

Our schedule of services each week is as follows: Bible class, Thursday evening at 7:30; Sunday school, 10:00 a.m.; Sunday morning worship 11:00; and evening service at 7:30. The opportunity here seems to be great, but it will take much work and faith to fulfill. We are hoping that the brethren of the Church of God will pray with us for the work here that the Word of God may increase (Acts 7:7). Leon Driscoll, Pastor.

ATTENTION, MINNESOTANS

October 8 will be a work day at Graytown, Wis. All who can are urged to help in getting this church finished. We were elated to see so many turn out on September 17. We are sure it will help those people by our fellowship as well as our time and labor. It is a missionary effort of working for the Lord.

The Minnesota State Conference of the Churches of God (Faith of Abraham) is to be at Saint Cloud, October 14-16. Bro. J. R. LeCrone of Michigantown, Ind., will be the guest speaker. He is pastor of the Hillisburg Church. Let us make it a good Conference by our attendance. Eden Valley Bulletin

DORCAS SOCIETY REPORT Arkansas City, Kansas

The officers of the Arkansas City Dorens Society for 1954-55 were: Mrs. Faye Werneke, president; Mrs. Ruby Chaplain, vice president; and Mrs. Joy Breedin, secretarytreasurer.

We have eleven members. Our society is a member of the National Missionary Society. Devotions for the year have been based on the lives of women of the Bible.

Some of the activities of the year included a general housecleaning of the church; thanksgiving baskets for the families of two Oregon Bible College students; and a "Joseph's Coat" containing love gifts of coins, candies, and gum was made and given with a book of Bible stories to the child of one of our ministers.

At the Easter season, a gift basket of fruit was sent to the Golden Rule Home and tray favors were made for our local hospital. A fruit basket also was sent to a friend of the church who was ill in the hospital.

A box of home-made cookies was sent to Oregon Bible College and to an old-people's home. Quilt tying was done for society members and a comforter was made and presented to Sr. Lucille Appleby. Rags were prepared for use by blind veterans in making rugs. Some of our ladies spent an afternoon sorting clothes for the people in the Udall, Kan., tornado disaster. New dish towels were made and three dozen tumblers and a garbage can were purchased for the kitchen. A fellowship dinner was served to husbands and children of our society members. Our bazaar was held in connection with the dinner and netted us a nice sum. We are at present sewing a baby layette. Faye Werneke, Reporter.

BRO. WALTER WIGGINS' SCHEDULE

October 12-Arkansas City, Kans.

October 17-Hendersonville, N. Car. (tentative).

October 25-Oregon, Ill.

DIXON, ILLINOIS, CHURCH IMPROVED

As a new winter season is approaching, the brethren at the Dixon Church of God rejoice with the installation of a new furnace. After many, many years of dependable service, the original hand-fed coal furnace was converted to an oil-fired furnace. This gravity type unit continued to be used for many more years. After a year of faulty operation it was found needful to replace the furnace. The new unit. a forced-air, oil-fed furnace, is much more compact, thus giving much-needed space in the basement. Another step was taken to improve the appearance and effectiveness of the basement. The old partitions between classes were replaced with new drapes. The drapes soften the sound, making it easier to teach several classes. With drapes, it will be much easier to conduct fellowship activities, as they can be pushed back to the walls, thus giving us full use of the floor space.

We pray that we may more effectively use these more pleasant surroundings to the glory of God through the teaching of boys and girls the saving power of Christ.

Dudley E. Lippert, Secretary.

COLLEGE NEWS

Adib Liddawi arrived in Oregon, Tuesday night, September 27, to begin his training for the ministry. We are happy to welcome this zealous young man from Bethlehem, Jordan, to our College. He is far from home and will need your prayers.

Very soon, we shall have a picture taken of our College group, which will appear in The Herald.

On College Booster Day, October 9, we hope everyone will remember us in your prayers. C. E. Lapp.

COLLEGE BOOSTER DAY

The Oregon Bible College Board of Education has set October 9 as College Booster Day. It is hoped by the Board that every church will observe this day with a special program in which the College is emphasized. The campaign to enroll Boosters should be made on that day.

HILLISBURG BAPTISM

On the afternoon of September 25, 1955, a small group of the brethren of the Tillisburg Church of God in Indiana went to near-by water where Mrs. Max Wisehart was haptized in the name of Jesus Christ for the remission of sins. We rejoice in her decision, and are happy to receive her into membership and full fellowship with the church.

Sr. Wisehart is the seventh to take this allimportant, first step in a Christian life in the past six months. There are others who are contemplating following Jesus through the waters of baptism. We pray that the example of these seven may help to encourage them to make this start along the way of life everlasting.

"The Lord added to the church daily such as should be saved" (Acts 2:47).

J. R. LeCrone

Bro. James Watkins is still in Warmolts Clinic, Oregon, Ill. He is slowly recovering and hopes to return home soon.

Attendance record broken at Saint Louis. The attendance record at the Saint Louis, Mo., Church was exceeded again last Sunday. Forty-nine were present for worship service and forty-eight were present for Sunday school. This was the largest attendance for a regular Sunday. Almost one hundred were there last spring when the Missouri Conference met in St. Louis. We are expecting the record to be broken again this Sunday!

Budget	\$39,849.00
Received	3,451.58
Needed by 6-30-56	\$36,397.52
One quarter's recei	pts should be
\$9,962.00, instead of	the \$3,451.58
received to date. What about this?	at shall we do

TOLLES - HOLLAND

One of our finest young men in the Fonthill Church took to himself a wife when William Weldon Holland, the only child of Bro. and Sr. William Holland of Thorold, Ont., was united in marriage to Miss Beatrice (Bette) Tolles, daughter of Mr. and Mrs. John W. Tolles of Terryville, Conn.

The ceremony took place, June 25, 1955, in the Advent Christian Church at Bristol, Conn., and was performed by Moses C. Crouse, of Aurora College, Aurora, Ill., assisted by Vietor Osborne, the local pastor of the Advent Christian Church, and Arthur Northup of Boston, Mass. Bro. and Sr. Holland, and the writer and his wife, went to Connecticut for the wedding, and Bro. Holland, who was just beginning to get around after recovering from his broken leg, stood the trip very well.

Weldon graduated this summer from Aurora College, where he has been studying for the ministry. It is there that he met his wife, who is a member of the Advent Christian Church and also a graduate of Aurora College.

As a wedding gift from Weldon's parents, the happy couple speak their honeymoon in Bermuda, traveling by air. After returning, they spent some time with their families, and then went to Aurora, where they are living in one of the student apartments on the college campus. Weldon has enrolled as a student in Evangelical Theological Seminary at Naperville, near by, and Bette is teaching school.

We bespeak for them much happiness in their walk together in the Lord, and a rich fruitage for the Master in the ministry for which he is preparing. M. W. Lyon.

NELSON - MURPHY

The Fremont, Nebr., Church of God was the scene of the wedding of Kay Ellen Nelson, daughter of Bro. and Sr. Kenneth Nelson, to Charles Francis Murphy, September 10, 1955. The bride was given in marriage by her father. The couple was attended by Janet Johns and Marshal Mayle. The writer read the marriage ceremony, with the parties scaling their vows with rings as they knelt at the altar with hands on the Bible. Following the service, a reception was held in the Hotel Pathfinder. The couple will make their home at Wayne, Nebr. As they journey through life together, we commend them to establish their home around the person of the Lord Jesus Christ. C. E. Randall.

CHURCH GYPSIES

There are religious grasshoppers and church gypsics who never can find a pastor or church good enough for them: who chase favorite preachers and live on samples brought back from Canaan instead of crossing Jordan and living in the Promised Land themselves; who pack their notebooks with epigrams, but do not hide the Word of God in their hearts. Some of them have the impression that one is not living the Christian lifo unless ho is in a state of cestasy at a highpressure meeting. They want to fly all the time and have found no grace for running without weariness or walking without fainting. They go up like rockets and come down like rocks.—Vance Havner.

SULLIVAN - HARPER

Nelda Sullivan, daughter of Mr. and Mrs. Monroe Sullivan of Hammond, La., became the bride of Ivy Harper, Jr., also of Hammond, Friday night, September 9, 1955, at the Happy Woods Church of God. The double ring ceremony was used and, following the ceremony, a reception was held in the church social room. Nelda is a member of the Happy Woods Church and her husband, though not a member, has attended our services quite regularly. We pray the blessing and guidance of God upon this fine couple as they begin life's journey together. Harry Gockler.

WILLIAM COX

William Columbus Cox was born on December 25, 1891, at Blanket, Tex. He died in his home, Mullin, Tex., on September 16, 1955. He was the son of Terrell and Millie Maranda Cox.

He was married to Miss Addie Gandy of Mullin in 1912. To this union were born three children: Mrs. C. A. Brown, Cisco, Tex.; Earl James Cox, Mullin; and Mrs. Lloyd Daniel, Forth Worth, Tex.

He is survived by eight grandchildren; two sisters, Mrs. W. H. (Addie) Whitley, Bangs, Tex., and Mrs. Ophelia Gandy, Mullin; two brothers, Albert and T. J. Cox of Penwell, Tex., seven nieces; five nephews; and a host of relatives and friends.

Bro. Cox was faithful until death and proved a fervent member of the Church of God of the Abrahamic Faith at Mullin. Words of comfort were spoken by the writer in the Mullin Church and Bro. Cox was laid to rest in the Mullin cemetery to await the call of our Master. Emory Macy.

From the General Conference office. Bro. William Wachtel was a recent visitor at Oregon Bible College, while en route to Arkansas. . . The editor spoke for the Dixon, Ill., Church of God on October 2.

"TIME" WISE, "ETERNITY" FOOLISH

A man in Greencastle, Ind., dropped two pennies on the floor of an Indianapolis department store as he pulled out his billfold to make a purchase.

He stopped to hunt for the two cents and left his wallet lying on the counter. When he arose, the wallet containing fifty dollars was gone! That is bad, but not as bad as being "time" wise, but "eternity" foolish.

Adam and Eve lost the Garden of Eden for the taste of forbidden fruit. (Gen. 3.) Esau lost his birthright for a mess of pottage. (Gen. 25.) Achan lost his life for a Babylonish garment, two hundred shekels of silver, and a wedge of gold. (Josh. 7.) Orpah lost her all for some idols. (Ruth 1.) Judas lost the Saviour for thirty pieces of silver. (Matt. 26.)

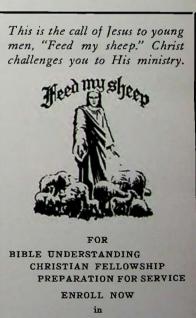
The Lord Jesus asked this extremely important question: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37). --Selection in Oregon Church Bulletin.

ENLIGHTENING FACTS (But Embarrassing)

It is interesting to notice the number of supporters who may be expected to contribute to the General Conference regularly. As of July, 1955, we have 4,107 members in the Church of God. Out of a membership. of 4,107, last year 33 members contributed monthly and 19 contributed quarterly. Out of 102 churches throughout the nation, 31 sent in their tithes and offerings. From 17 districts or conferences, 2 sent in contributions. One Berean group sent in a contribution for the year.

With such a small number contributing regularly to keep the work of the Lord progressing, think what could be done if twice that number were contributing regularly. It is interesting to notice that out of the total number of employees the General Conference has at the National Bible Institution, every employee has given back to the work of their earnings and half the number of employees are contributing back of their earnings monthly.

"The Kingdom of God," by Harry Goekler, is an excellent six-page, envelope-size tract outlining Bible facts concerning the Kingdom of God. It tells about location, extent, duration, Ruler, and citizens of the Kingdom. It deserves wide distribution. It may be obtained from National Bible Institution, Oregon, Ill., at 25 cents per dozen or \$1.25 per hundred.



OREGON BIBLE COLLEGE

Otto E. Dick, Superintendent Box 231 Oregon, Illinois

BOOK ROOM FEATURES

"The Gospel Must Be Publishe**d**" Tracts on Conditional Immortality

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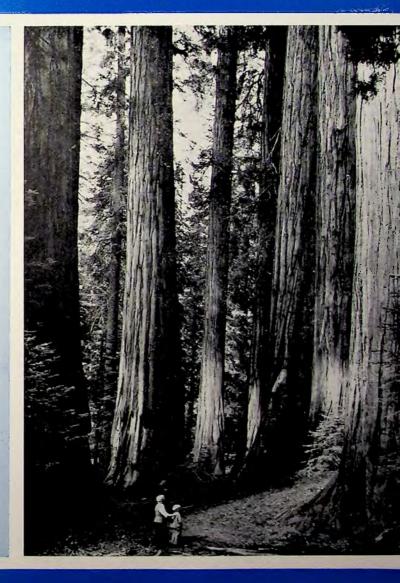
* Messages of interest

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ALL FROM THE GREAT AMERICAN SOUTHWEST

THE GIANT REDWOODS of California suggest the vastness, the enormous growth, and upward progress of the American Southwest.



Southwest Conference Issu

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3.00

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

HAROLD J. DOAN, Editor

Faul C. Johnson, Associate Editor

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- Oct. 22. Luke 12:22-34. Where to invest gifts.



The Southwest Conference

Our cover picture is suggestive of the growth and development of the American Southwest, the fastest growing area in the country. Each day, hundreds of new families move into the Arizona-California district, drawn by the advantages of climate, beauty, and new industry. Pulsing with new life and activity, the Southwest is a fertile field white unto harvest.

Churches of God in the Southwest (Tempe, Arizona; Los Angeles, Pomona, and San Jose, California) are anxious to expand their services and to grow in keeping with their area of work. With zealous pastors and outstanding laymen, the Southwest is a bright spot standing out among the churches. Keep an eye on the Southwest Conference and expect God to do great things in this large, progressive territory.

Why a General Conference?

What is accomplished by a General Conference organization that could not be accomplished without one? If the General Conference is worthy of support and continuance, it must always answer this question.

The General Conference is organized to serve the church, not to be served by the church. It is a service organization in which we pool our resources for mutual assistance. Through a General Conference we are able to do things together that we cannot possibly do individually. The General Conference is designed to perform services for the church that the individual church cannot perform for itself, such as: printing, pastoral training, world missions, and national evangelism. Laying personal prejudices aside, forgetting past errors, looking at this principal objective, is this not a sensible, reasonable, logical development? General Conference is not an invader from the world, but a co-operative effort of the Churches of God, aimed at serving the church, enlarging its opportunity for service, and providing for its need for trained workers, the printed word, and an evangelistic channel through which to serve.

Be loyal to our General Conference. Pray for its work. Adopt a systematic way to support its needs, that it may continue to serve the church and perform its commission. We are the General Conference and we receive its blessings and benefits. We plan its activities and we only can make them possible, with the help of the Lord.

Knowledge of the Truth

We have recently received correspondence from a pastor in southeastern Tennessee who, through study of the Bible and Church of God literature, has come to accept the truth as we understand it. He is wanting to know more about the church and its teachings.

This is not uncommon. We hear of individuals and small groups of students from various parts of the world, who, through uninfluenced study of the Bible, come to know its real truths. In fact, this is how the Lord has maintained the true church through years of being surrounded by error and half-truth.

Beware---

Take Heed---Be Not Deceived



WE ARE living in a wonderful, but dangerous, time. This is true in a material way. With the development of automobiles, we can travel great distances over super-highways, but if we do not heed the warning signs it is very dangerous. There are modern conveniences in the home, on the farm, and in the factories, but unless we obey instructions and use caution, they can be dangerous even to the point of destruction.

This is a wonderful and dangerous time in a spiritual way. With the development of communication — press, radio, and television—we have the opportunity to hear and see a great deal more than former generations. Especially is this true in regard to different opinions concerning God's Word.

. The common expression we hear is that it makes no difference what we believe. This, to say the least, is misleading. With so many different and conflicting ideas and opinions, it is evident that all cannot be true. John said, "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth" (1 John 2:21). Therefore, there must be a basis for the truth. Jesus said, "Sanctify them through thy truth: thy word is truth" (John 17:17). Paul said, "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the ' Spirit and belief of the truth" (2 Thess. 2:13). The necessity of believing the truth is shown here, and in many other texts. The danger in not believing it, and also of being deceived, is shown in 2 Thessalonians 2:9-12. The printing press has made it possible for almost everyone to have a copy of the Bible, but it has also made possible literature which contradicts the Word of God. The same is true of other means of communication. For this reason, we need to heed the warning signs in the Scripture.

We Will List Some of Them

Beware of false prophets. (Matt. 7:15; 2 Peter 2:1, 2.) Beware of the doctrine of the Pharisees and the Sadducees. (Matt. 16:12; 15:9.) There are several very popular doctrines being taught which are "doctrines of men," namely; the immortality of the soul, a doctrine of Plato, which has crept into professed Christianity; and the teaching of the trinity. This doctrine received full expression for the first time as a result of the work of the socalled Cappadocian Fathers. It was given formal statement in the synodical letter of a council held in Constantinople, A.D. 382.

Another popular doctrine of men was the change of baptism by immersion, to sprinkling or pouring. The word "baptism" comes from the Greek word *baptismas*, which means "to dip or immerse." This mode was maintained by the apostles and early church until 753 A.D., when Pope Stephen II granted permission to sprinkle water on the head of the candidate in case of emergency when immersion could not be administered because of sickness or injury. At the Catholic Council of Ravenna in 1311 A.D., sprinkling was substituted for immersion because it was more convenient. It was adopted by English Protestants at the Westminster Assembly, July 1, 1643, by a vote of one majority, cast by the presiding bishop, to break a tie vote. The above are only a few examples of false doctrines of men.

Consider also the following texts: Ephesians 4:14, 15; 2 Timothy 4:3, 4; Colossians 2:8; 1 Timothy 6:20, 21; 2 Peter 3:17, 18. These are a few of the "Beware" signs given in the Scriptures.

"Take Heed"

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). "Take heed therefore how ye hear" (Luke 8:18). "Take heed therefore that the light which is in thee be not darkness" (Luke 11:35). "Take heed, and beware of covetousness" (Luke 12:15). These are a few of the "take heed" signs, concerning our conduct. Here is one which Jesus gave, showing the danger of being deceived, "Take heed lest any man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many" (Mark 13: 5, 6). After Peter had related the experience in the holy mount, he said, "We have also a more sure word of prophecy; whereunto you do well that ye take heed" (2 Peter 1:19). That is the wonderful part of the time in which we are living; the fulfillment of prophecy. But it is dangerous, if not heeded to the extent that we prepare ourselves to be worthy to stand before the Son of Man when He shall come.

Be Not Deceived

"Evil men and seducers [Gr., groaner, conjurer, juggler] shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13). "Let no man deceive you with (Please turn to page 11)

What does the Bible say about

The IMMORTALITY of the SOUL?

The following article by Gordon K. Edgar appeared as a letter to The Arizona Republic, which is published in Phoenix, Arizona. It was selected by Laurence Howell.

Editor, The Arizona Republic:

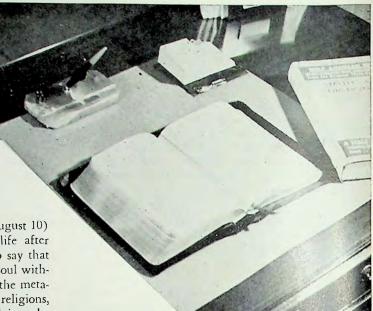
I cannot help but reply to the recent letter (August 10) signed, "Veritas," concerning the belief that life after death is fundamentally a Christian doctrine. To say that life after death is accomplished by an immortal soul within man is definitely the doctrine of the Platoist, the metaphysician, and the advocates of many different religions, but not the teaching of the Scriptures underlying the Christian faith.

If we accept the Bible as the basis for doctrinal belief in the Christian faith, we must accept its evidence in formulating our own beliefs. A careful and contextual examination of the words translated "soul" as they appear in Scripture, should convince anyone that the aspect of life commonly referred to as the soul is both finite and mortal, and cannot be considered as immortal in any respect.

The original Biblical manuscripts give us two words that we translate as "soul." One is the Hebrew *nephesh*, the other is the Greek *psuche*. Nephesh appears seven hundred fifty-four times in Scripture and is used of animal life in general four times before it is used of man specifically. The Biblical definition of the essential difference between man and the rest of the animal creation, is that the first man was created in the image and likeness of God, whereas the animals were created in their own likeness; both possess the quality of soul. (Gen. 1:20, 21, 24, 27, 30; 2:7.) It is a necessary and logical conclusion that if the *nephesh* of Adam, as in Genesis 2:7 is immortal, then the *nephesh* of all animal life is equally immortal, as in the instances cited.

In the Old Covenant Book of Numbers we read of souls dying, dead souls, and souls being killed. (Num. 6:6, 11; 9:6, 7, 10; 31:19; 35:11, 15.) The one hundred five appearances of the Greek word *psuche* substantiate the mortal character of "soul," even though the Greek word is used figuratively in many instances. (Mark 3:4; 8:35-37; Luke 9:56; Acts 2:27, 31; 27:10, 22.)

Any student of comparative religion will know that those religions alluded to as being the most "pagan" are



those which adhere the closest to the idea of the immortality of the soul. The sacred cows of India are considered sacred only because it is thought that they possess immortal souls. Metaphysical teaching would have no foundation if it were not for the idea of the existence of an immortal soul to bridge the gap between the present life and the new reincarnated existence until perfection is obtained. However, the Bible does not find perfection in the soul, for it is the soulish man who is found to be at enmity with God. (1 Cor. 2:14; James 3:15; Jude 19.)

Yet the question of Job, "If a man die, shall he live again?" will always remain of primary importance in the lives of mortal men. The Scripture is clear in giving an affirmative answer, but this new life can be obtained only in resurrection, and through Him who alone has immortality, Jesus Christ. (1 Tim. 6:16.) There is no life after death apart from resurrection; this is the clear teaching of the Christian Scriptures on this subject. Since these statements are not orthodox and fundamental to established belief, they can only be substantiated by objective thinking and careful examination as suggested above. Such examination should provide the reader with a means of escape from the traditional, yet erroneous, belief in the immortality of the soul, and emphasize the fact that without resurrection there is no hope for mankind as to future life beyond the confines of this present one. (1 Cor. 15:53-55.)

"Satan may be mighty-but God is Almighty (Luke 10:19)."

"Prove Me Now Herewith"

By a Tither (Selected by Addie Landry)

PROVE me now herewith" are four brief, yet significant words found in the Bible. They are a challenge from God to believers. This challenge, found in Malachi 3:10, is one of the few places in the Scripture where God makes an actual challenge to us in so many words.

Facts Revealed in the Word

Before we go into a study of the meaning of these words, let us establish certain facts as revealed in God's Word.

First, all money belongs to God. Haggai 2:8 reads, "The silver is mine, and the gold is mine, saith the Lord of hosts."

Secondly, the beasts and cattle belong to God. In Psalm 50:10, 12, we read, "Every beast of the forest is mine, and the cattle upon a thousand hills. . . . If I were hungry, I would not tell thee: for the world is mine and the fulness thereof."

Thirdly, the whole earth is His. Psalm 24:1 reveals, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

Fourthly, riches and honor come from the Lord to His own! In 1 Chronicles 29:12-14, King David said, "Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly of this sort? for all things come of thee, and of thine own have we given thee."

These verses definitely establish that the earth and everything in it belong to our heavenly Father. Since, however, our heavenly Father has allowed us to use and enjoy His possessions here on earth, what requirement does He ask of us? We are just temporary stewards here.

The Challenge of Malachi 3:8-12

In 1919 a missionary spoke to the writer, telling of her difficulty in collecting funds for her work. I urged her to tithe. She looked at me in amazement, and said, "Surely, you would not want us to tithe our small means?" I told her that God had excluded no one from His plan. She commenced then and there to tithe. This is her testimony:

"The divine way is to bring all, not just a part of what we feel disposed to bring. Here is the test. We do not 'give tithes,' but pay them, by bringing them. For a long time I did not understand this and, being a missionary with only a small salary, I reasoned that surely the command did not include me. I finally saw. God calls those who do not tithe 'robbers,' and promises a rich blessing to those who obey. He bids us prove Him.

"My testimony is, there hath not failed one word of His good promises. My soul was so enriched and so blessed in giving. I gave more than a tenth, sometimes even more than half of my meager salary.

"We had undertaken to build a home for poor little widows in India. The Lord doubled the offerings and we were enabled to build two homes. I began to pray for money for a small hospital for the widows and orphans (Please turn to page 11)

The temple that Solomon built was made of stones and mortar, but God's temple is made of human beings and life. Solomon's temple has been long destroyed, but God's temple lives in each of us every day. Jesus said in John 2:19, 21, "Destroy this temple, and in three days I will raise it up." But He spoke of the temple of His body! So we see that Jesus spoke of His body as a temple. In Ephesians 1:22, 23, we see that Jesus is the head and we, the church, are His body. We infer that if we are the body of Jesus, then we are a part of the temple. Paul tells us in 1 Corinthians 3:17, "The temple of God is holy, which temple ye are." If our bodies are holy temples of the Lord, we should use them wholly for worship of the Lord. In the same verse Paul declares, "If any man defile the temple of God, him shall God destroy." God wants His temple kept clean, kept free from rubbish, kept in readiness for all opportunities for worship. He also wants His temple to be active and growing in the spirit. Let us be using our temples in such a manner that they are drawing others to Christ. Then we shall receive the promised "gift of God which is eternal life through Jesus Christ our Lord."

THE TEMPLE OF GOD

By Austin Railton





A Study of "Reverend"

By L. M. Howell, Tempe, Arizona

ONCE I saw this stateinent in print: "If we accept the title of 'reverend' we rob God of His name." I cannot accept this view as correct or even Scriptural, if we rightly divide the word of truth as

admonished by the Apostle Paul in 2 Timothy 2:15.

I shall now give the reasons for my position. The word "reverend" is found only once in the Bible, in Psalm 111, the last sentence of verse 9. In the Revised Standard Version and the American Version by Smith, it reads "holy and terrible is his name." The King James Version reads, "holy and reverend is his name." Now what is God's name? This is important to know. In the Old Testament of the Bible the American Revised Version always calls God's name Jehovah. The King James, Revised Standard, and American versions variously give the name as God, Lord God, God Almighty, and so forth. These are the Bible names of our Creator.

Now let us notice the word "reverend" in the sentence quoted above. Young's Concordance defines the word thus: "To be feared, reverenced." Webster's Collegiate Dictionary lists "reverend" as an adjective only and defines it: "Worthy of or entitled to reverence." Both the American and Revised Standard versions eliminate the word "reverend." If these two versions were accepted by all, there could be no controversy over the word. But let us analyze Psalm 111:9b as written in the King James Version. It reads, "holy and reverend is his name." This is an inverted sentence and, by the rules of English grammar, should be transposed to read, "his name is holy and reverend." Now "name" is the subject of the sentence. "Holy" and "reverend" are predicate adjectives. The copula "is" affirms the predicate of the subject. Both of these adjectives express certain qualities of God or his name. Neither adjective by evidence herewith given can be a name of God, or any part of his name.

We now ask, Can anyone besides God be a legitimate recipient or object of reverence? Ephesians 5:33 reads, "Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." Here the husband is to be reverenced. Webster gives various synonyms for "reverence." One is "honor." Ephesians 6:2 reads, "Honour thy father and mother; which is the first commandment with promise." First Peter 2:17 says, "Honour all men; love the brotherhood; fear God; honour the king."

Now, in view of all the foregoing facts, it seems to me that the charge one is robbing God of His name by accepting the title of "Reverend," is wrong, and most unjust. God has no such name as "Reverend," and so cannot be robbed of it.

Various vocations by law and custom are permitted to use certain titles to indicate the profession of their members. Thus instructors in colleges use the title "Profes-(Please turn to page 11)

Mechanic to Preacher

By Larry Townsend Oregon Bible College

LVI Y WHOLE life and its goals were changed overnight. After taking half-day courses in auto mechanics in both my junior and senior years of high school, I decided to further my education along that line and make auto mechanics my life work. So I enrolled in Phoenix (Ariz.) Technical School.

A few weeks before the National Youth Rally of 1954 which I had decided to attend that year for the first time, the Tempe Church of God offered to pay my tuition to Oregon Bible College. After a year and a month of training at Oregon Bible College, I have come to the realization that that was the most wonderful offer that I have ever accepted. My life is changed so that I am now training for the ministry of God's Word and not for the job of repairing automobiles. I have found a great joy that cannot be expressed in words since coming to Oregon Bible College. Not only have I grown in the knowledge of the Bible, but I have cultivated a will to study subjects such as geography and English, and other subjects that relate to the Bible or help a person to know how to make the Bible plain to others. Today, I praise God and thank Him, for I know now that He has called me to work in His "vineyard." Is God a Being?

Question. Do you regard Jehovah God to be a "Being"?

(The following article was written by Brother Judd in answer to questions directed to him as a result of a previous article published in THE RESTITUTION HERALD, of May 17, 1955.—Editor.)

Answer. Certainly I do! I am aware that many persons find difficulty in believing that God exists in bodily form, and the questions which you ask seem to imply that you find the same difficulty as others in reference to that momentous topic. How any Bible reader can have any doubt as to God's personality in bodily form is to me a greater difficulty than the one under consideration, for almost every page of the Bible declares it.

Paul's famous declaration, "He that cometh to God must believe that *he is*, and that he is a *rewarder* of them that diligently seek him" (Heb. 11:6), is axiomatic; for the pronouns "he" and "him" declare His personality. The activities referred to plainly reveal the functions of bodily existence. The Psalms are specially rich in this connection. Psalm 103 is full of expressions that can only apply to bodily existence. We cannot deny our own existence, which unquestionably is bodily. How then can we deny bodily existence to God when the same expressions are used in reference to Him?

Question. If not (a being), what is He?

Answer. This question already is answered in the first. In fact, you cannot ask the quoted question without declaring His bodily existence by your use of the pronoun "he." God is declared to be "the living God." Do you know of any other living existence that is without body? I know of none except the "seed" to which God gives a

By R. H. Judd

body, but it has *dormant* life only, which is incapable of action apart from body. Our God does not sleep. If any seed does not take on bodily life it dies. All activity ceases without body.

Question. If He is a "being," then the deduction is that He must have "body."

Answer. Certainly so, for the facts of life permit of no alternative.

Question. If God has a body, where is it?

Answer. To a Bible reader there should be no difficulty in answering that question. Speaking to God in prayer (Can you pray to that which has no being?), Solomon said, "Hear thou in heaven thy dwelling place, and when thou hearest, forgive." Our Lord's Prayer expresses the same fact, namely, "Our Father which art in heaven." Many similar expressions are to be found in Scripture. Only conscious, bodily personality can decide to enter or leave a dwelling place at will, and only conscious personality can forgive. In one of your earlier communications, you expressed the thought that "Jesus the Christ ['Christ' means 'anointed'] was God's body." Elsewhere, Scripture declares that "God anointed Jesus of Nazareth with the Holy Spirit." Two separate personalities are involved in the transaction. How, then, can Jesus the Christ be God's Body"? Impossible! Further, how can the Holy Spirit be personality when it is said to be the means used with which to do the anointing?

Question. Of what form is it?

Answer. Genesis 1:26 informs us that man was made in God's "image." First Corinthians 11:7, 2 Corinthians (Please turn to page 11)

Looking Forward to Southwest Youth Camp



The Southwest Conference conducted its first youth camp last summer near Prescott, Arizona. It was a successful camp, and plans are already being made for next summer's camp. To finance this endeavor, the Conference has adopted the Christmas Club idea. Campers and adults interested in this work pay \$1.00 per month in advance and when camp time comes, the money is already saved for expenses. The plan worked last year, and membership cards are already being taken by people interested in next year's camp. Is this an idea you can use?

Churches which sponsor young people at camps could possibly use this same system to accumulate the funds ahead of time, and give the young people themselves the opportunity to help in financing their own expenses at camp. With more and more camps and retreats each season, finance becomes a more urgent problem and one that needs more planning.

OCTOBER 11, 1955



MEXICAN BIBLE SCHOOL CHILDREN

Decade of Development Goals

Present		Goals for
Totals		1964
337	Active Members	600
4	Organized Churches	8
4	Pastors	8
4	Church Buildings	8
5	Sunday Schools	10
	Youth Groups	8
1	Missionary Societies or committees affil-	
	iated with National Missionary	10
	Restitution Herald Subscribers	100%
	Tithers	100%
	Assist two students at Oregon Bible Colleg each year	е,
	Continue to help the San Jose Church and	
	other churches as organized	

During the July, 1955, Southwest Conference held at Prescott, Arizona, the Conference adopted goals for the Decade of Development Program. The goals listed above show the vision of the Southwest people. It is easy to see that these people are ready to work.

Outstanding in this program is the interest that is being shown in new fields of work. This should give several new churches to the Conference in the next years.

The San Jose Church is the first in this new work. This new church with its brief record has already purchased a building and hired a full-time pastor. The General Conference is due much credit for the development of this new field, though the Southwest Conference has shared in the financial load. The San Jose members deserve credit for their foresight and willingness to sacrifice in order to preach the gospel in this new place.

There should be several other areas that will have beginnings much like the San Jose Church. There are places that we want to encourage to grow into strong churches during the development program.

Progress in to TEMPE, ARIZONA LOS ANGELES, CALIFORNIA

Departments Added There have been three departments added to the Conference in the past year. The youth are under the leadership of an appointed district Youth Director who will serve as part of the Conference board. Present planning calls for a repeat performance of the Youth Camp, as well as new projects that will use our youth in the great work of spreading the Word of God. Our youth have been accepted as co-workers.



BAPTISMAL SERVICE A

The Evangelism and Missions Department is also under an appointed director. Even though this work has been in progress for quite some time this is the first time it has been recognized as a department. It is our prayer that this new outlook will mean a greater effort put forth in preaching the gospel. It is within the planning to hire a full-time evangelist for the Southwest in what we hope is the very near future. There are several fields that have requested help. They want someone to preach the gospel. "How shall they preach, except they be sent?" (Rom. 10:15a).

With a view to building upon the foundations of our present churches and laying other foundations, the Sunday School Department has been formed with a director of its own. Special interest has been placed upon this important work and it is the intention to establish Sunday schools in addition to the ones in the churches. The Mexican people have been recognized as one group where it is possible to start mission Sunday schools. "Go ye into all the world."

Isolated Members

It will be the purpose of the Conference to activate all Church of God members. It is the desire of the Conference to be of some real help to the isolated people who are living in places where there is no organized church. We solicit the names and addresses of church members that are not on the rolls of an organized church. If we

e Southwest ence

SAN JOSE, CALIFORNIA POMONA, CALIFORNIA



know you, your problems, and your ambitions we can work together to build a better Conference. Wouldn't you like to have a Church of God in your commu-

Stewardship

The Southwest Conference will give ten per cent of its income to the General Conference. It is the Christian duty of individual members and churches to support this improved program of the Southwest Conference. It has been re-

quested that each member church give ten per cent of its income to this Conference work. Half of the churches have already responded to this request by pledging a tithe of their income. It is presently being considered by the other churches. We believe the Lord will bless abundantly this work because His people have a vision and the will to do what is before them.

nity?

Meetings

The next Conference meeting will be held in the San Jose Church in midwinter. The dates will be announced later. This will be a very important meeting and all members should plan now to attend. There will be an accounting of the progress being made, and the steps being taken to accomplish the set goals. The business of carrying on our development program will rest, at this time, on the ones in attendance. Plans for another camp conference in 1956 will be made.

Pastoral Program

This is one of the most encouraging aspects of this year's work. The national evangelist has been replaced in the San Jose Church by a full-time resident pastor, Brother Gerald Cooper. The Pomona Church has a fulltime pastor for the first time this year, Brother William Dick. Tempe has extended an invitation to Brother David Holquist to be their assistant pastor. He has accepted, and is to begin his work during the month of January. This will more than double the number of full-time pas-



MEXICAN CHILDREN AT WORK IN BIBLE

tors, giving a total of five. Brother Grover Gordon will continue in the established pastorate of the Los Angeles Church and Brother Vernis Wolfe in the Tempe Church.

The response to the Southwest Conference work has been very encouraging. The members are proving their faith in the work that is being done. We are confident that the Lord will continue to care for His work through Vernis D. Wolfe. His people.

TEMPE CHURCH PROGRESS Decade of Development Goals

resent		Goals for
otals		1964
145	Active Members	300
1	Organized Church	3
1	Pastor	4
1	Church Building	3
1	Sunday School	4
	Bible Study Classes in Homes	8
1	Youth Group	4
1	Missionary Society	3
	Restitution Herald Subscribers	100%
	Tithers	100%
	Distribution of Tracts	10,000
	Assist one student at Oregon Bible College	2
	and support the Booster Fund each year.	
	Contribute ten per cent of regular church	
	offerings to the Southwest Conference.	
8	Classrooms	14
	Church air conditioned	
	Amplifying system for Church	
	Support young people as partners and co-	
	workers, one member to sit on Church	
	board as voting member.	
	Strengthen work with Spanish-American	
	people. Isolated members contacted and	
	activated.	

We of the Tempe Church are laboring in the vineyard of the Lord through our many, many activities. The Decade of Development plans have been made and something new is to be added.

The church feels the need of an assistant pastor because of its steady growth and the prospects of expansion in the near future. We are looking forward to January, at which time Brother David Holquist will fill this position. We pray the Lord's blessing upon this servant because he is a sincere young man, about the Father's business.

The Youth Department has become a department of the church and the youth director will become a member of the church board.

On Tuesday night, September 20, fifteen young people met in the church annex to make scrapbooks for crippled children.

One of the adult classes of the Sunday school enjoyed an evening of fellowship recently. There were nineteen present and this group decided to carry on a visitation program.

The Sunday school teachers and other workers are looking forward to a series of filmstrips entitled, "Teacher Improvement." We realize that each of us can and should improve our methods when so great a responsibility is ours in teaching God's Word.

Each Sunday morning at 9:45, we of the Church school meet for a prayer service. We know that without God we can do nothing. It is so comforting and strengthening to talk with Him before teaching about Him.

The vacation Bible school for Spanish-American children was the initial effort of the Church to make contact with them. This effort has borne much fruit. As results of this effort, many of these children have been enrolled in the Church school and several are receiving awards for faithful attendance. Oh, how the Lord does bless us in our service to Him!

The Dorcas Society has made many new plans for the coming year. Special emphasis has been placed on the missionary work of the society.

We miss Brother Gerald L. Cooper and his faithful services to the Tempe Church. We rejoice with him, however, that his health permits him to serve as pastor of the San Jose Church. Our prayers continue with him.

All you from the North, South, East, and Midwest who are snowbound and rained in, we invite you to enjoy with us, the healthful climate of "The Valley of the Sun." "Y'all come!" Iris Wolfe, Reporter.

LOS ANGELES CHURCH OF GOD

Goals for a Decade of Development

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psalm 37:5).

- 1. Two active organized churches
 - a. Minimum of sixty active members each
 - b. Two full-time pastors
 - c. Two church buildings with parsonages.
- 2. Four Sunday schools
 - a. Two vacation Bible schools
 - b. Two Berean societies
 - c. Teacher training
- 3. Two ladies auxiliary societies

4. Two men's groups

- Proposed Method of Accomplishing Above Program
- 1. Beautify our Church
 - a. Furnace
 - b. Paint Church
 - c. New draperies
 - d. Check into paneling
- 2. Build attendance
 - a. Young married people's class
 - b. Full co-operation of all members in the entire area
 - 1. Daily morning prayer by all for the success of this program
 - 2. Systematic personal contact by telephone, letter, or visit
- 3. Financing
 - a. Tithes and offerings
 - b. pledges
- 4. Publicity
 - a. Monthly reporters
 - b. Herald reporter
 - c. Metal signs pointing to Church location
- 5. Evangelism
 - a. Tracts to be obtained (distribution of 1,000 tracts yearly)
 - b. Herald subscriptions (every Church home a subscriber)
 - c. Annual revival in the Los Angeles area
 - d. Southwest Conference
- 6. Education
 - a. Ten students at Oregon Bible College (one yearly)
 - b. Send at least one youth to the youth camp
- 7. Appointment of committees to carry out the above program

Progress of the Los Angeles Church of God

Since adopting the Decade Program, some steps have been taken toward the accomplishment of it, which, of course, were preliminary to some which we hope will be undertaken. The church building, parsonage, and garage, have all received a new coat of paint, which gives them a much better appearance, and has caused very favorable comment in the neighborhood. The furnace fund has grown to the extent that the trustees are at work on the matter of installation. This will add a great deal to the comfort of those who attend. The personal contact effort, by visitation, letter, or telephone, is soon to be underway. In this way we hope to contact all members of the Church in this area, and try to induce more regular attendance. This will stimulate the work and give a much better impression to those who come in from the neighborhood and may cause them to come too.

The Decade of Development Program above will speak for itself. We ask the prayers and co-operation of all, that it may be carried through to a successful conclusion. We have people located in some twenty communities in and around Los Angeles. This seems to be an obstacle, at present, but may, and we hope it will be, an opportunity for establishing Sunday schools, Bible classes, and churches in at least some of them.

When the furnace is installed, we hope to redecorate the interior of the church. Then we hope we can fill the pews with people, which is *the* important part of the program. We once saw this motto of a business firm and we think it will work in church work also:

> "Business goes where it is invited, And remains where it is well treated."

BEWARE — TAKE HEED — BE NOT DECEIVED

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(Continued from page 3)

vain words" (Eph. 5:6). "Let no man deceive himself" (1 Cor. 3:18).

In describing the beast with "two horns like a lamb, and spake like a dragon," John said, "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and *deceiveth* them that dwell on the earth by means of those miracles which he had power to do" (Rev. 13:13, 14). Again, in Revelation 16, speaking of the unclean spirits, it is said, "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world." It seems from these texts that we should not be surprised or deceived by miracles, pretended or seemingly real.

Jesus said, when asked concerning the end of the age and of His coming, "Then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (Matt. 24:10-13). It is evident, therefore, that we should be constantly on alert in all things, because, even though we are living in wonderful times, they are also dangerous times.

"PROVE ME NOW HEREWITH"

(Continued from page 5)

who were ill. Again the Lord graciously sent money for two, and the third one has just been completed.

"God's plan has proved adequate and blessed, and systematic giving embracing both tithes and offerings will always have His approval and favor, according to His Word.

"I was earning \$12.50 per week. I began to tithe \$1.25 per week. God has blessed me in hundreds of unexpected ways. This last year my tithe was one hundred eighteen times as much as when I began tithing. I would not cease to tithe for anything."

Friends, when you do tithe, and are blessed, do not fail to give God the credit and your thanks for the blessings that He bestows upon you.

IS GOD A BEING?

(Continued from page 7)

4:4, and Hebrews 1:3 express the same fact. Conversely, God must be of the same form. It would be improper, however, to speak of God being in man's image, for man is a creation of God, which fact obviously prohibits His being in the image of man. Precisely stated, an image is an image of that which is imaged, because it lacks the reality of the thing imaged. The question as to "form" is answered, but the question of capacities is not included.

A STUDY OF "REVEREND"

(Continued from page 6)

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sor, physicians and dentists the title "Doctor," and lawyers the title "Attorney." Are ministers of the gospel to be denied a like privilege? The title "Reverend," now widely used is merely a mark of respect for the profession, with no thought of any member making himself equal with God or robbing him of anything.

When I was baptized in 1910, many of our church people opposed the use of the title "Reverend." For a long time, I was somewhat sympathetic toward the idea, but never radical on the point. Only recently have I felt impelled to study the question for myself. I must confess I feel this opposition has been wrong and possibly a source of real harm to the progress of our churches. So it seems to me that before condemning others on some questions, we should first be sure we are personally on solid ground, lest we bring reproach on ourselves as unjust, narrow critics. THE RESTITUTION HERALD

Christ's Workday

By David Holquist and Harold Doan

D^O YOU remember the first dollar you earned? Were you proud of the fact that, by your own labor, you had been able to accomplish the task? One of the most rewarding things in Christian Outreach is to be able to say, "By my own labors, I was able to help support a mis-

sionary last year"; or, "Through my efforts, I was instrumental in raising quite a sum of money for God's work."

All of us want to do something for Christ and His church. Young people often are left out of the stewardship program because they are thought of as too young to help. They can't give very much, anyhow!

A young man decides that in his spare time, he is going to mow lawns. All the money he receives he is setting aside for

a "jallopy." Most observers will comment, "What an enterprising young man! He is really going to make something of himself."

On the other hand, a young man decides he will wash cars and give *all* the money to the church for a special project. "Young man, you mustn't do that! Don't you know that you are taking advantage of the church's name? You are a shame to our church."

These illustrations do not make sense. What sacrifice can a young person make if he asks his folks for some money to put into the Christian Outreach Project? Does he get the thrill of giving as the widow who gave the two mites? Does this make a cheerful giver of him? We hardly think so. For that reason we offer the outline below for groups that would like to sponsor a Christ's Workday.

Your local youth group can undertake Christ's Workday, and find in doing it that you are having more of a part in real Christian stewardship. At the same time, you can have a good time, make more friends, and learn about the church.

On the surface, Christ's Workday is doing odd jobs for pay. But all the earnings go to support one of the projects in your local church, state conference, or Berean youth fellowship.

Let's use the outline below for a worksheet.

1. Get the group to agree on a Saturday that will be

for Christ. In one of the youth meetings create a real interest in this day and what it will accomplish.

2. Make a bulletin of the work that your youth group will do and give these announcements to the members of your church. These could be sent with the weekly church bulletin.

3. Select the project which you are supporting, and study it before Christ's Workday so you can explain it to the person who is hiring you, explaining that the earnings go to the support of the project.

4. When the big day arrives, assemble first at the

church for a short devotion. Some groups want to start with breakfast together.

5. Then comes the work: window washing, car washing. raking leaves, running errands, housework, baby sitting, painting, removing rubbish, and many, many other odd jobs that young people do best. In some instances, you might get a group job, like picking corn. Those with regular jobs can contribute their pay.

6. It is not really Christ's Workday to collect an offering, or have a bake sale, or take money out of your treasury. It's actually working for pay that counts.

7. The Lord's house should not be used in any way in order to carry on the events of the day. Young people should know that the church is a house of worship, not the city market.

8. In the evening, though the group might be exhausted, it is still worth calling the group together for a period of evaluation and social time. Don't be surprised at the wonderful testimonies they will have.

9. Arrange with the pastor to dedicate the earnings in the regular morning service. This will add to the spiritual experience of the whole group.

We know that this type of activity can be beneficial to the growth of youth as Christians. Many have tried these methods and tell of the improved feeling among their members, and especially the impression it left on the parents and adults of the church. Ministers have been the loudest in their praise for the fine spirit shown by the young people. Whether you have two or twenty-two or forty-two, Christ's Workday is highly recommended.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God . . . by him."

= The Berean Youth Fellowship News =



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Jesus Calls for Helpers

By Mary A. Gesin



TF A business is very large it needs many workers. The larger it is, the more workers are needed. God's "business," telling people about His Kingdom, is a very large and important business. Jesus was the first one to work at that business. He called workers to help Him soon after He began.

"Did you know Ged's "business" is of so much importance to everybody? It concerns things that we cannot touch or handle or feel. God's "business" is not in houses or farms or offices. It is in people's lives.

That is, God is the One who tells us how to live and what to do so we can be in His Kingdom. That's what His "business" is.

Jesus, His Son, was His first and best Helper. In Luke 5 there are several stories of how Jesus helped God. But, you say, He was helping people. Yes, He was, and in that way He was helping God. For God wants nothing so much as to have people helped. Jesus even helped Simon Peter and the others that worked with him to catch more fish. Jesus knew everything, it seems, even where the fish were hiding.

After that great catch of fish, Peter left his father's business of fishing, and he began following God's "business" of preaching the Kingdom of God. That's what Jesus meant when He said Simon would henceforth "catch men."

Jesus was a very busy man performing miracles and preaching to thousands of people. No wonder He called helpers. In order to have the strength for His work, Jesus prayed to His Father for help.

He healed a palsied man who was let down into a house through the roof. He made a lame man to walk. He made the deaf to hear, the blind to see. He encouraged the ones who needed comfort.

Yes, many people clamored to hear Jesus and to have Him heal them. Jesus never turned aside from helping His friends. No matter how tired or weary, He always kept on working. He was called the Great Physician, and truly He was great because He never failed. He never failed because His heavenly Father gave Him strength and power to perform these miracles. Indeed, He needed helpers. When Jesus comes to earth again, He will still need helpers. There is so much evil and sickness in the world that Jesus cannot conquer it all alone. We can be among His helpers if we believe in Him now and try to live as He wants us to live. We can help Jesus in His Father's "business" when He comes again.

How many of you know the names of Jesus' twelve helpers He had when He was here on earth? Here is an easy way to learn them:

> "Jesus had disciples twelve, And the Bible tells their names; First the fishers four He called— Peter, Andrew, John, and James. Philip and Bartholomew, Thomas, Matthew, James the Less; Simon, too, and Thaddaeus, Judas, then, so traitorous."

Let us all pray that when Jesus comes back again He will add our names to that list of helpers. He will if we believe and obey Him now.

GOD'S BLESSINGS ON YOUR BIRTHDAY

Evelyn Ruth Jonath, Oct. 19, age 5, Huntsburg, Ohio. June Larinda Mercer, Oct. 19, age 11, Macomb, Ill. Neoma Joyce Story, Oct. 19, age 12, Cozad, Nebr. Barbara Hess, Oct. 20, age 14, Lafayette, Ind. Wayne W. Carroll, Oct. 21, age 8, Vienna, Va. David Landry, Oct. 21, age 4, Hammond, La. James A. Coulter, Oct. 21, age 12, Eden Valley, Minn. Janice Kay Hutchinson, Oct. 23, age 8, Hammond, La. Daniel Emerson Reeves, Oct. 23, age 2, Rockford, Ill. Duain Wolfe, Oct. 24, age 10, Tempe, Ariz. David Richard Morris, Oct. 24, age 9, Frankfort, Ind.

This is Promotion Day for Barbara Hess. We invite you to read the Youth Page, also.

NEW MEMBER

We are happy to welcome Ronald Dean Zeller into our Everyday Christian Expression Club. His mother sent in his name as he is not old enough to write yet.

INDIANA QUARTERLY CONFERENCE

Morning Star Church in South Bend was the meeting place of the first week-end Conference Indiana has had. All departments were well attended, although not as large a erowd stayed through the complete program as was expected. We pray as these meetings continue a larger number will come and learn more of their state's activities along with the fellowship to be had one with another.

Saturday morning was devoted to a meeting of ministers and youth directors, both held from ten until noon. Due to the ministers running short of time, they will hold their meeting overy other month apart from conference. Since Bro. Harry Sheets had been chairman of the ministers for the past several years, he felt the need for a change. Bro. Richard LeCrone agreed to serve in that capacity. Sr. Jane LeCrone, as state youth leader, was in charge of that department.

A midday meal was served in the basement of the church. Meals were provided by Morning Star and Hope Chapel.

After the noon hour, the Sunday school held a meeting, with Bro. Burton Fecce of Plymouth, president of this department, conducting. The missionary group then met at three with Bro. Bud Goodwin, president, in charge. The evening meal was served at five o'clock.

Bro. Weldon McCoy of North Salem Church was speaker for the evening service, thus ending the conference program for Saturday.

Sunday morning was started with Sunday school at 9:30, and morning worship at 10:45. Bro. Curtis Simpson of Hedrick was the speaker. Communion followed, with Bros. Simpson and Goodwin in charge.

After the noon meal was served, a period of visiting and fellowship was enjoyed.

Installation of conference officers was first on the afternoon's program. Bro. Sheets received the pledge of each officer present as to service and consecration. Also, on this part of the service, three special numbers were given by Marilyn Gyorgyi, Everett Stilson and son and daughter, and Cecil Patrick.

The Conference ended with the board and delegates having their meeting. Bro. Cecil Patrick, newly elected president of the Conference board, opened the meeting with a brief talk on how our state work included every member in the state, and the co-operation of all was needful to further the work in the state. The business was then discussed.

The Burr Oak Church extended an invitation for the next conference to be held there. This will be the week end of January 14 and 15. With the Lord willing and weather permitting, we pray for a goodly number to gather and promote the work in Indiana. Nora Anderson, Secretary.

Help!! At General Conference someone handed \$2.00 to Sr. Elaine Lapp for a Chris. tian Workers' Manual. We do not know if that person picked up a Manual, and Elaine does not remember who handed her the money. We would like to have the person's name, for we have already mailed out an additional section. We do not know if that person got the additional information.



- October 14-16-Minnesota Fall Conference at St. Cloud (J. R. LeCrone, guest speaker).
- October 22, 23-Missouri Fall Conference at Morse Mill Church.
- Oct. 23-30-Michigan Conference and Evangelistic Meeting (Kenneth Milne, guest speaker).
- October 30—Arkansas Youth Rally at Mc-Gintytown (Verna C. Thayer, guest speaker).
- November 5, 6-Illinois Fall Conference at Eldorado.
- Nov. 15-27—Special Meetings at Brush Creek (Ohio) Church (William Wachtel, guest speaker).

SISTER VERNA THAYER'S OCTOBER SCHEDULE

10-16-Teachers Training classes at Lawrenceville, Ohio.

17-23—Teachers Training Classes at Golden Rule Church, Cleveland, Ohio.

29, 30-Arkansas Youth Rally at McGinty-town.

31 - Nov. 6-Bible School at McGintytown.

OREGON BIBLE COLLEGE TESTIMONY

Two Weeks at Oregon Bible College

By Dale Johnson

I have spent two weeks at Oregon Bible College. Every day of that fourteen has taught me some special and valuable lesson. Upon arrival here, I immediately went about the task of finding a job. After several unsuccessful attempts, I began to get nervous and on edge. This, added to homesickness, made me a pretty miserable boy. I had already discovered a weakness in my character, a lack of faith. As I got to know the fellows, it didn't take long to notice how inferior I was in Christian standards and practices. This, at first, gave me an inferior and depressed attitude; but as my classes and studies progressed, my confidence in the Lord increased.

Our instructors have given us practical and spiritual advice besides the actual lessons we have each day. I have developed a need for prayer, and doing so has given me a greater satisfaction than I have experienced before. I feel as though I am just beginning to learn how to appreciate the millions of blessings we receive from the Lord each day.

I am looking forward to the remaining months of college that I once thought of as being just a lot of work. Yes, these first two weeks at Oregon Bible College have given me a new aspiration in life, that of trying to grow in spiritual stature along with the other wonderful young people here, so that we may be shining lights and influence others to serve Jesus Christ our Lord.

MCGINTYTOWN, ARK., ACTIVITIES

The Arkansas Youth Rally will be at this church on October 30. All churches in the state are invited to attend, Sr. Verna Thayer will be guest speaker. The rest of the day will be devoted to special songs, readings, and other services. Lunch will be served at the noon hour.

Our church is progressing nicely. Attendance is good. We are looking forward to the day when we will be able to start our new building. The ladies are still taking orders for quilts. They are \$10.00 each. Our profit is small, but it adds to the building fund.

Pray that our work may continue to grow! Mrs. J. D. Moreland, Reporter.

ELIJAH AND MELCHISEDEC

Two mystery men rise up out of antiquity to leave with us questions we cannot answer. Elijah is very like to Melchizedek, in that, like him, as far as the record goes, he is "without father, without mother, without descent, having neither beginning of days, nor end of life" (Heb. 7:3).

It should not concern us too much that we cannot answer all questions, and solve all mysteries in the Bible. It would be surprising if we could. Many speculations have been made as to who Melchizedek really was; they are only speculations at best. Many guesses have been made as to what happened to Elijah after he was taken up. If it were intended that we should know, we should have been told. But it was not intended that any more of Elijah should be told us, else he would not have been the type to us that he is.



Yes, know your child. How much better your teaching can be if you know and understand your pupils.

The National Sunday School Department is offering you the opportunity to "know your child." The teacher training course entitled Know Your Child is available immediately to any Sunday school, free of charge. Your only expense will be return postage when mailing it back to us.

This course contains 8 colored filmstrips, 35mm, a manual, and a textbook. The first four filmstrips dwell on the similarities and differences of your pupils and the last four deal with practical tenching in the classroom.

Use this course for your own Sunday school teachers and officers to improve your efficiency. Here is an opportunity to learn how to win your pupils to the Lord. Write today!

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20.00

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Etta Mattison
Two Isolated Members
Dorothy Magaw
Alfred Anthon
Mr. & Mrs. Herbert Stadden
Aurora Church of God
East Oregon S. S.
Ellen Riesener
14

THANK YOU NOTE

Since we cannot thank each one, personally, we wish to take this means of thanking each and every one for your kind help and friendship while we were in Oregon, Ill.

We are settled now in a house trailer, located at 3710 McKinley St., Lot S, Omaha, Nebr.

We wish God's richest blessings upon each and every one.

Mrs. & Mrs. Ernest Rice and Family.

Budget	\$39,849.00
Received	4,240.92
Needed by 6-30-56	\$35,608.08
This is our record weeks!	for fourteen



Bro. William Dick's new address is, 1816 Fleming St., Pomona, Calif. . . . Bro. and Sr. C. E. Randall have been in Ripley, Ill., conducting evangelistic meetings. . . . Bro. Dean Moore resigned from his pastorate at Fremont, Nebr., and is now studying at Bob Jones College in South Carolina. . . . Bro. James Watkins is still in Warmolts Clinic, Oregon, Ill. His recovery is slow. He would be happy to hear from his many friends, and to know they are praying for him. . . . Bro. Walter Wiggins preached for the Chicago congregation, Sun-25,00 day, October 2.

> Mrs. Jennie Patton, mother of Bro. Lonnie Patton of Eldorado, Ill., died on Sunday morning, September 25, after a lingering illness.

RESTITUTION HERALD ROSTER

Have you ever wondered how many Restitution Heralds are mailed to your district or 100.00 conference area? Here is the answer! 5.00

Southwest Conference	155
Arkansas-Oklahoma Conference	35
Illinois Conference	267
Indiana Conference	142
Iowa Conference	35
Missouri-Kansas Conference	62
Louisiana District	41
Minnesota-Wisconsin District	80
Western Nebraska-Colorado District	48
Eastern Nebraska	20
Ohio Conference	122
Virginia Conference	57
Northwest District	41
Fonthill District	41
Texas Conference	45
Southeast Conference	15
Michigan Conference	79
Miscellancous	83
TOTAL	1,368
November will he "Get-Acquainted	Month."

Let's see what the roster will show in December, shall we?

HERALD RECEIPTS

C. J. Rinehart; Mrs. R. E. Peace; C. J. Shaw; Nettie Nichols; Robert Smith; David Holquist; Hollis Partlowe; Mrs. Harvey Jenkins; Carrie Gleason: D. C. Dovenbarger; M. D. McLeod; Mrs. E. B. Coleman; Robert Bormes; David Johnson; Edgar Adamson; Chester A. Ferrell; Roy G. Graham; Victor I. Corbell; J. E. Miller (2); Delbert Dunbar; Irvin Lathrop; George Adamson; Harold R. Pearson; Mrs. Maud Graham; J. W. Me-Lain; Mrs. W. H. Reeves; Miss Ellen Riesener; Helen Burnett (4); Irvin L. Barnhart; Mrs. Martha Myers; Vernon Chaplin; Quiney L. Carpenter; Mrs. Julia Walker; Mrs. John Jacobsen; M. L. Kauffman; George F. Hanson; B. G. Bleasdale; Frank Danskin; Zenas Murphy; Mrs. Wm. Hanson; E. E. Warren; Clyde M. Long (3); Carl Bunch; Mrs. Louisa Murdock; Mary C. Railton; S. W. Hiott; Hollis Partlowe (2); Horace G. Pierce; J. R. LeCrone (2).

THE FINISH TELLS THE TALE

It was a hard, lonely, often discouraging role that Elijah was called upon to play. Fleeing for his life, he found refuge beside the brook Cherith during the famine, and was a fugitive until its end. Singlehanded he stood against king, countrymen and false prophets at Mount Carmel. His hopes of victory were dashed completely by Jezebel's unexpected fury, and again he had to flee for his life. So discouraged was he that he wished to die, thinking that all but he had forsaken God in Israel. But how richly was he repaid when he saw what a convoy the Lord had sent for him, and rode up in triumph like a prince, yea, like a conqueror! Surely the toils of the road seemed as nothing, when he came to the end of the way!

So will it be with us. You, whose path seems lonely and hard, whom sorrow has stricken grievously, who have had persecution and misunderstanding, disappointment and heartaches, remember this is not the end. The finish tells the tale. Your day of glory will come, when the Lord will gather His jewels to Himself, when he shall wipe away the tears from all eyes, and sorrow and sighing shall be no more.

Kcep your eyes on that goal!

BOOK ROOM NOTES --

OXFORD PILGRIM BIBLE, with page for page notations which are easy to read and follow. King James Version, with pronunciation, helps, notes, references, and helps on same page as Bible verse. Features: Summaries of Old and New Testaments, introduction to each book, historical data, comprehensive index, maps, and diagrams. Wonderful for teachers and Bible students. Blue cloth, each \$5.00.

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Where Are the Dead?	1.25	9.00
What Happens After Death?	.20	1.00

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NATIONAL BIBLE INSTITUTION, Oregon, Illinois

October 18, 1955 **Restitution Herald**

VOLUME 45, NUMBER 3

LIGHTNING! A miracle of God. Editorial.

THE GOSPEL! A strong defense of the faith of the fathers.

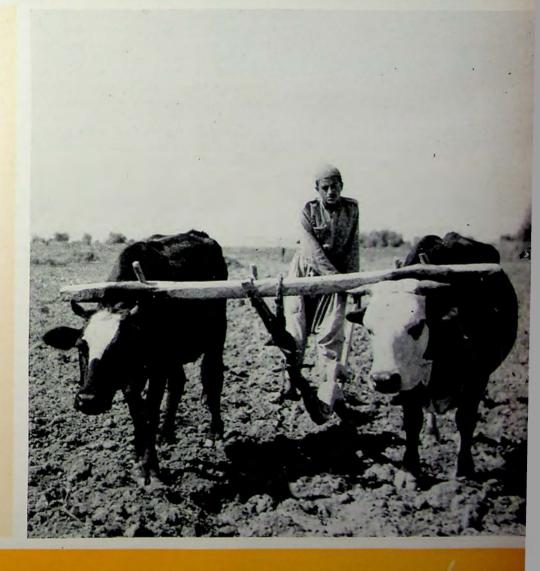
OREGON BIBLE COLLEGE Students pictured

DIVORCE AND REMAR-RIAGE

ALL IN THIS ISSUE!

PICTURE:

Compared to the farmer of Asia, the American tiller is a richly blessed and prosperous man. Have you thanked God for mechanical progress?



THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3.00

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

HAROLD J. DOAN, Editor

Faul C. Johnson, Associate Editor

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DAILY BIBLE READINGS

- M. Oct. 24. John 8:31-38. "The truth shall make you free."
- T. Oct. 25. 1 Cor. 8:4-13. Christian liberty is limited.
- W. Oct. 26. John 13:5-17. Christians are taught to serve one another.
- T. Oct. 27. Rom. 7:1-7. We are delivered from the law.
- F. Oct. 28. Matt. 22:34-40. The greatest obligation is love.
- S. Oct. 29. James 3:1-18. Christians must control their tongues.



Lightning

Lightning is mentioned twenty-three times in the Bible. Job 28:26 tells us that God "made a . . . way for the lightning." God asked Job, "Canst thou send lightnings?" The Psalmist tells us that God "causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain."

Perhaps you have often wondered, as I have, at the reason for lightning. This awe-inspiring, and often frightening, manifestation of powers seems to be only destructive. As many as two hundred fifty forest fires have been reported in one day, all started by lightning. Many people and animals have been seriously injured or killed by lightning.

But the good done by lightning far outweighs the damage! The earth is constantly "leaking" electric current. In fact, it could lose its entire charge in two hours if it were not constantly recharged, like a battery. The generator which "recharges" the earth battery is the thunderstorm. Mathematicians compute that we need about eighteen hundred thunderstorms constantly in action to maintain the electrical balance of the earth. Strangely enough, there are an average of eighteen hundred thunderstorms, pouring out about one hundred flashes of lightning per second, constantly bombarding the earth. At this moment, God is recharging the earth's electrical system with about eighteen hundred thunderstorms, just enough to keep the balance.

It has also been discovered that lightning is necessary for plant nutrition. It oxidizes nitrogen in the atmosphere, for use by plants. It has also been revealed that lightning causes the cloud vapors to condense and fall as rain on the earth. God said that He "maketh lightning for the rain."

The more science investigates the wonders of our universe, the more we see the wisdom and provision of God in this specific creation for man. The world was created and balanced by a Creator who foresaw our every need. Even before Ben Franklin realized the relationship between lightning and electricity, God had arranged for balanced electrical power in the atmosphere. God was recharging the earth battery before we even realized what electricity was. Truly, "God himself formed the earth, and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else" (Isaiah 45:18).

This God who provided before for our every physical need has also provided for our eternal salvation in His only begotten Son, Jesus Christ. How can we ignore such a God? How can we neglect such a gift? How can we refuse such great salvation?

(The facts about lightning were gleaned from an article by John T. Dunlavy.)

The American Religion --- quoted from Time

"America is a spiritual paradox: it is, at the same time, the most religious and the most secular nation in the world. . . . In a recent survey of religious attitudes, more than four fifths of United States citizens said they believed the Bible was the 'revealed Word of God.' Another survey showed fiftythree per cent unable to name even one of the Gospels."

The Gospel

THE APOSTLE PAUL, in writing to the Hebrew brethren concerning Christ, stated, "Jesus Christ the same yesterday, and to day, and for ever." If we were to explain the gospel we would give it the same broad statement, "the same yesterday, and to day, and for ever."

John the Baptist was preaching in the wilderness of Judea, saying, "Repent ye: for the kingdom of heaven is at hand." John was preaching the gospel (good news) of the coming Kingdom, warning the people that they must prepare themselves for that event. The message of the Kingdom was timely in John's day because he was laying the foundation for the appearance of the King Himself.

The timeliness of that Kingdom message contained in the term "gospel," is just as pertinent today as it was then. The world needs another John the Baptist to lay low the citadels of iniquity and warn people of their unpreparedness. Recall with us, please, the experiences which John had with the Pharisees and Sadducees when they came scoffing and mocking, while many repented, and requested baptism. He warned them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Their response to the message of the Kingdom (the gospel) was such that it moved John to remark, "God is able of these stones to raise up children unto Abraham." He saw no need of these doubting, scoffing religious leaders, for God could more acceptably use the stones to raise up children unto Abraham. Unusual? Possible!

The message of Jesus was the same gospel. Mark records, "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (See also Matt. 4:23 and 9:35.)

Gospel Commission

The Gospel Commission as given by the Saviour contained an admonition concerning the spreading of this same gospel, which He had been preaching so diligently during His public ministry. Said Jesus: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16). We would like for you to notice that they were instructed to preach the "gospel." This was to be the burden of their message—preaching the gospel. The response to this message was to be left up to the individual. People cannot and should not be forced into accepting the gospel. It is their privilege to accept or reject it. However, their re-

By C. R. Randall Troy, Ohio



sponse to the gospel determines their future condition. If we desire to reject it we do so with a knowledge of its consequences, namely, condemnation.

The Prophet Samuel told Saul, following his return from the battle with the Amalekites, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Such advice would be very much in order concerning the gospel, for "to obey is better than sacrifice." Samuel further said: "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." If we reject the gospel, we will also be rejected from being "kings and priests."

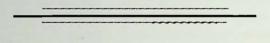
The blessing of kingship comes upon those who are willing to accept the gospel.

Perverted Gospel

A confused, perverted gospel is more detrimental to man than none at all. The Apostle Paul emphasized the importance of the true gospel in his Epistle to the Galatian brethren: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another." The first fact which Paul wanted them to understand was concerning their apparent lack of interest in continuing in the faith and in the gospel which he had preached to them. He was amazed that they were so soon drawn aside from the fundamental faith which he had given them. The second fact which he drew to their attention was concerning the false impression they were receiving, that there was another gospel than the one which Paul had given to them. He plainly stated, "Which is not another." However, there were those who were perverting and misleading many.

The seriousness of the situation was plainly explained

by Paul when he stated, "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." This zeal which Paul expressed in words was also manifest in action. His faith produced a steadfastness unusual in its devotion, for he stated, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep." This all was a result of his devotion to the gospel which he preached.



Humble Pie

By Hazel Cramer

HOW often we have heard the phrase "humble pie" in connection with being sorry for a wrong committed against another!

The Israelites, many times, had to literally "eat humble pie" to merit divine forgiveness. They clothed themselves in sackcloth and ashes, humbling themselves before man and God to show their sorrow for past sins. Job said, "I abhor myself, and repent in dust and ashes" (Job 42:6).

Repentance and humbleness go hand in hand. "God resisteth the proud, but giveth grace unto the humble" (James 4:6). In 1 Peter 5:5, 6, it is written, "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

In Matthew 11:21, Jesus upbraided the cities wherein His mighty works had been done, because they repented not of their sins. If He had done these works in Sodom, Jesus said, they would have long ago repented.

It is interesting to note that there are still some religious groups who clothe themselves in sackcloth and sprinkle ashes upon their bodies to show that they consider themselves to be sinners. Jesus accused the scribes and Pharisees of making a "big show" of fasting and outward humbleness, showing us that it is possible for us to be sorry for our sins without making a spectacle of ourselves.

Man cannot readily see into hearts nor discern the thoughts of man. The all-seeing eye of God, sees sin wherever it is and will bring it into judgment. A hypocrite may hide his sins from the eyes of others, and sometimes even from his own conscience, but he cannot fool God.

All manner of sin shall be forgiven to men, and blessed are those whose sins are covered. If we sin, we have a faithful and just Mediator. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (1 John 2:1, 2).

How many times are we to forgive our brother? seven times? Peter asked this of Jesus in Matthew 18:21, and was told, "I say not unto thee, Until seven times: but, Until seventy times seven." Again, in Luke 17:3, 4, Jesus said, "Take heed to yourselves: If thy brother trespass against thee, rebuke him; if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

It is difficult for many to "eat humble pie," to say, "I am sorry." It is so much easier to excuse ourselves and put the blame for our sin on the other fellow. It is so easy to offend and hurt another by either word or deed. Misunderstandings are caused many times by our lack of spiritual wisdom in portraying our thoughts. Language barriers are great, even with the English language. The choice of a word might mean one thing to you and another thing to me. Ofttimes the offender is entirely ignorant of his sins, though sometimes, perhaps, willfully so. That is why our infinitely wise God tells us to pray for our enemies. He knows that if we pray for them we cleanse our own hearts from secret hate.

Jesus enjoins us, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). In Mark 11:25, Jesus pleads, "When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses."

"Godly sorrow worketh repentance to salvation," but how much better to closely follow the Golden Rule, and to love our brothers as ourselves. Love worketh no ill to his neighbor. Therefore, love is the fulfilling of the law.

"The Last Trump"

TO EVERY Christian, the last trump shall be the most important sound he shall ever hear, for the trumpet shall announce his immortality, and the immortality of every faithful one who has ever lived.

The last trump shall announce the "better resurrection" the ancient worthies looked for, when they shall be made perfect with those of this age . (Heb. 11:35-40.) This "better resurrection," is called the "first resurrection" in Revelation 20:6, is in contrast to the resurrection of the "rest of the dead" in verse 5. It will be better because it will be to one of life and glory.

Resurressed, Changed to Immortal Beings at the Last Trump

"We shall *all* be changed at the last trump," wrote Paul in 1 Corinthians 15:51, 52. The trumpet shall sound, the dead shall be caised immortal, and the living shall be changed to immortal beings. This pertains, of course, to God's people, only, spoken of as "they that are Christ's at his coming" in verse 23.

What a joy that trumpet sound shall be for the righteous! When it comes, do not seek to take your earthly valuables with you, said Jesus. "Remember Lot's wife" (Luke 17:32). She could not say good-bye to Sodom, and was lost. Will it be possible that some will seek to take their mortal valuables with them? Jesus warns against thinking of your "stuff" in the day "one shall be taken, and the other left" (Luke 17:31-34).

Christ's Coming and Resurrection at the Last Trump

Christ shall descend from heaven "with the trump of God," resurrect the "dead in Christ," and catch up together both these and the living righteous to meet Him in the air. (1 Thess. 4:16, 17.) From that time forward, Christ's people shall ever be with Him.

In this verse, Christ's coming, the resurrection, and the catching up are spoken of as occurring at the sounding of the trumpet of God, which is the last trump. (1 Cor. 15:51, 52.)

Oh, that we may feel "the power of his resurrection" in our own vile bodies in that day! (Phil. 2:10; 3:20, 21.) Then we shall not have the treasure of our faith in earthen vessels, but in immortal ones. (2 Cor. 4:7.)

> The Gathering of His Elect at the Last Trump

"A great sound of a trumpet" will accompany the

By James Mattison, Harlingen, Texas

This message presents one opinion concerning the controversial issue of the time of the Lord's coming for His church. Aside from details, all believers agree that the Lord is coming and those who wake or sleep, in Him, will receive immortality.—Editor.

glorious coming of Christ, when He sends His angels to gather together His elect, says our Lord in Matthew 24:31.

This coming of our Lord with the heavenly angels is spoken of several places in Scripture, such as Matthew 16:27, where Jesus says, "The Son of man shall come in the glory of His Father with his angels; and then he shall reward every man according to his works." Though some say "angels" mean "saints" in Matthew 25:31, this verse shows these "angels" in contrast to men. They are the ones who are reapers, and gather together all the elect, to meet Christ as He comes.

There will be only one "last trump," which the Bible mentions as being blown at the resurrection. Most of these "elect" ones in Matthew 24:31 will be dead, very few living, according to Scripture.

Thus, in this passage we see the gathering of the saints (the elect) witnessed by all tribes of the earth at our Lord's coming. May we be accounted worthy of being gathered with the faithful of all time!

Seventh Trumpet-Last Trump

The seventh trumpet of Revelation 11:15 is the last trumpet mentioned in the Bible. According to chapter 8:1, 2, 6, it is revealed to us that seven trumpets are to be sounded when the seventh and last *seal* is opened. The sounding of trumpets one to six is recorded in Revelation 8:7, 8, 10, 12; and 9:1, 13. The sounding of the seventh trumpet is revealed in chapter 11:15. This is the last trump that will sound. (*Please turn to page 12*)

Brother James Mattison is pastor of the Church of God at Harlingen, Texas, which he was instrumental in building. Living close to the border, he has done considerable work with the Mexican people. He also conducts meetings in Corpus Christi, Texas.





Oregon Bible College Students and Faculty

Back row: David Holquist, Grand Rapids, Mich., Louis Kump, Oregon, Ill., Daniel Fyfe, Lockwood, Mo., Dale Johnson, Hector, Minn., Austin Railton, Winchester, Va., Oral Miller, Oregon, Ill., James Klepinger, Prescott, Mich., Paul Riley, Blanchard, Mich.
Middle row: Otto E. Dick, Instructor, Dallas Demmitt, Troy, Ohio, John Lewis, Astoria, Ill., Richard Worley, Macomb, Ill., Richard Dick, Oregon, Ill., Billie Kennedy, Hammond, La., Larry Townsend, Mesa, Ariz., Adib Liddawi, Bethlehem, Jordan, Donald Ward, Blanchard, Mich., C. E. Lapp, Instructor.

Front row: Lois Crouch, Cross Timbers, Mo., Nancy Nichols, Wenatchee, Wash., Anita Humphreys, Independence, Orc., Ruth Savage, Waite Park, Minn., Mrs. Anita Zirkelbach, Oregon, Ill., Arlene Dearing, Wenatchee, Wash., Mrs. Louise Lapp, Instructor. Hollis Partlowe, not in the picture.

We are happy to present a picture of the students and faculty of Oregon Bible College for which we know you have been waiting. We are now in our seventh week of the college year, just long enough to get well acquainted and adjusted to the routine of college work. We still have all the students with whom we started and see no immediate danger of losing any. In fact, we hear that we may gain a few students at the beginning of semester two.

With the tremendous need for ministers and trained leaders, it is especially encouraging to have this fine group of young men and women enrolled in Oregon Bible College. The testimony of their presence here should be an encouragement to others to dedicate their youth to a thorough preparation for Christian service.

We are genuinely happy to be working together in the Lord's service at our own College. We feel that we have developed a sincere appreciation for the opportunity to study God's Word in a Christian atmosphere where we enjoy Christian fellowship with others of similar interests and purposes. We want you to know that we appreciate the financial help you have given to the College and to individual students in order to make our experience here possible. Your prayers for the College are needed and appreciated more than we can express. To demonstrate our appreciation, we shall continue to grow in our service and loyalty to our calling.

Ministers of the Church of God--

The following ministers have made application for ministerial status with the Church of God General Conference for the following year. Those designated as active have conducted twenty or more regular church services during the past church year.

> C. E. Lapp, Chairman, Board of License and Ordination.

Active List

- 1. Alfred Anthon, 435 Kings Rd., Corvallis, Oregon
- 2. Leonard Brown, Baraga, Mich.
- 3. Raymond Brown, Rt. 1, Box 47A, Eldorado, Ill.
- 4. Francis Burnett, Cross Timbers, Mo.
- 5. Gerald L. Cooper, 940 Spencer, San Jose, Calif.
- 6. Kirby M. Davis, 137 S. Mine LaMotte, Fredericktown, Mo.
- 7. Kyle Davis, Rt. 6, Box 6085, Western Ave., Wenatchee, Wash.
- 8. John I. Denelffeld, 212 Abbie St., SE, Grand Rapids, Mich.
- 9. Otto Dick, 704 Jefferson St., Oregon, Ill.
- 10. William J. Dick, 1816 Fleming St., Pomona, Calif.
- 11. Harold Doan, all Front St., Mt. Morris, Ill.
- 12. Leon Driskill, Kt. 6, Peoria, Ill.
- 13. Joseph A. Fletcher, 1254 Armistead Way, Baltimore 5, Md.
- 14. Harry Gockler, 610 N. Pine St., Hammond, La.
- 15. Bud Goodwin, 217 E. Burke St., South Bend, Ind.
- 16. Grover Gordon, 2301/2 W. 103rd St., Los Angeles, Calif.
- 17. Ernest Graham, Rt. 1, Stillwater, Minn.
- 18. E. Milon Hall, 3455 Reiser SW, Grand Rapids, Mich.
- 19. Alva Huffer, Cedar Hill, Mo.
- 20. Roy Humphreys, Chappell, Nebr.
- 21. Arnold Johns, 203 S. 7th St., Oregon, Ill.
- 22. J. Arthur Johnson, Rt. 2, Box 108, Albert City, Iowa
- 23. A. M. Jones, 1252 S. Jay St., Kokomo, Ind.
- 24. D. A. Jones, Box 636, Hector, Minn.
- 25. Loie Jones, Rt. 1, Pelzer, S. Carolina
- 26. John J. Keenan, Aurora College, Aurora, Ill.
- 27. Vivian Kirkpatrick, Holbrook, Nebr.
- 28. Harvey U. Krogh, Jr., 211 N. 3rd St., Oregon, Ill.
- 29. Gordon Landry, Rt. 1, Box S17C, Hammond, La.
- 30. C. E. Lapp, 407 S. 8th St., Oregon, Ill.

- 31. Walter Larsen, 1291/2 Mission St., Wenatchee, Wash.
- 32. J. R. LeCrone, Rt. 1, Michigantown, Ind.
- 33. M. W. Lyon, Fonthill, Ontario, Canada
- 34. Emory Macy, Rt. 3, Box 41, Gatesville, Texas
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- 36. S. S. Manoah, 118B Narrain Pillai St., St. John's Hill, Civil Sta., Bangalore 1, South India
- 37. C. Alan McLain, 2901 W. 4th St., Russellville, Ark.
- 38. Kenneth Milne, Box 91, Macomb, Ill.
- 39. Dean Moore, Box 4976 B. J. University, Greenville, S. Carolina
- 40. Linford Moore, 2122 Ashland, Cedar Falls, Iowa
- 41. Timothy Pearson, Rt. 1, Union, Ohio
- 42. C. F. Pryor, 13808 Argus Ave., Cleveland, Ohio
- 43. C. E. Randall, 5948 N. 33rd Ave., Omaha, Nebr.
- 44. Lyle Rankin, 102 Paton St., Cashmere, Wash.
- 45. V. J. Reeves, 313 Soper Ave., Rockford, Ill.
- 46. Ellsworth Routson, Box 37, Eden Valley, Minn.
- 47. Thomas M. Savage, Waite Park, Minn.
- 48. C. J. Shaw, Rt. 3, Sylvan Hills, N. Little Rock, Ark.
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- 50. Curtis Simpson, Hedrick, Ind.
- 51. Cecil Smead, 3903 Washington St., Midland, Mich.
- 52. R. Warren Sorenson, Ripley, Ill.
- 53. Verna C. Thayer, Box 231, Oregon, Ill.
- 54. William M. Wachtel, Box 780, Litchfield, Minn.
- 55. Dale Ward, Rt. 1 Box 178, Woodstock, Va.
- 56. James M. Watkins, 610 S. 3rd St., Oregon, Ill.
- 57. Orville Westlund, Box 324, Burr Oak, Ind.
- 58. Walter Wiggins, 506 S. 5th St., Oregon, Ill.
- 59. Vernis Wolfe, 714 Myrtle Ave., Tempe, Ariz.

Inactive List

- 1. Mrs. C. R. Appleby, Arlington, Nebr.
- 2. Roy G. Graham, 801 Balsam St., Lakewood 15, Colo.
- 3. Robert O. Hardesty, 111 Walter SE, Grand Rapids, Mich.
- 4. Paul C. Johnson, 610 S. 7th St., Oregon, Ill.
- 5. J. Arlen Marsh, 16609 Chatfield Ave., Cleveland 11, Ohio
- 6. J. M. Morgan, 304 E. Sth St., Bristow, Okla.
- 7. Harry S. Payne, 6833 Crofton Ave., Bell, Calif.
- Mrs. E. C. Railsback, 1020 S. Burlington Ave., Los Angeles, Calif.

Laying Up Treasure

By Dale Ward

Where is the best place to keep our valuables? Everyone with material blessings has to answer that question. There is no place on earth that is an absolutely safe place to keep our money. There are many ways in which it can be lost. We might give as an example the fact that millions of dollars have been lost by inflation. Inflation was a thief that did not make the headlines as such, but it was a thief nevertheless. People saved for years from their small incomes of twenty-five to fifty cents per hour and even less. They thought that they had enough saved to care for them in their old age, but the increased cost of living used it up in a short time, leaving them destitute.

Jesus said, "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." All who have supported the Lord's work with a portion of their incomes have the assurance that they are laying up a treasure for themselves that cannot be swept away. Paul wrote, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12b). Learn to invest in a sure thing.

Divorce and Remarriage

By Vernon Nichols, Wenatchee, Washington

THIS subject has been controversial through this age, especially since the Reformation. Catholics have always taught one cause for divorce, but no remarriage, and most Protestant ministers of all denominations still hold to this doctrine. Most Christians take it for granted that so many sincere people could not be wrong and so never fully apply their own ability in finding out for themselves. Many happily married and thoroughly hon-

est ministers and laymen alike, find that Scriptural divorce gives authority to remarry.

This article presents the defense of this thought, and the further belief that the evidence on the subject being so highly controversial, it cannot be used as a test of fellowship. Paul told the Corinthians in their controversy over the Sabbath to cease contention and each be persuaded in his own mind. Evidence on divorce is much more difficult for many to understand, than is the Sabbath. Sincere men of all times have even used fast-

ing and prayer as an aid to learn the truth about divorce, but they arrived at different conclusions. Is it not time, if there cannot be a meeting of minds, at least not to be guilty of forcing our convictions on those who are as honest as ourselves.

The basis of a democratic church is individual responsibility for acts and convictions, and not those of our brother. Discussion of any subject is profitable if we have the right spirit and if we have the honest desire to find the truth, even though we might reverse our own past belief and that of all our respected forebears.

Matthew 19:9 reads, "I say to you, whosoever puts away [divorces, R.S.V.] his wife, except for fornication, and marrieth another, commits adultery; and whosoever marries her that is divorced commits adultery also." To show the importance of the remarriage clause, we will leave it out temporarily. The text then says simply, that divorcing a woman for adultery makes one an adulterer, which is untrue. Leaving out the exception clause makes divorce and remarriage adultery. Now, inserting the exception clause again, it states that if there *is* adultery, remarriage *is not* adultery. If there is no adultery, remarriage is a sin. If there *is* adultery, remarriage is *not* sin. There is no other reasonable interpretation. The innocent party is pure. Divorce sanctioned by God legalizes remarriage now, as it did for the Jew.

The second part says that to marry a divorced person is adultery. We have established the right of the innocent party to remarry. Is there sin in marrying a pure person? We here have the choice of throwing out the exception clause which gives the right to remarry, or

> else applying it here; or, in fact, anywhere else in the Bible that it is necessary to sustain our belief in the exception. Most students stumble here in their attempt to make divorce harmonize with scriptures that mention no exception or remarriage. In doing this they substitute living apart, or separation, for divorce, which is untrue, and throw away the exception clause and remarriage clause. We have these clauses, and the meaning of divorce in Scripture, so we must apply them. The meaning here then is: unless divorce is for adultery, mar-

rying a divorced person is an act of adultery. This is the only alternative we have to prevent disharmony.

Matthew 5:32 reads, "Whosoever puts away his wife, except for fornication, causeth her to commit adultery; and whosoever marrieth her that is divorced committeth adultery also." If he divorces without cause it tempts her to fornication. This makes a man or woman guilty of unnecessarily tempting a mate. If, however, she had committed adultery already, we have the exact duplicate of Matthew 19:9, and the analysis would be the same. Remarriage is not mentioned here, but is mentioned in Matthew 10:11, showing that it could have been so universally understood then that divorce was for the sole purpose of remarriage, that the clause was often omitted. We have it applied in Matthew 19:9 in a manner that cannot be overlooked, so we cannot discard it.

Failing to use the remarriage with the exception clause, destroys the meaning of the exception, the meaning of the verses, and completely makes void the meaning of divorce itself. There is one cause for divorce and every Christian believes it. Divorce itself has not changed, only its scope, for it was for every whim of the Jew, but for us, for only one basic sin.

While this article does not represent the official position of the Church of God on this vital question, it is a scholarly study and one which should be considered when this question is under discussion. The Church of God does not have

a closed creed, and we are always willing to be convinced from Scripture of truth. We present this message to help you in your personal study. —Editor.

First Corinthians 7:10, 11 reads, "Let not the wife depart from her husband, but if she depart [separate, R.S.V | let her remain single or be reconciled to her husband; and let not the husband put away [divorce, R.S.V.] his wife." The woman may depart and remain, or be reconciled at her discretion. Without papers, they could be reconciled, but in divorce there is no reconciliation before God or man. The man is commanded not to divorce. Since by Christ's statement we believe that we may divorce for adultery, we must interject here, for the sake of truth, that he may divorce for that one cause. He also has the same privilege as she to separate. Here is the perfect illustration of the difference between separation and divorce. It substantiates the Bible meaning of divorce papers, and their recognized definition now as: "A written, legal dissolution of marriage" (as though it had never been).

Divorce, as well as marriage, is a divine decree. Both are executed today through Gentile governments. Abuse of divorce does not change its validity; for the one cause it is still God's divorce; for *every* cause it is man's transgression of divine law.

Paul said it was better for him to remain single. There could have been reasons for his being as he was, for his work possibly could not have been accomplished with family cares to hamper him. Few people today, especially after being once married and still young, can live a continent life. Paul explains it fully. The patriarchs and Jews were permitted all the wives they could support. The church now condemns many to celibate lives contrary to God's laws of all ages. If circumstances become too severe, economically or biologically, thus forcing (Please turn to page 12)

Living for Jesus

By C. E. Randall

"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).

LIVING FOR JESUS is a sacrificial life. He laid down His life in sacrifice and death and we are enjoined to lay down our lives for the brethren. (1 John 3:16.) How many of us can in truth say with the Apostle Paul, "I am crucified with Christ"? Yet, my friends, this is exactly what one *must* do if he is to live with Jesus.

This business of hanging on to the ways of the world and expecting to enjoy the fruits of salvation is robbing millions of salvation. "Come out from among them" is still a vital requirement. Jesus meant what He said, and said what He meant, when He stated:

"I pray not that thou shouldest take them out of the world, but 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).

Living for Jesus is not only a sacrificial life, it is a life of courageous living, in which one is willing and dares to hazard his life for the gospel's sake and the church which Jesus founded. Until we bring ourselves to the place where we "count all things which are gain to us as loss to Christ," we have not fully surrendered self to the Lord Jesus.

Living for Jesus is a self-denial way of life. It is putting Christ first in everything, that whatever we do, it will be to the glory of God.

Why We Should Trust in the Bible

By Arlene Dearing, Oregon Bible College

Although thousands of evolutionists have tried to prove the Bible untrue, it has never been proved so, scientifically or any other way. Scientists have studied for hundreds of years and are finally learning ways of prolonging life by cleaner living. However, if we would only consult our Bible we would find that God Almighty has been trying to teach this from the beginning. (Isa. 1:16.) We also know that no matter how thoroughly the mortal man studies and experiments, he will never be able to put life into a man. Looking into the Book of Life, however, we find that "the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Why should we, therefore, put our trust in man? What reward could there possibly be? Until the Bible is proved untrue, only "the fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good" (Psalm 53:1).



The Called of the Lord

THIS is the first in a series of three messages dealing with the phrase found in Revelation 17:14, which says, "They that are with him are *called* and *chosen* and *faithful.*" The one referred to here is He who is to come as Lord of Lords and King of Kings, when He comes again the second time. This time He will rule over the kingdoms of men. Those that are with Him will be the faithful of all ages who, after hearing the call of the gospel, have answered and have been chosen to be the heirs of salvation.

God formed a plan of salvation for man. It seems clear that God and man must work together, if man is to receive salvation. Man does not possess eternal life today. We are all of the Adamic posterity and are totally mortal. If we ever are to have eternal life it will be as a gift to us from an eternal God. This gift will be given only to those who, in this present life, prove their faithfulness to God by obedience.

In God's plan of salvation for man there were three steps necessary before we could become an heir of eternal life. God alone is responsible for the first step. Man had, at the very beginning, separated himself from God through disobedience to Him. Man was cut off from the close fellowship he had enjoyed with God and even was driven from the Garden of Eden and away from the tree of life. Therefore, before man would return to God and experience close communion with Him, God must invite or call to him to return. Man is too perverse and stubborn to return without this invitation.

To put this plan into action, God did not at first call to all nations to repent and turn to Him, but, instead, *called* one man who was a maker and worshiper of idol gods. He called him out of his country, and from among his kindred, and from his father's house to serve a living God. Here, God made promise of many blessings that should come upon him if he was faithful to the call. Through faith in God, Abraham answered the call and began a journey that later won for him the title, "The Father of the Faithful." Paul tells us that the promise that he should be "heir of the world," was not to Abraham or to his seed through the law, but through the

By C. F. Pryor

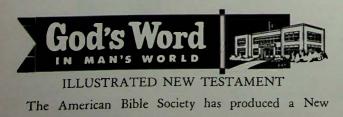
righteousness of faith. (Rom. 4:13.) In Hebrews 11:8 he says, "By faith Abraham, when he was called to go out into a certain place which he should after receive for an inheritance, obeyed, and went out not knowing whither he went." The thing we want to emphasize is that when he was called he obeyed the call and was then chosen to be the one through whom the world should be blessed.

Salvation originates in God and is offered to all who will receive it. In Isaiah 45:22, God, speaking through the prophet, said, "Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else." Salvation will come to those who are the seed of Abraham, not through the flesh, but through faith and obedience by baptism into Christ, who is the promised Seed through which we are to receive the promised blessings. (Gal. 3:16, 26, 29.)

Those who believe in absolute predestination of the individual life and are waiting for a special call from God before accepting His Son, and the hope of complete salvation through Him, may wait too long and never receive it. Jesus gave the commission to His disciples to go into all the world and preach the gospel to every creature. He that believes and is baptized shall be saved; but he that believeth not shall be damned. Paul declares in Romans 10:17, "So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yea verily, their sound went into all the earth, and their words unto the ends of the world." Thus it was predestinated and foreordained that the Gentiles should come to the light and be *called to* salvation through the preaching of the gospel message.

Isaiah 60:1-3 says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

If you have heard the gospel message you have received the *call* of the Lord. Why not answer that call so that you, too, may be among the *chosen*?



Testament that is especially intended to give readers a deeper insight into Bible life and times. The work is produced by rotogravure, and is entitled *The Good News*. It contains maps, diagrams, and hundreds of pictures of recent archaeological work, all of which serves to illustrate the text. It took five years to prepare the new book, and it sells for two dollars.



Minnesota Your Rally

The Minnesota Berean Conference was conducted September 24 and 25 at Hector. The facilities of the new Hector High School were used for the rally. With a large number in attendance, the dining, recreational, and class facilities were much appreciated.

Several adults attended the Berean Conference and their presence gave much encouragement to the young people. The National Youth Director was present to assist with the meetings, and enjoyed the opportunity to meet with the Minnesota Bereans very much.

We had the opportunity to visit the new Minnesota Camp site and found it even more beautiful and ideally located than expected. The site is as fine as any we have ever seen and has the potential for a beautiful campgrounds.

Michigan Youth Retreat

On the week end of October 9, young people from all four Michigan churches traveled to Glenn Lake, near Traverse City, for a retreat. The facilities of Niles' Edgewater Resort, and the Glenn Arbor Community Building were used. This is a beautiful place, especially so with the leaves in full color. With ideal weather and the wonderful surroundings, plus an excellent program planned by Brother Robert Hardesty, State Youth Director, the retreat was fully enjoyed by all.

There were about thirty young people and many interested adults, who contributed toward the success of the retreat.

Louisiana Youth Retreat

Louisiana's first youth retreat was conducted at Camp Singing Waters, near Holden, September 30, October 1 and 2. This is a Y.M.C.A. Camp, and the charge made

BEREAN YOUTH FELLOWSHIP NEWS

By Harold Doan

to us was one dollar per night per person. Fifty-one young people, ranging in age from eight to twenty years, attended full time, and there were three who stayed only one night.

The camp began with registration late Friday afternoon; supper was at 5:30. Preaching services at 7:30 were followed by a planned recreation period until 10:00 o'clock. Lights were out and all was quiet, theoretically, at 10:30.

Saturday's day was to start at 6:30 a.m., but many were up and around by 4:00. Practically everyone was out by 6:00. Breakfast at 7:30 was followed by devotions at 8:30, and classes at 9 and 10. The 11:00 o'clock hour was informal: question and answer, and discussion. Dinner was followed by an afternoon class and three hours of recreation, swimming taking precedence over everything else. Supper was at 5:30; preaching services at 7:30; recreation period until 9:30; lights out at 10:30.

Sunday's rising time was 7:00, but again everyone was up before the whistle blew. Breakfast was at 8:00; Sunday school at 9:30; worship service at 10:30; dinner at 12:00; and afternoon preaching at 2:30. This was the concluding service, and within an hour and a half the camp was vacated.

Classes were divided into two segments each class period. Teachers were Sr. Sam Bottolfs and Bros. Harry Goekler and Gordon Landry. The ministers alternated for preaching services. Our thanks to the cooks: Srs. Maurice Robinson, Walter Kennedy, Addie Landry, and Clayton Needham. Matrons were Srs. Harry Goekler and Gordon Landry.

We enjoyed this camp and are encouraged to look forward to others. Gordon Landry.

New Junior Berean Groups

New junior Berean groups have been organized in Rockford, Illinois, and at the Pennellwood Church, in Grand Rapids, Michigan. We are happy to hear of these new youth activities and will be glad to help in any way we can to carry on that work.

New Junior Berean Leader's Handbooks will not be ready till January. The copy is almost all finished, however, thanks to Editor Faye Werneke, and we know that it will be welcomed by youth leaders and youngsters.

Junior Bereans at Blanchard, Michigan

Under the leadership of Sr Enid Maddock, assisted

by Maudie Lint, a junior Berean group has been organized at the Blanchard Church of God. We pray God's blessing on the group of fifteen young people and their leaders.

With the continued increase of little folks in the Sunday school, it has become necessary to divide one of the classes into two groups. We are very happy for these children. May God continue to bless each one.

Bro. Darrell Maddock took a group of young people to Glenn Lake to the Youth Retreat, October 9. Bro. Cecil Smead was guest speaker in Bro. Maddock's absence. We pray that these youth rallies will help all the young people to grow stronger in the Lord.

Opal Amon.

THE LAST TRUMP

(Continued from page 5)

When it sounds, the Kingdom shall come, for it is the time all kingdoms of earth become the Kingdom of God and Christ. It is the time of the dead, that they should be judged and rewarded. Notice the reward of the "prophets," the "saints," and "them that fear thy name" shall be given at this time, when the Kingdom of God comes.

The coming of the Kingdom cannot be separated from the coming of the King, for He it is, God's Son, who has been given authority from His Father to rule until He has subdued all enemies. (Psalm 110:2; 1 Cor. 15:25.)

Thus we see the great promise of Christ's coming, the resurrection of the dead, the change from mortal to immortal beings, the gathering together of all the faithful, and the Kingdom coming, all spoken of as occurring at this last trump! How important it is to us, then, who live in the last part of this age. It will be the most beautiful music the people of God have ever heard. This trump will be heard by all on earth, if we can rightly interpret the word "sound." May its sounding cause our hearts to leap with joy in the knowledge that our Lord has come. Will I be ready when Jesus comes? Will you?

DIVORCE AND REMARRIAGE

(Continued from page 9)

them to remarriage in order to live a moral, normal life, we throw them back into the world, or close the door on those who want to come in. In doing this we class them as thieves and robbers, and immoral persons, the only ones excommunicated from the early churches.

We refuse to serve in civil courts on criminal cases, on the grounds that we cannot judge our fellow man, or be responsible for death as punishment. Are we consistent or reasonable in condemning a brother to *eternal* death on evidence that would be thrown out of any civil court as circumstantial or very incomplete? Can we love those we condemn, or do we have sufficient faith, if we think that such judging is required of us in order to secure our own eternal life? Since we are to prove all things, that which we cannot prove with unmistakable evidence we must not accept.

Many commentators claim that divorce was controversial among the inspired apostles themselves. Can we now make of remarriage a clearly defined and proved act of adultery? If there is the least doubt in our minds there can well be misgivings also. The Pharisees were condemned for over-strict interpretation of the law. Divorce is a life and death matter, because we make positive the eternal death of another and in so doing we seriously jeopardize our own eternal life.

"Be not simply a reflector of Christ-be a radiator."

Smoking and Heart Trouble

The Chicago *Tribune* recently carried the following news item, called to our attention by Brother Glenn Birkey.

The Journal of the American Medical Association says "there seems now to be a definite evidence" that smoking can damage the heart muscle.

"No patient with coronary disease should incur the added risk to his heart imposed by smoking without first discussing thoroughly the problem with his physician," the Journal said.

The same issue of the Journal carries two articles on the effects of cigarets on the heart.

Three physicians, who collaborated in one report, found that changes in the heart rate and blood pressure followed the smoking of eigarets.

The boxscore of their tests:

Of 28 apparently healthy persons — all habitual smokers — 25 showed an increased heart rate, 2 showed a decrease; 20 showed increased blood pressure, 5 showed a decrease after smoking.

Of 34 patients with heart disease—including six non-smokers— 30 showed an increased heart rate after smoking and 4 showed a decrease; 34 had increased blood pressure.

The physicians wrote that the findings do not prove that smoking presents a "direct danger" to coronary disease patients through constriction of the heart arterics. But they suggest that smoking is bad for such patients because of other effects, such as increases in heart rate and blood pressure.

The Scriptures make this added comment: "What? know ye not that your body is the temple of the Holy Ghost which is in you which ye have, of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).



Jesus and His disciples were resting outside the gates of Bethsaida. The day had been long and the journey tiresome. It was restful to sit and watch the people going by.

One of the disciples spoke to Jesus. "It looks like those men are bringing someone to see you, Master."

As the men approached Jesus, they said, "Lord, we would ask that you make our friend to see. We know that you have the power to heal him."

Jesus stood and took hold of the man's hand. "Come with me, friend."

The blind man followed obediently, letting Jesus lead him. Although the blind man did not know Jesus he obeyed and followed Him. When they had reached a place where they were alone, Jesus turned to the blind man. He placed His hands on the blind man's eyes.

"Can you see?" asked Jesus.

"I can see men walking about, but they look like trees walking," answered the man.

Jesus touched the man's eyes again and healed him so that he could see properly. "Return to your home alone," commanded Jesus, "and tell no man about this miracle."

The man left Jesus, proud and happy that He was able to actually see his Master, the man who had healed his eyes so that he could see the beautiful trees and flowers, and stars.

Does Jesus Have Power Today?

Indeed, Jesus is endowed with power from God that He may perform those works God would have Him do. Jesus can perform miracles today. He stands at the door of our hearts, knocking for us to open the door. He is saying, "If only you will let me come into your heart, I will make a better person of you. Answer my knock today!"

Jesus Can Heal!

By Mary Railton

GOD'S BLESSINGS ON YOUR BIRTHDAY

Joyce K. Railton, October 25, age 9, Oregon, Ill. Junior Hutchinson, Oct. 25, age 13, Hammond, La. Mark Paul Wood, Oct. 25, age 2, Litchfield, Minn. Windell Lee Jeffrey, Oct. 27, age 10, Orange, Calif. Stewart Kirkpatrick, Oct. 28, age 8, Cass Lake, Minn. Arlene J. Krueger, Oct. 31, age 7, Michigan City, Ind. Donald D. Patasel, Oct. 31, age 12, South Bend 17, Ind. Shirley Mae Thoms, Oct. 31, age 13, Sleepy Eye, Minn. Karen Tobias, Nov. 1, age 13, Fonthill, Ont. Sydney Eugene Magaw, Nov. 1, age 2, Cincinnati, Ohio Robert E. Barck, Nov. 2, age 14, Waterloo, Iowa

This is Promotion Day for Robert Barck. We invite you to read the Youth Page, also, Bob.

Is your birthday in the month of October? Is your name entered as a member of the Everyday Christian Expression Club? We have a membership of close to five hundred boys and girls under fourteen years of age. Wouldn't you like to join, too, and receive the rules of the Club? Send in your name and address and birth date, and we will send you a certificate of membership in the ECE Club and send you the rules for all members. Our motto is:

I'll always speak the truth, I'll watch each word I say, I'll try to do the things I should To please God every day.

States and Flowers

How well do you know your state flower and animal? If you will follow the directions below, you will learn about one state. Maybe it will be your state!





October 22, 23-Missouri Fall Conference at Morse Mill Church.

Oct. 29-Virginia Youth Rally at Cool Spring Church.

- Oct. 23-30—Michigan Conference and Evangelistic Meeting (Kenneth Milne, guest speaker).
- October 30—Arkansas Youth Rally at Mc-Gintytown (Verna C. Thayer, guest speaker).
- November 5, 6-Illinois Fall Conference at Eldorado.
- Nov. 15-27—Special Meetings at Brush Creek (Ohio) Church (William Wachtel, guest speaker).

SISTER VERNA THAYER'S OCTOBER SCHEDULE

29, 30-Arkansas Youth Rally at McGintytown.

31 - Nov. 6-Bible School at McGintytown.

BURR OAK, INDIANA, BAPTISMS

Mr. and Mrs. Everett Feece and son Everett of Rt. 2, and Larry Zechiel of Rt. 1, were baptized into Jesus Christ, becoming members of the New Covenant and the family of God, Sunday, October 2, 1955. The service was conducted by Pastor O. A. Westlund of the Burr Oak Church of God.

OREGON BIBLE COLLEGE NEWS

Oregon Bible College Booster membership eards are beginning to roll in, with reports from the following congregations: Rockford, Ill., Oregon, Ill., Lawrenceville, Ohio, Eden Valley, Minn., Chicago, Ill., Cleveland, Ohio, Delta, Ohio, Omaha, Nebr.

Students and faculty enjoyed a College breakfast at White Pines State Park on Friday, October 14. We always enjoy this annual event, when we worship, play, and eat in the setting of God's great outdoors.

What a pity it is that we do not have enough students to answer the calls we have for labor in Oregon and Mount Morris. We pray that the demand continues and that we may have more students to fulfill the demand. Far more important, however, is the need for students to fulfill the need for Christian workers.

Both students and faculty have been helping to fill pulpits at Chicago, Dixon, and Flagg Center. The College is again assuming the responsibility of conducting religious education classes for about one hundred children of Pleasant Hill Elementary School, East Oregon.

EASTERN NEBRASKA CONFERENCE

The Eastern Nebraska Conference had its annual meeting September 25 through October 2, 1955, at Omaha.

Guest speaker at the meetings was Bro. C. R. Randall, Troy, Ohio. He brought us some inspiring and interesting messages each evening, and also taught the afternoon Bible class. Supper was served each evening at the church, prepared by Sr. Lucille Appleby. The suppers and evening services were very well attended.

On the last Sunday the church was filled to overflowing. We had a few visitors from neighboring states. We feel that this was one of the best conferences we have had.

State officers elected were: C. E. Randall, president; Lucille Appleby, vice president; Al Karnett, treasurer; Norma Appleby, secretary; and Opal Nelson, member at large. Opal Nelson, Reporter.

New Arrival. Laura Ann Kennedy was born, Wednesday, October 12, 1955, to Billie and Irene Kennedy. Billie is a student at Oregon Bible College.

EDEN VALLEY, MINNESOTA

Minnesota has entered another colorful time of year. God's handiwork is evident everywhere!

Five of our young people attended the National Youth Rally. Over twenty young people, plus adults and children, attended the Fall Berean Conference recently conducted at Hector.

On Wednesday evening, members take turns opening and closing Bible study, using the talent of our five younger pianists. More young people and children attend this midweek service than adults do. Why? Four classes are conducted for the younger groups. Teachers are Mrs. Norvald Sogge, beginners; Mrs. Edward Kirkpatrick and Mrs. Elmo Gaspar, primary; Mrs. Ellsworth Routson, junior Bereans; Mrs. Art Otto senior Bereans; and Bro. Ellsworth Routson, adults. This takes a little more effort and extra teachers, but it is a blessing to have the young people present. Valuable training for years to come! Try it in your midweek Bible study.

Newly elected Ladies' Aid officers are: Mrs. Floyd Mills, president; Mrs. Edward Kirkpatrick, vice president; Mrs. Ellsworth Routson, secretary; and Mrs. Wilbur Coulter, treasurer. Among other Aid activities, several members are preparing a play to be presented at a state missionary meeting.

The parsonage has been insulated in preparation for cold Minnesota winters.

Two of our Air Force men have been home on leave. It was nice to see Donald Thoms, now stationed in Virginia, and Mr. and Mrs. David Otto, Cheyenne, Wyo.

Eleven Eden Valley folks attended General Conference. Reports were given the following Sunday. John Peters, state conference delegate, will give another report at Fail Conference on October 16.

Little Robbin Jean, daughter of Mr. and Mrs. Douglas Hamilton, has been added to our eradle roll!

Marion Stilson, Reporter.

BAPTISMS AT DAYTON, OHIO Glad Tidings Chapel

On Sunday, September 18, 1955, three young ladies were haptized. They are: Mary Kessler and Irene Underwood, West Milton, Ohio, and Wanda Klepinger, Skidway Preseott, Mich. We pray God's' blessing upon them, and may each set a more Christ-like example to them and those about us.

We of the Dayton Church want to thank and commend Bro. Timothy Pearson for the wonderful effort he is putting forth, both in the calling campaign and in the services themselves. We feel that already the Lord has blessed our work very much and we pray for our work verywhere.

Marilyn Zizert, Secretary,

BEREAN DRAMA AND YOUTH NEWS

The Maurertown, Va., Bereans have prepared an original play, "Churchitis," which has been presented in all three Virginia churches... The Fort Valley Bereans also have a gospel team which will present its program for the Virginic churches. This is an excellent way to learn by doing, and is a service that young people can perform for the Lord.... Young people at the Lawrenceville, Ohio, Church are sponsoring a Halloween party for the church on October 28. This is a very active group of young people.

HERALD RECEIPTS

Fred H. Mills; H. U. Krogh, Jr.; Mrs. Edith Burchell; Robert O. Flesland; Mrs. Hedvie Jackson; Mrs. F. A. Sutherland; R. F. Robbins; Wayne H. Wilson; Mrs. Emma Carruthers; Mrs. Ernest McCorkle; Mrs. B. F. Peck; Mrs. Clayton Needham; Ivan Porter; F. J. Armstrong; Douglas Todd; Floyd E. Lang; Mrs. Emmie L. Stone (2); Earl Roelofson; Mrs. James M. Bird; Maurice Chapman; Mrs. Nellie M. Blakely; W. D. Tierney.



Bro. James Watkins is still confined to Warmolts Clinic in Oregon. He hopes to return home on Sunday, October 16. . . . A "Church News" letter mailed from the Southlawn Church in Grand Rapids, Mich., informs of the many activities carried on by this busy church. Among new permanent committees at work are a Pulpit Committee, a Welfare Committee, and a Pew Committee. The church Missionary Committee is planning an Oregon Bible College scholarship, and a church visitation campaign will soon be underway. . . . The Berean Bugler from Brush Creek, Ohio, reports the recent illuess of Pastor Terry Ferrell. "While much improved, he is still under a doctor's care and has strict orders to curtail his activities." ... Ivan and Marie Magaw are now living in Cincinnati, Ohio. . . . October 16 was pulpit exchange Sunday in Illinois, with pastors changing churches for the morning services.

THE RESTITUTION HERALD

LOOK AT THIS! !

More than one quarter of the year is already past. We have raised only about ten per cent of the General Conference budget. This is a matter for prayer and action. The need is apparent and immediate!

Budget Received	\$39,849.00 4,472.67		
NEEDED	\$35,376.33		

What will we do?

CHURCH OF THE OPEN BIBLE Bedford, Obio

"Launch out into the deep." That is what our little group is trying to do. Because one family (the Cramers) believed there was a work to be done in this locality, a new church is taking form. We are learning that there are people who are looking for something and failing to find it.

In July, Bible closses were held every other Sunday night. Then, the third Sunday in August, we started regular Sunday school and church services in the Y.M.C.A., in addition. We are already seeing new faces and hope and pray they will become old standbys.

We are all very thankful to the Pennellwood Church, Grand Rapids, Mich., for the beautiful Communion set it has given to us. We deeply appreciate the missionary spirit of the church that is willing to help a new group a good distance away. Starting a new group in a city area is hard when there is no other church backing it.

Cleveland suburbs (Bedford is on the far southeast side of the city) have many housing projects still being completed and planned. Think what could be done if a new church could be built in each of these districts!

We have been having a social after each of our Bible classes every other Sunday evening, and have had several afternoon pienics. In this way we are becoming better acquainted with each other and are having a good time with Christian friends. The classes are designed especially to help several young peoplo and adults who already are looking forward to haptism.

Attendance of children and young people is good enough at both morning and evening services that we have three Sunday school classes meeting regularly, and a special evening class for children. At only one of our first eight morning services did we have fewer than two "outsiders," and we have had as many as four.

Don't be afraid! God will help. Launch out -branch out! How else can we expect to grow? Mary E. Marsh.

The next Illinois Quarterly Conference will be held at Eldorado on November 5 and 6. By your presence you can be edified, and the Eldorado brethren encouraged.

THE SUNDAY SCHOOL EXODUS

How to Avoid It

In many communities it seems to be the accepted thing to go to Sunday school or church, but not both. Those who do this fail to realize the purpose and aim of the Sunday school.

There is something wrong with the teacher, the teaching, the home, or the church service when pupils do not want to stay for morning worship.

Just what is wrong? What can be done? Let's begin with the teachers. There is no use expecting pupils to stay for church if the teachers do not. There must be full cooperation on the part of the teacher.

Next, let's think about the matter at the next teachers' meeting. Are the teachers conscious of this exodus? What have they been doing about it? They cannot and will not do anything at all until they are conscious of the error.

It might be interesting to check and see which teachers are succeeding best in getting their pupils to remain for church. What are they doing to get their pupils to stay that other teachers are failing to do?

Now, look for the leaders in the classes--those who say, "Come on, gang, let's go," and they go. If you can get one leader in a class to stay, he will lead others. Pupils are often better salesmen with their classmates than is the teacher.

To get started, a class might have a contest with another class to see who will have the highest per cent of members in church for a month or six weeks. It's a good idea to give points, especially with children. While you are having the contest, include some other things like—punctuality, lesson preparation, bringing Bible, and so forth. Then it's an easy step to the six-point record system that gives credit every Sunday for attendance, punctuality, Bible lesson, offering, and church attendance.

Certainly, we need to teach our Sunday school staff and scholars that Sunday school and church are two phases of the same thing, not two separate enterprises! If we are to expect the Sunday school to stay for church, let's be sure the church service is all it ought to be. A service can be worshipful and meaningful, even to children. It need not be dead.

One Sunday school teacher challenged the preacher to prepare better by having his junior highs take notes on the message and report at the evening young people's hour, where they had a discussion on the message of the morning.

Be sure of this, we haven't succeeded in doing the job until our Sunday school goes to church and our church goes to Sunday school.— Clate Risley; selected by National Sunday School Department.

"God's Covenant With Abraham," a sixteen-page, envelope-size tract written by our late Bro. S. J. Lindsay has been republished. Every member of the Church of God should have a thorough understanding of the Abrahamic covenant—the covenant which is at the foundation of our faith. Order copies now from National Bible Institution, Oregon, Ill., at 5 cents each, 55 cents per dozen, \$3.55 per hundred.

MARY HARRIET DISMUKES

Mary Harriet Lipps was born in De Witt County, Tex., on May 22, 1871, and died on September 25, 1955, at Holmes Memorial Hospital in Gonzales, Tex.

She was married to John W. Dismukes in 1893. To this union were born four sons: J. E. Dismukes, San Antonio; J. B. of Floresville; S. P. of Marfa; and M. T. of Beeville. There are seven grandchildren and ten great-grandchildren.

Sr. Dismukes leaves many to mourn her death, but we sorrow not as others which have no hope. As the coming of our Lord, and life seems so near, we feel that she has only retired from the activities of life to be awakened in the morning. Words of comfort were spoken by the writer, after which she was laid to rest in Marcelina Cemetery to await the coming of our Lord.

Dearest sister, thou hast left us, Here thy loss we deeply feel; But 'tis death that hath bereft us; God can all our sorrows heal.

And again we hope to meet thee, When mortality has fled; Then at home with songs to greet thee, Where no farewell tears are shed.

E. O. Stewart.

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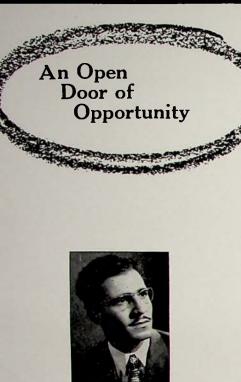
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ADIB LIDDAWI

Brethren of the Church of God

Please meet our new student at Oregon Bible College, Bro. Adib Liddawi, of Bethlehem, Jordan.

We are happy for the privilege to have with us this young man who comes from the place of Jesus' birth. His father and mother are living; he has three brothers and three sisters, and is a single man.

Adib was first known to us through the visit of Bro. J. M. Watkins to the Holy Land, and we believe the Lord has led him to come to this country to study at Oregon Bible College. His desire is to graduate from Oregon Bible College and then return to his own people to preach and teach the gospel to them.

Where could we find greater opportunity to spread the gospel and fulfill the Great Commission to go into all the world? At the present time missionary work in other parts of the world is being restricted, for only those who are already established in the land or are native workers still have the liberty to carry on the work of Christ.

In the Decade of Development Program our missionary goal was to have two foreign workers staffed and established in their fields. The Lord has helped us by raising up Bro. Manoah in India, and our General Conference has voted to back him and his work.

We now feel another opening is being made for us in the person of our Bro. Adib Liddawi who will return and preach and teach the "gospel of Christ" among his own people. He tells us they are very receptive to the gospel message.

Our last Conference has also given approval to this opportunity to launch out into this field. We are, therefore, very thankful for our many missionary societies and churches which are studying, working, praying, and paying to the end that these two works of faith may go forward.

God's Word to the Church of Philadelphia, the church of brotherly love, was, "Behold, I have set before thee an open door . . . for thou hast a little strength, and hast kept my word, and hast not denied my name" (Rev. 3:8). When we attempt even in feeble strength to do God's work in *His* way, *He* gives us open doors of opportunity through which we may do *His* will.

Surely, it is the desire of every truly regenerated child of God to spread the gospel in every way possible, and we are all the children of God by faith in Christ Jesus. (Gal. 3:26). As He opens one door after another and we go through, there will be many more opportunities to serve. Then when the Lord comes, we may surely expect Him to say, "Well done. Enter thou into the joy of thy Lord."

Strict Government Supervision

Every foreign student who comes to this country to study is under strict government supervision and is not allowed to work, but must be supported by those who sponsor him. Since this is the case, any and all gifts and contributions for the support of this work should go through the hands of our superintendent, Bro. Otto Dick, so he may be able to answer any and all questions which may come from the government.

Evangelism and Missions

October 25, Restitution Heral

VOLUME 45, NUMBER 4

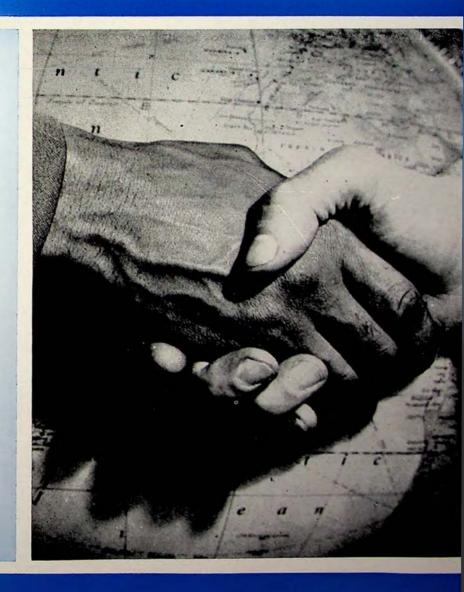
MESSAGES CONCERNING

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IN THIS ISSUE

AM I MY BROTHER'S KEEPER? (See page 3)



November Is "Get Acquainted Month

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3.00

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken 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.

HAROLD J. DOAN, Editor

Faul C. Johnson, Associate Editor

Entered as second class matter at the Post home study course. We feel Office at Oregon, Illinois, under act of March, 1879. Mailed weekly except the fourth Tues. approved by the Ministerial day of August and the last Tuesday of Detrate our evangelistic efforts.

ARTICLES

The Gospel of Selfishness, Harry Shee	et
Many Will Die in God's Wrath,	
Harry Gockler	
Why Are Prayers Not Always An-	
swered, Hazel Cramer	
Are You Under the Law? Verna E.	
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Needed—a Systematic Theology and Evangelistic Approach, Editorial Try the Spirits, Editorial The Restitution Herald in Every Home, Editorial Repent and Be Baptized, R. J. Worley Your Minister (poem) Newsmakers God's Word, Editor

YOUTH and CHILDREN

Berean Youth Fellowship News . . Jesus the Teacher, Children's Corner CHURCHES IN THE NEWS . .

DAILY BIBLE READINGS

M. Oct. 31. God's agreement unto Israel. Lev. 26:9-20.

T. Nov. 1. Backsliding Israel. Jer. 3:20-25. W. Nov. 2. Prepare to meet thy God. Amos 4:9-13.

T. Nov. 3. Favored of God. Ezek. 36:25-30.

F. Nov. 4. A glorious return. Jer. 3:14-19.

S. Nov. 5. All is forgiven. Jer. 31:31-34.



Needed --- a Systematic Theology and Evangelistic Approach

over Gentile mations (1sa, 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since interest in the doctrines of the Church of God, and a unified presentation the world began" (Acts 3:21). It also firmly of those doctrines.

> One church has found the answer to this problem in a Home Bible Study Course of about thirty lessons. This lesson course represents the complete coverage of the basic, essential doctrines of this church, and hence is a systematic theology. It is also the principal means of interesting new potential members in the doctrines of the church, and, hence, represents a unified evangelistic approach. Every radio program, every publication, and every evangelistic calling campaign has as one objective to enroll people in the home study course. We feel that this idea has merit, and that such a course, approved by the Ministerial Association, would help to unify and concentrate our evangelistic efforts.

Church of God radio programs, publications, and local church programs could thus offer a study course that would represent our basic doctrines, and those things a church member should know. Local pastors would be the contact points for all lessons mailed out from any source, and they would s keep in touch with those studying to guide them in the course.

You may be hearing more of this idea as time passes. We are interested ⁶ in your opinions.

⁶ "Try the Spirits"

7 We are warned in Scripture to "try the spirits whether they are of God"

8 (1 John 4:1). But how shall we try them to see whether they are of God? The first test of teaching is whether or not it agrees with the Bible. The

basis of trial is the Word of God. This is the authority which has the final 2 word. Does what the preacher says agree with the Word of God? Try the 2 words and see.

But Jesus suggested another test. "By their fruits ye shall know them" (Matt. 7:20). What is the fruit of this teacher or preacher's work? Has he a history of church building or church breaking? Are his classes and congregations marked by contention, or by unity of the spirit? Does he bring people, as an instrument of God, into close fellowship with Christ, and into a new and holy life? Is his teaching distinguished by sweetness of love, or bitterness of scolding and cynicism?

¹³ Try the spirits, by the Word of God, and by their fruits, before being led ¹⁴ away from the flock.

The Restitution Herald in Every Church of God Home

This is one of the goals of our Decade of Development Program. Almost every church and state conference has as its goal to place THE RESTITUTION HERALD in every church home. Let's concentrate on this goal in November. A "Get Acquainted" program will be carried on in which every member of the church will receive three issues of THE HERALD, free of charge. Help us to make every home acquainted with our church paper! Let's reach our goal in this one short burst of action! "Am I my brother's keeper?"

The Gospel of SELFISHNESS

By Harry Sheets

Do we have any obligation to our fellow men? Are we called to apply Christian principles in dealing with people of the world?



AM I my brother's keeper?" These are the words of guilty Cain as he answered God's question: "Where is Abel thy brother?" This was a question of the world's first murderer in his attempt to evade the wrath of a just God. God was not deceived, neither was He diverted from the guilt of Cain. The reasoning of Cain was contrary to the teachings of God.

The Pulpit Commentary suggests this question of Cain's was the beginning of the gospel of selfishness. Man has been trying to dodge responsibility for one's fellow creatures ever since by this same evasive question. In a large portion of the world a person who is robbed is held as the guilty party, rather than the one who did the robbing, because he tempted the other person into doing the robbing. By this reasoning, Abel was the guilty party. If he had not offered a better sacrifice than Cain, Cain never would have become angry. "Am I my brother's keeper?" is an attempt to shift the blame from the guilty to the innocent.

The Romans had a saying: "Let the buyer beware." They apparently placed the burden on the buyer, or victim, rather than upon the person that was guilty of fraud. God looks at this altogether differently as is evident from His law to Israel. Leviticus 19:33-37 states, "If an alien settles beside you in your land, you must not injure him; the alien who settles beside you shall be treated like a native, and you must love him as you love yourself; for you were aliens yourselves in the land of Egypt: I am the Eternal your God. You must never act dishonestly, in court or in commerce, as you use measures of length, weight, or capacity; you must have accurate balances, accurate weights, and an honest measure for bushels and gallons: I am the Eternal your God who brought you out of the land of Egypt, and you must keep all my rules and regulations obediently: I am the Eternal" (Moffatt Translation). From this it is easy to see that God did not place the responsibility upon the buyer. God holds each person accountable for his conduct. God considers that man *is* his brother's keeper.

Look Out for Yourself?

The gospel of selfishness declares that each person must look cut for himself, as no one else is going to look out for him. This same selfish gospel, if it can be called a gospel, declares that we can do as we please, since this is a free country. Converts to this selfish creed claim that it is nobody's business what they do. Such an idea is but relatively true. Robinson Crusoe could do as he pleased as long as he lived alone, but when Friday joined him he could no longer do as he pleased, even though he was master. The presence of other human beings places restrictions upon us.

Christianity recognizes the responsibility one individual has for another. Jesus taught us to love our neighbor as ourself. He gave us the Parable of the Good Samaritan to teach us our responsibility to fellow man. If Jesus had cared only for His own welfare He would never have died on the cross for us. It was Jesus who told us to go into all the world and preach the gospel to every creature. He has made us responsible for the salvation of others. This is *not* the gospel of selfishness.

Responsibility for Others

The responsibility of a Christian today is very much the same as the responsibility placed upon Ezekiel the prophet. God told him to go and tell Israel that they were wicked and subject to death. Then he gave Ezekiel this warning: "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 33:8, 9). Ezekiel's own salvation depended upon his willingness to, and faithfulness in, warning the people of their sins. Ezekiel was his brother's keeper in the eyes of God.

In Galatians 6:1, 2 Paul wrote, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." This certainly recognizes our responsibility to a weaker brother. There is no opportunity to ask, "Am I my brother's keeper?"

Paul, the Apostle to the Gentiles, spent much time in interpreting the gospel into terms of everyday living. He has given us considerable insight into our responsibility to others in his instruction concerning the eating of meat offered to idols. In the Grecian world most of the slaughtering of animals was in connection with their pagan worship. It was the practice to kill an animal, offer a portion in a feast to the idol, and to sell the rest. Some early Christians felt that since a portion of this animal had been offered to an idol, all that meat was unfit for Christian use. Paul wrote that an idol was nothing, so that it was possible for a Christian to eat this meat, so long as he gave God the thanks and the glory. He did tell them that if they were told that the meat was an offering to an idol, they were not to eat of it "for his sake that shewed it, and for conscience sake" (1 Cor. 10:28). If a Christian ate meat which his host told him was offered to an idol, it would cause the host to assume that his idol was acceptable as an object of worship. This would hinder the host from seeing the need for worshiping the true God. The Christian was to be his brother's keeper in this matter.

Furthermore, Paul seemed to think that one could eat in a temple, knowing that what he was eating had been offered to idols, and do so without sinning provided he was not deceived by the action, but gave God the thanks and the glory. There were no restaurants in those days and so the food offered to idols in the temples was all that was available. Eating such food, without honoring the idol, was one of the liberties that the strong and enlightened brethren could enjoy in Christ. Paul realized that some could thus eat with safety, but that others could not, so he cautioned: "Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. . . . But take heed lest by any means this liberty of yours become a

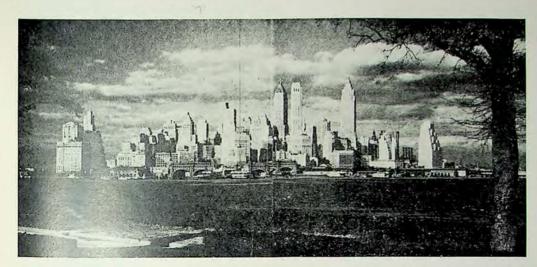
stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ" (1 Cor. 8:7-12). Paul considered that when a Christian does something that might cause a weaker brother to stumble and so sin and lose his eternal life, he has sinned against Christ. God holds us responsible for the welfare of a fellow Christian. We are our brother's keeper! Because Paul realized his responsibility. he was willing to make a resolution: "Wherefore, if meat make my brother to offend. I will cat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8:13).

Example Is Important

A Christian is considered to be his brother keeper. Because of this. Paul gave a very rigid rule for one's conduct. Notice his statement in Romans 14:21: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." We are not bothered today by the eating of meat offered to idols, but the question about wine is an everpresent one. Paul tells us that we are not to drink wine, if it would cause our brother to stumble before God. Since wine seems to be used as a symbol of all intoxicating beverages, this would mean that a Christian should leave all such things alone. Perhaps you can use it with judgment, but the weaker brother might be encouraged by your example, and try drinking, only to become a drunkard. No drunkard shall inherit the Kingdom of God. (1 Cor. 6:10.) If, then, your example should cause him to stumble and lose his eternal life, you would be guilty of sinning against Jesus Christ. There is only one safe thing for a Christian to do and that is to leave all such things alone. We cannot say that it is nobody's business whether we take an occasional drink or not. We are our brother's keeper.

The parent who sends his children to Sunday school, shows by his action that he knows there is a benefit to be gained by attending. By staying home he is setting an example that will likely cause the children to stay home as soon as they are old enough to feel above Sunday school attendance.

Jesus said, "Hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Rev. 2:25, 26). In Revelation 3:21 Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." The parent who sets the example of non-church attend-(Please turn to page 12)



A PROPHETIC MESSAGE

By Harry Goekler Hammond, Louisiana

Many Will Die in God's Wrath

I F THE people of this world realized how many persons are prophesied to die in the soon-coming wrath of God upon the world for sin, perhaps it would cause them to stop and think, and be converted.

My Bible reads that at least "the third part of men" shall die by the plagues of God in the end time. (Rev. 9:18, 20.) If the world contains two billion people today, one third would be over six hundred million people. Are there that many wicked people? We fear there are, according to the Bible!

Men's hearts shall fail them for fear in that day. Let them repent of their evil ways and be converted, then. Even God's "pleadings" with them, then, will have little results.

The Death of Gog

Gog, the name used for that wicked northern nation that shall come against Palestine in the end time shall gather hordes of men to her, and seek to spoil the land of Israel. This is recorded in Ezekiel 38. Yet Gog and her hordes, at least five sixths of them, shall die in their wickedness. (Ezek. 39:1-5.) How many soldiers this will be we do not know, but these armies are described in this language: "a great company," "all his bands," "many people with thee," and, "thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee." Surely this will be no small number.

We are told that it will take the whole house of Israel seven months to bury Gog and all his multitude. (Ezek. 39:11-16.)

Death of Israelites

Truly, only a "remnant of Israel" will be saved, as God

has spoken. The great loss of life among the people of Israel in the last time, is prophesied in Zechariah 13:8, 9. There we read, "It shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein." I do not know the number of Israelites or Jews who are alive in the world today, but understand there are several millions. Two thirds of them would be a great number, even in our day of armies numbering millions of men.

The Harvest of the Earth

The wicked upon earth shall be harvested like tares, some day, and be destroyed. Revelation 14:14-20 describes that day. It shows that the time is coming, and we believe it is not for off, when "the harvest of the earth is ripe." When wickedness is fully ripe, this harvest shall take place.

The result? A river of blood about five feet deep and two hundred miles long. "The winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." A furlong is an eighth of a mile. Sixteen hundred of them would be two hundred miles.

From what source will the blood come? This is a picture of the result of the judgment and wrath of God upon the wicked in the end of this age. How many will perish? We do not know, except that it will be a vast multitude. The State f(G, I)

The Supper of God

There are two pictures in the Bible of the Supper of God. One is in Revelation 19:17, 18, 21 and the other is (*Please turn to page 12*)

Why Are Our Prayers Not Always Answered?

By Hazel Cramer

Some of the reasons for unanswered prayer are clearly stated in the Bible. They are:

- 1. Disobedience. (Deut. 1:45; Isa. 14:37; 28:6.)
- 2. Secret sin. (Psalm 66:18.)
- 3. Indifference. (Prov. 1:28.)
- 4. Neglect of mercy. (Prov. 21:13.)
- 5. Despising the law (Prov. 28:9.)
- 6. Blood-guiltiness. (Isa. 1:15.)
- 7. Iniquity. (Isa. 59:2; Micah 3:4.)
- 8. Stubbornness. (Zech. 7:13.)
- 9. Instability. (James 1:6, 7.)
- 10. Self-indulgence. (James 4:3.)

Sin separates us from God. God's face is hidden from us, and our prayer line to him is broken, until sincere repentance repairs the connection. Just as we must call a certain number especially designated for repair service when our telephone is out of order, so we must call upon the name of Jesus in faith through baptism, that our sins might be blotted out, or repaired by His blood offering for us.

Sometimes our prayers are not answered because they are not in accord with God's will. (Ex. 33:20; Deut. 3:26; 2 Cor. 12:8.)

The greatest cause, however, for unanswered prayer, seems to be the lack of faith that the answer will be received. What is prayer but a manifestation of our faith in God?

The great faith chapter, Hebrews 11, tells of many prayers and acts performed through faith in answered prayer. Surely, their prayer-line was in good working order. Prayer and faith are closely united. One is useless without the other.

Who can say that fervent faith in receiving the answer to prayers has not saved countless lives? Have not many people asked in blind faith in God's power, to cure or save the life of a loved one or their own lives? Have not many received the answer hoped for?

The secret to successful prayer seems not so much to be what we ask for, or the words used in asking, but the state of mind or spirit in which we ask.

We should perhaps follow the example of the father whose child was afflicted with epilepsy, which is recorded in Mark 9:17-28. Jesus said to this father, "If thou canst believe, all things are possible to him that believeth" (v. 23). "Straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief" (v. 24).

Let us then try to follow the admonition of James to "ask in faith, nothing wavering."

Are You Under the Law?

By

Mrs. Verna E. Stine West Milton, Ohio

"The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners" (1 Timothy 1:9).

THERE seems to be just one answer to the question, Why do Church of God members turn from the gospel of Christ and try to observe the Mosaic law? They do not comprehend the things that Jesus taught. To try to keep the law is to undertake a thing that only Jesus could do. Truly He did not come to destroy the law but to fulfill it. (Matt. 5:17.) This Jesus did because of His unselfish love for mankind. In so doing, He brought a new and greater commandment to men; this being *love*. Love covers the whole law. If we err, we see under grace and can be forgiven of God. The mistake is erased and charged no more to our account.

The law said, Do or die, and the punishment was immediate. The law held no promise of life everlasting. One could only prolong his life by keeping the commandments. The promise of eternal life came through Abraham, and was a result of his faith in God. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

Jesus manifested God's love for His people, but before He came into the world, their actions had to be governed by laws. Therefore, "the law was our schoolmaster to bring us unto Christ, that we may be justified by faith. But after that faith is come, we are no longer under a schoolmaster" (Gal. 3:24, 25). We are now able to understand the workings of love. Teaching our small children the "dos" and "don'ts" of life until they come to the age of accountability and can make decisions for themselves, is a good example of how the law worked. Like God, we want free, loving obedience from our children. Is this not much more gratifying than obedience resulting from force?

The Apostle Paul told the Galatians that anyone who was justified by the law had fallen from grace and that Christ avails that one nothing. (Gal. 5:4.) The people of Galatia were confused about keeping the law, and Paul was very disappointed with them because he wrote, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ" (Gal. 1:6, 7).

Consider this, if you would be a follower of the law. You are not a disciple of Christ, for He said, "Come, follow *me.*" You are also without hope of eternal life, for the law could not give life.



Does the Cradle Roll Help?

By David Holquist

Sister Juell Niles was given the words of the cradle roll doubters and church cranks!)

job of Cradle Roll Superintendent. It wasn't a very important job, but she was determined to do her best. Since the Southlawn

Church of God was not very large, she decided to contact as many new mothers as she could possibly find in the vicinity of the church.

The birth announcements were checked in the paper each evening. If a new baby was born close to the church, Sr. Niles would go visit the parents. To enlist the child on the cradle real was her aim.

Let's investigate the case history of one of the contacts that Sr. Niles made,

It was a boy. He was the first child, and the parents were pleased to receive a visit from someone interested in their new baby. The child was signed up right away! However, the parents of the child were not interested in the church. Five years passed and the child started to school. He had never been to Sunday school or church.

One day the child heard the other children talking about Sunday school. "What is Sunday school?" he wondered. He must find out. If the other children enjoyed it so much, he wanted to go, too.

"What is Sunday school, Daddy? Can I go next Sunday?" he asked.

His father and mother talked it over and it was decided that he would be "sent" to Sunday school the very next Sunday.

His father took him to the church door and there they were greeted by the minister. The child was ushered to his class and Father left, assured that all was well.

"The effrontery of parents who come to the church door and 'dump' their children!" (These are probable Time passed, and the new pupil attended Sunday school quite regularly. Then one Sunday the superintendent offered a candy bar to all children who could get their fathers out to Sunday school.

To make a long story short, the boy's father came, after some persuasion from the child. Later, his mother came. A Bible was being offered to all pupils who would bring their mothers. So, for the price of a visit from the Cradle Roll Superintendent, a candy bar, and a Bible, a family began to attend Sunday school and church.

They became members of the church at the close of a study course on the first principles of the Bible. The family grew in size to six and is actively working for the Lord. The father is elder of the church and president of the state conference. The mother is a junior Berean worker and has worked in the Sunday school for several years. The son is a student at Oregon Bible College and will begin pastoral duties in February. The other children are all serving the church by taking part in as many things as they are able.

If you haven't guessed, this is my family! We are in the Church of God today because one lady took the job as Cradle Roll Superintendent seriously! It is true that many other things influenced our lives, but it all started in the Cradle Roll.

Maybe you are in charge of the Cradle Roll in your church. Don't consider that task as insignificant.

Since we want to begin a child's religious training early, it is important that we start in the Cradle Roll. The public school takes six to seven hours a day, five days a week, for thirteen years to prepare a child. The Sunday school would do well to follow its example and build the work through this department.

"Repent and Be Baptized"

By R. J. Worley

Down through the ages God has given requirements for life and salvation. Noah was required to enter into the ark for his life. What must we do to escape the wrath of God? In Hebrews 11:6 we read: "Without faith it is impossible to please him." First of all one must have faith. In James 2:20 we are told, "Faith without works is dead." It is certain, then, in this condition one could not please the Lord. As it was required of Noah to enter into the ark, it is required of us to enter into Christ by baptism. We read in 1 Peter 3:21, "The like figure whereunto even baptism doth also now save us." To have the blessed hope of eternal life, it is required of one to have faith, to repent, to be baptized, and to live as God would have him live!





Stronghold of the Faith at Macomb, Illinois

By Kenneth Milne

ONE FAITH

IN EPHESIANS 4:5 are these words, "one faith." What is meant by "faith" in this text? When we establish the true meaning of faith then we can proceed. The word here is *pistis*. The Companion Bible has this to say about *pistis*: "Faith, the living, divinely implanted principle or doctrine." The Pilgrim Edition of the Bible has this in the footnote: "One Faith. This is the faith, the one great standard of truth, or Christian teaching, which God has given to the world." In the margin of the Scofield Bible on Jude 3, "the faith once delivered to the saints," we have this, "faith, the gospel," and a reference to Genesis 12:1-3.

Now, we have come to an understanding of what Paul meant when he said that there was "one faith." He referred to the gospel. He gave us the essence of that gospel in his writings. We have established the fact that there is but one body or church, so why should we be surprised at there being only *one gospel*?

What Is the Gospel?

To find out the content of that gospel, let us read Genesis 12:1-3. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." This is known by Bible students as the "Abrahamic Covenant." There are many who know about this covenant but so few who know what it contains and the blessings that are to come to the Christian through it.

This covenant is the heart of the gospel. Unless we have an understanding of it, we can never comprehend the gospel. The reason there is so much false teaching concerning the plan of salvation is because this foundation stone is ignored.

Now, we have come one step further. We have learned that this one gospel is the gospel that was preached to faithful Abraham. In other words, it is the faith of Abraham. Paul explained this gospel and commanded that the church "walk in the steps of that faith of our father Abraham" (Rom. 4:12). Notice that these words were penned for the Christian church that was located in the city of Rome. These church members were Gentiles, not Jews. They were admonished to hold to the faith of Abraham, who is called their "father."

Now we want to establish two facts: 1) Abraham is the father of all the faithful, and 2) we want to look at the doctrine of Abraham.

The Book of Galatians is a commentary on the gospel. This letter also was written to Gentiles. Paul's statements in this writing should forever settle the matter of the Abrahamic Covenant being for Israel only.

Turn with me to Galatians 3:8. "The scripture, foreseeing that God would justify the heathen [Gentiles] 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." Can words be any clearer? God's plan is to justify all people through faith. That faith must be placed in the gospel; the gospel that was first preached to Abraham.

Next, let us read Galatians 3:14, 16. "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." Just what authority do we have for making the declaration that we who are Gentiles are also children of Abraham? Paul gives us such information in Galatians 3:29, saying, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Not every Gentile is an heir of Abraham, but only those who are Christ's.

The Sign

When God made the covenant with Abraham, He gave him a sign. The sign was circumcision. It was necessary to be obedient to God and to observe this sign, if one was to be counted in the covenant.

Just so, there is a sign given to those of the church. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him by baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:11, 12). Here we see that circumcision of the Old Testament is a type of baptism of the New Testament. As it was essential to be circumcised in order to partake of the covenant, just so is it essential to be immersed to be of the seed of Abraham.

The Inheritance

Just what is the inheritance that was promised to Abraham? What is the inheritance promised to us? The promise given in the Book of Genesis was one of land. There is not one hint of Abraham, or anyone, going to heaven for an inheritance. He was to possess the earth. Jesus told His disciples that if they were meek they would inherit the earth. (Matt. 5:5.) We are told what that promise was: "The promise that he should be heir of the world, was not made to Abraham, or to his seed, through the law, but through the righteousness of faith" (Rom. 4:13). Here we see that Abraham, and also his seed, are to be heirs of the world. Since none of Abraham's seed is at the present time controlling the earth, then we must look for this at a future time.

Let us review some of the pertinent facts. First, there was a covenant made with Abraham. This covenant is also termed the gospel that was preached. It gives the promise of a Redeemer, Christ Jesus. It also has the promise of the faithful seed of Abraham being heirs of the world. Second, we have learned that the sign of circumcision was given to Israel in relation to this covenant. Immersion for the remission of sins is the New Testament sign. Third, those who have been baptized into Christ have become the seed of Abraham. Gentiles who accept Christ benefit from the Abrahamic Covenant. They, too, become heirs of the promise, which is, everlasting life on this earth made new. Yes, there is one gospel that God recognizes. That is the gospel that John the Baptist preached, the gospel Jesus preached, the one the disciples and the apostolic church preached. It is the gospel that is to be preached in all the world as a witness before the end. It is the gospel of the Kingdom of God.

Dorothy Middleton, Presbyterian missionary freed by the Chinese Reds, memorized the entire Bible during her four and one-half year imprisonment, her sister said. Mrs. Ruth Carter said Miss Middleton told her of the feat in a telephone call to her sister at Hong Kong.

Your Minister

"There is a man who comes to you When things go wrong, and life is blue. It matters not what may befall, He comes to you, just when you call— He is your Minister.

"If you are down and out and sad He comes to try to make you glad, He speaks of things to comfort you, And help you look on life anew— He is your Minister.

"He's called of God, filled with His grace, And looks at you as if in your place. You may bemean and treat him ill, He'll stand by you and loves you still— He is your Minister.

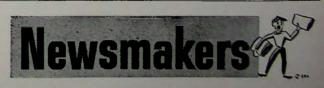
"He is on the job around the clock, Just waiting for your call, or knock. It matters not if night, or storm When you're in need he feels no harm— He is your Minister.

"You may be weak and full of fear, Having lost all hope and do not care, But there is one who prays for you, And wants to see you strong and true— He is your Minister.

"You may stay home at worship time Because of other things to mind, But this one thing you will agree, That when you're there you want to see— Your Minister.

"Now let us face the facts of life, And in God's work take great delight. For while some men desire control, The man who watches for your soul— Is your Minister."

-O. T. Whitten.





Prophecy in the News By the Editor

Taverns Growing Faster Than Churches Is This Revival?

It has been revealed that during a three-month period ending June, 9,053 new liquor outlets came into being in America. During the same period the number of new churches increased by only 5,697. At present, according to the Methodist Board of Temperance, there are 141,733 *more* saloons, taverns, cocktail lounges, and liquor stores than places of worship in America.

These facts make us think of Paul's prophecy concerning the last days when men will be "lovers of pleasures more than lovers of God."

Business Helps Colleges

It is a growing practice for business foundations and private philanthropists to donate large sums to the endowment funds or directly to the operating expenses of private colleges. Standard Oil will give \$1,500,000 in 1955 alone. John Jay Whitney recently gave Yale University \$2,500,000 to purchase buildings near the campus for expansion of the University.

The world recognizes the value of education and supports it with funds. Will the church do the same for its schools and colleges?

Iran Joins the West

Iran (ancient Persia) has joined Turkey, Pakistan, Iraq, and Britain in a defense pact. Iran's action has roused the ire of both Russia and the other Arab states.

In Ezekiel 38, Persia (Iran) is listed among the allies of Russia. Strange things happen in the Middle East and loyalty is a forgotten word. The Arab states, like India, are opportunist, and will drift where the best offer lies.

Signs in the Sky?

The United States government has signed a two million dollar contract to begin work on the man-made satellite which is to revolve in an orbit in space around the earth.

Decline in Smoking

"A million and a half Americans gave up smoking cigarettes in the eighteen months ended last February, reports *Wall Street Journal*, according to estimates from the Public Health Service's National Cancer Institute. The report added that there are still thirty-eight million regular smokers in the country, thirteen million of them women."—Signs of the Times.

Israel Oil

Israel's second oil well has begun to produce. This well, like the first, is located very near to the disputed Gaza Strip, held by Egypt. It is possible that the trouble at the Egyptian-Israel border may be caused by the knowledge that oil lies beneath the surface of the desert there.

Geologists will not guess at the exact extent of the field, but believe that it is large.

With the wealth of oil, Israel will be more a prize than ever to the armies of invaders.

New Mexico Church-State Fight Is on Again

New Mexico, with its large Catholic population, has been the scene of several attempts of the Catholic Church to get its hand in the public treasury. The state legislature has made it possible now for counties to provide free school bus transportation to students in parochial schools. State Protestants, led by the POAU, are up at arms, and the constitutionality of the law will soon be tested.

World Population Increasing

The United Nations Yearbook reports that world population has increased ninety-two million in the last three years. The pressure of increasing population in areas where there is already overcrowding, is one of the principal problems that face our dwindling world. Just as increasing population was one of the causes of downfall in Noah's day (Gen.6:1), so it is a factor in modern deterioration of morals.

Mr. DeMille and the Exodus

A humorous article in the new magazine, Land Reborn, tells of the new movie being made in Egypt by Cecil B. DeMille, "The Ten Commandments." The author, Nat Turkheimer, says, "The American moviegoer can now start exercising his eyeballs for what promises to be the greatest assault on the retina yet, a cinemascope culmination of the grand run-of-the Mille tradition. . . I want to register, in conclusion, only one complaint — but mind you not a minor one. In 'The Ten Commandments,' the scenes of Moses on Mount Sinai were shot on Mount Sinai. The same, shabby, old mountain."

Mr DeMille has wrestled with the Bible before and the Bible story usually comes out the loser.



Texas Youth Retreat

Texas Bereans are planning a youth retreat at Buchanan Dam, October 28, 29, and 30. They will use the administration building of the Colorado River Authority. This will be Texas' first week-end retreat, and we know they will be pleased with this type of meeting.

We have had the opportunity of attending several retreats this year, and have found them to be a wonderful source of inspiration and fellowship for our young people and their leaders.

Youth Paper

The Virginia young people are also putting out a church paper, *The Harvester*. We understand that Indiana Bereans are also planning a monthly youth paper. Iowa Bereans, Nebraska Bereans, and Minnesota Bereans also publish a regular paper. This is a fine service work and one which is peculiarly within the scope of young people.

Some youth groups assist in the printing and mailing of local church bulletins and also have charge of distributing other printed matter. Young people, why not look into this possibility for service?

Minnesota Fall Conference at Hector

Young people from Minneapolis, Saint Cloud, Litchfield, and Eden Valley met with the Hector young people on September 24, 25, at their high school auditorium. Even Cheyenne, Wyoming, was represented!

National Youth Director Harold Doan, guest speaker, brought us good suggestions for youth work, both to young people and adults.

Conference began on Saturday afternoon, with Judy Peters, state treasurer, leading choruses. Each society presented a new chorus. The first class period was Bible class for adults. At the same time Brother Doan talked with the young people, informing them of the National Berean work and encouraging them to work with local societies. The next period contained Bible study for children and young people, while Brother Doan talked to adults who were interested in youth work.

After evening meals at the various homes, all met Saturday evening to see an inspiring movie, "Missionary to Walker's Garage." Bill Savage, state vice president, led singing.

Following Sunday morning worship, a delicious dinner was served in the school cafeteria by the Hector ladies. In the afternoon, a talent service was given by the young people before Brother Doan's final sermon to us.

The Berean board met immediately after the conference to discuss youth work. Next spring conference, the Lord willing, Brother Harry Sheets will be our guest speaker, on April 14, 15, at Saint Cloud. Minnesota Bereans will meet again on January 8 for their Christmas offering service at Litchfield.

Brother Doan, do visit us whenever possible!

Marion Stilson, State President.

Indiana Rally at Kokomo

A pleasant afternoon was enjoyed by all who attended the Indiana Youth Rally at Kokomo on September 24. A short business session was led by the State Berean president, Barbara Harvey. There was a discussion concerning the youth selling popcorn and fruit at the June conference held at North Salem, and of sending a state newsletter periodically during the year, and starting gospel teams at each church.

Following the business meeting, the Hillisburg youth led the group in some Bible quizzes. Then everyone went outside to participate in games led by the Kokomo young people.

A candlelight service was held in the evening in place of the usual religious movie. The service was impressive and caused us to meditate. The main thought brought out was, "Jesus is the Light of the world." After the short talks that were given by seven of the young people the speakers went down the aisle lighting the smaller candles, and saying to each person, "Jesus is the Light of the world."

The next meeting is scheduled to be at Hope Chapel in South Bend. Beth Finney, Secretary.

Pastoral Aid—a Christian Outreach Project

The current Christian Outreach service is to take part in the Pastoral Aid program of the General Conference. This is an opportunity for each of us to help carry the gospel into fields in the United States. Aid is given to ministers and churches to enable them to carry on their programs and work. W hope that your youth fellowship is taking part in this service.

Christian Outreach is an important part of our youth work. Loyalty is gained by what we do for others, not by what is done for us. *Emphasize* this phase of our work.

THE GOSPEL OF SELFISHNESS

(Continued from page 4)

ance thus encourages the child to become dilitory in his church attendance in adult life. He does not continue to the end and so does not receive the blessing. The parent has caused that child to stumble and come short, thus losing his eternal life. This is sin against Christ. It shall reap its reward in the last days.

Parents, you are your children's keeper. You are also your brother's keeper. Are you going to be proud of your example when the day of judgment arrives? Will you be happy to have someone testify before Jesus that the reason he did not attend church was because you did not see why it was necessary, so you went fishing instead? We may make a very convincing argument today that it is none of our business what the other fellow does. We may say that we are in no way responsible, but will that make it true?

Jesus and Paul, Examples

Jesus said to the twelve, "I have given you an example, that ye should do as I have done to you" (John 13:15). In Moffatt's rendition of Philippians 3:17, we find Paul saying to the brethren, "Copy me, brothers, one and all of you, and take note of those who live by the example you get from me." Paul lived for the edification of others.

Timothy was Paul's son in the gospel. Paul was anxious for Timothy to be a fine Christian teacher and leader. Listen, then, to his message to Timothy. "Give these orders and teach these lessons. Let no one slight you because you are a youth, but set the believers an example of speech, behaviour, love, faith, and purity. Attend to your Scripture-reading, your preaching, and your teaching, till I come. You have a gift that came to you transmitted by the prophets, when the presbytery laid their hands upon you; do not neglect that gift. Attend to these duties, let them absorb you, so that all men may note your progress. Watch yourself and watch your teaching; stick to your work; if you do that, you will save your hearers as well as yourself" (1 Tim. 4:11-16, Moffatt). Paul considered that Timothy was very much responsible for his conduct and example. His salvation was tied up with the salvation of those around him. Is that not true of us all? We cannot live to ourselves. We are our brother's keeper. Some day we will need to give an account for the kind of an example we have been. This may seem unimportant to us just now, but one of these days Jesus is going to appear in the clouds of heaven with power and great glory. When that day comes, things which seem unimportant to us now will suddenly become allimportant. No amount of money can buy a good record on that day. You will either have been a good example, or you will not have been. Good intentions will not

count. Excuses and evasions will be no better to you than such things were to Cain. You are your brother's keeper. Why not recognize it and accept your responsibility?

MANY WILL DIE IN GOD'S WRATH (Continued from page 5)

in Ezekiel 39:17-20. In both places, the idea is the same; that the fowls of the air, and the animals of the earth shall feast on the flesh of human beings when the wrath of God is poured out.

God calls this His "table" in Ezekiel 39:20. "Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God."

God also calls this His "sacrifice" which He will sacrifice for the birds and animals. Instead of man sacrificing birds and animals, the birds and animals shall enjoy the sacrifice of man himself, dead from the wrath of God.

The Plague

Death shall come to all who fight against Jerusalem. A plague from God shall smite men with death while they stand upon their feet. It is described in Zechariah 14:12: "This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."

These things do not bring pretty pictures to our minds. Nevertheless, they shall come! Perhaps someone will read these passages and be warned that it does not pay to disobey God.

God's people shall escape His wrath on the wicked, for they will be accounted righteous. Jesus plainly told us, "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).

Before God's anger comes is the time to "seek . . . the Lord" (Isa. 55:6, 7). Zephaniah used the awful picture of coming doom on sinners as the reason why his people should return to God. He said, "It may be ye shall be hid" (2:3).

Isaiah pleaded with his people, likewise, "O house of Jacob, come ye, and let us walk in the light of the Lord."

Many times in Revelation the expression occurs, "He that hath an ear, let him hear." Yet, how many are blind to the future!

May the wicked forsake his way, and return to the Lord. The Lord will have mercy on him, and save him at the appointed time.

Jesus the Teacher

By Mary Railton

Nicodemus hesitated before knocking on the door. He turned from side to side, peering into the darkness. Although a rich ruler among the Jews, Nicodemus knew he should not be seen with Jesus. That was why he chose to visit Jesus at night. That was why he looked around to be sure no one was watching.

He knocked op the door. Almost immediately the door opened and Nicodemus walked in to where Jesus sat. Even after a long day of teaching and healing, Jesus was happy to see Nicodemus and understood why he was there in the middle of the night.

"Sit down, friend," said Jesus.

Nicodemus drew a chair close by Jesus and began talking slowly and softly. "Rabbi, we know that you are a teacher and that you must have the power of God in you. For no man can do the miracles that you do unless God is with him. No man can teach as you do unless God's Spirit is in him. I have heard you teach and believe what you tell me. May I hear more?"

Jesus knew that Nicodemus would have to sacrifice much in his social life because he believed in the Son of God. Jesus was glad to have found a believer among the rulers and happy to tell Nicodemus all that he could understand. He asked and answered questions of Nicodemus to be sure he understood His teaching.

"Verily, I say unto you," said Jesus, "Except a man be born again, he cannot see the kingdom of God."

Puzzled beyond comprehension, Nicodemus asked, "How can an old man be born again?"

Kindly, Jesus replied, trying to explain his statement, "Except a man be born of water and of spirit, he cannot enter the kingdom of God."

Nicodemus waited for further explanation. "You see, Nicodemus, that which is born of the flesh is fleshly. That birth you have experienced. But that which is born of the spirit is spiritual. That birth you have not experienced as yet. And unless you do begin to live spiritually, you cannot enter the kingdom of God."

Jesus continued, "Do not be perplexed at what I say. It is like the wind, Nicodemus. You cannot see the wind, but you can see what the wind does and you can hear it. The same is true of the spirit. You cannot see the spirit; but you can see how it works in the lives of people and transforms their very actions and attitudes."

Nicodemus left Jesus the same night. At home in his own surroundings, he pondered the words of Jesus for many hours and days.

Jesus the Teacher

Yes, Jesus was a great teacher. He taught about the Kingdom of God. Whenever Jesus talked of the Kingdom of God, He tried to liken it to something the people could understand. Jesus still wants to teach you and me about the wonderful Kingdom of God, so that, like Nicodemus, we can understand and have faith in the glorious promise of eternal life.

GOD'S BLESSING ON YOUR BIRTHDAY!

Stephen Bolhous, Nov. 3, age 8, Oregon, III.

Etta M. Routson, Nov. 4, age 13, Eden Valley, Minn.

Gene LeCrone, Nov. 5, age 11, Arlington, Nebr.

Pamela Drew, Nov. 6, age 13, Dixon, Ill.

Marylin Follin, Nov. 8, age 9, Michigan City, Ind.

Craig Lelin Ashelford, Nov. 8, age 5, Lincoln, Nebr.

Russell E. Long, Nov. 8, age 12, Buena Park, Calif.

Ronald Alvin Story, Nov. 9, age 14, Scottsbluff, Nebr.

Paul Scott Ewing, Nov. 9, age 4, South Bend, Ind.

Douglas McKinney, Nov. 10, age 9, Hammond, La.

Judy Fry, Nov. 10, age 13, Freeport, Ill.

Robert Dale Bormes, Nov. 10, age 9, St. Cloud, Minn.

This is Promotion day for Ronald Story. We invite you, Ron, to read the Youth Fellowship Page, also.

IS THERE A CLASS FOR YOU?

When Mother and Dad go to midweek prayer service and Bible study, what do you do? Why not go along with them and ask that there be a class for you and your friends? Perhaps they haven't thought about it, but if you'll mention your desire to have a class they'll consider it seriously. First thing you know, you and your Christian friends, and those whom you want to be Christians, will have a class of your own.



- October 24 November 6-Evangelistic meetings at Hope Chapel, South Bend, Ind. (J. R. LeCrone, speaker).
- November 5, 6-Illinois Fall Conference at Eldorado.
- Nov. 15-27—Special Meetings at Brush Creek (Ohio) Church (William Wachtel, guest speaker).

S. J. LINDSAY SCHOLARSHIP AWARDED TO BILLIE KENNEDY

The Delta Church of God of Delta, Ohio, is again offering a scholarship to Oregon Bible College in honor of Bro. S. J. Lindsay. The scholarship, which is for the amount of the first semester's tuition, \$81.00, was awarded to Billie Kennedy, a junior from Hammond, La. The scholarship was awarded on the basis of "consecration to God, the desire to be a minister, and need of help." The College and Billie appreciate the award and pray God's richest blessing on the memhers of the Delta congregation for their love of God's work.

GOSPEL TEAM TO GRAND RAPIDS

A gospel team from Oregon Bible College conducted the Sunday morning service at the Southlawn Church, October 16, 1955. A quartet consisting of Don Ward, Dick Worley, Paul Riley, and Richard Dick, sang three songs. Adib Liddawi, our student from Lebanon, told the congregation of his impressions of Oregon Bible College. Since this was Missionary Sunday at Southlawn Church, Adib's speech fit very well. A sermon by Otto E. Dick concluded the service.

Following the service, a dinner was held in the church basement. The visitors from the College were well received, and all gained a spirit: al blessing from being there. I am sure that the gospel team will join me in saying to the congregation at Southlawn, "Thank you for your hospitality, and may the Lord be with you till we meet again."

Mrs. Grace Ward and Mrs. Paul Riley accompanied us on the trip, and visited relatives at Blanchard, Mich., during the week end. Richard S. Dick.

BAPTISM AT POMONA, CALIFORNIA

Sunday afternoon, October 9, 1955, in a baptismal service at the Church of the Open Bible in Pomona, Calif., Sr Julie McLeod was immersed into the saving name of Jesus Christ. Julie is the wife of Bro. John McLeod, a son of the late Bro. Norman McLeod. She shows an intense interest in the ehurch and is diligent in study of the Scriptures. We welcome Julie into fellowship of like precious faith and pray that God will direct her feet into the path of rightcounces. William Dick, Pastor.

CLEVELAND, OHIO

Sunday, October 9, was observed as Rally Day by the Golden Rule Church of God, Cleveland, Ohio. It was a benutiful autumn day here in the Great Lakes region. The sun was shining warm and bright through the colored leaves of the trees in front of the church.

Church activities began as usual with church school at 9:30. However, for this occasion, the church school was not divided in the customary way. The entire group met in the church auditorium. Bro. Fred Schuld, superintendent, opened the school with a hymn and prayer after which he led the group in singing some familiar choruses. We were also given a demonstration of the work being done in the primary and junior departments of the church school with Sr. Ruth Tomlinson as their superintendent. Sr. Tomlinson made a presentation to those who had perfect attendance for the preceding quarter. Several of the children were delighted to receive a new pin or an additional bar for the one they already have. After this we went to our respective classes. Ninety-seven were present for church school.

At the opening of our worship service, a haptismal service was conducted, in which Edward Schroth was baptized in the name of Jesus Christ for remission of sin. We are reminded of the words of the song, "They are waiting to hear it wherever you go, tell it out." Eddie has been in attendance at Sunday school, worship service, and Bercan for quite some time, and also has received special instructions in the essential truths of the Bible from Bro. W. J. Halls, an elder of the church. Eddie shows a sincere desire to conform to every Christian principle but, being a young man and a babe in Christ, he will need your prayers and encouragement to help him to walk worthy of the vocation to which he has been called and which he has accepted. The sermon, "The Chosen of the Lord," was presented in keeping with Rally Day, for the benefit of Eddie, and for the edifying of the entire church congregation.

A potluck dinner was served in the church basement. The food was delicious. A large group remained for afternoon services, which consisted of a special song service and a showing of slide pictures taken by Bro. Kenneth Davison while on a recent tour of England, Germany, and many other European countries. He pointed out the destructive effects of war that are still prevalent in parts of Europe even after ten years of rebuilding. The pictures were educational and were enjoyed by everyone, even the small children.

We enjoyed the special instrumental numbers by Bros. Dean Swartz and George Reye. Our song service was closed by them as they played, "Living for Jesus." While they played, the congregation stood in silent prayer, being dismissed by the pastor.

C. F. Pryor, Pastor.

EAST OREGON BAPTISM

Thomas J. Leddy, Jr., of Oregon, Ill., was baptized into the body of Christ in Rock River, Thursday, October 20, 1955. May he continue steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Arnold Johns.

RIPLEY, ILLINOIS

Bro. and Sr. Clyde Randall arrived here on October 3, to start evangelistic meetings. It was a time of inspiration and good fellowship. Good crowds were present to eat of the spiritual food presented us by Bro. Randall.

October 9 was the thirty-fifth wedding anniversary of Bro. and Sr. Randall and we surprised them after the evening services with a time of fellowship.

Our hearts rejoiced the closing night of our meetings when Arlen Lewis, sixteen year old son of the late Herman and Lucille Lewis, came forward to request baptism into the all-saving name of Jesus. Arlen is the youngest of the family and now all four boys are brothers in Christ as well as in the flesh. Arlen's address is Astoria, Ill.

On Sunday, October 9, this letter was read to the church. "A new papit is being given to our church by the Lawis hoys, brothers, sisters, nicces, nephews, grandchildren, and one aunt of Herman and Lucille, and by Bro. and Sr. Bill Fey. 'This is in loving memory of Bro. and Sr. Herman Lewis.'' Bro. Fey is Lucille's father.

Bro. and Sr. Harvey Kregh and children, Rachel and David, enne to visit us the week end of October 16, as a result of the Illinois pastor exchange. Bro. Kregh is a former pastor of ours so we enjoyed renewing friendships with them. A basket dinner was enjoyed and a singspiration was held in the afternoon with everyone present participating.

To the Randalls and the Kroghs we say, "Come again, we enjoyed having you."

Our pastor, Bro. Sorenson, traveled to Eldorado for services at their church and took with him, Sr. Pauline Chapman, Sr. Tessa Laning, and Bro. and Sr. Bill Fey.

Monday, October 24, has been set as applebutter day among Ripley brethren. We have been invited to the home of Sr. Helen Lewis to make the apple butter for next summer's conference, and some for Golden Rule Home. A pear-honey day is being planned too.

Reporter.



Sr. Leota Hanson attended the Missouri Quarterly Conference on the week end of October 23. . . . The Editor preached for the the Chicago brethren October 16 and 23. . . . Sr. Louise Lapp will visit the Pennellwood Church of God, Grand Rapids, on November 6, to conduct special teacher's meetings. . . . The Editor plans to preach at the Southlawn Church of God in Grand Rapids, Mich, November 6. . . . Bro. and Sr. Curtis Simpson were recent visitors at the General Conference offices. . . . Attorney Gerald Garard was a guest speaker at a recent Oregon Bible College chapel service. . . Bro. Robert Johnson, former print shop worker, is now working at Wesley Memorial Hospital in Chicago. . . . Pamela Patricia Flesher was born September 25, 1955, to Mr. and Mrs. Robert Flesher of Orlando, Fla. She is the greatgranddaughter of Sr. A. J. Eychaner of Nebraska.

Budget	\$39,849.00
Received	4,735.49
Needed	\$35,113.51
Is this our h	est? Support your

BAPTISMS AT NORTH SALEM CHURCH

On Tuesday afternoon, October 18, 1955, a small group went with us to Dixon Lake, west of Plymouth, Ind., where we assisted Bro. and Sr. LeRoy Austin in putting on the Lord Jesus Christ by baptism. We pray that others may follow their example as the Lord may direct them in His teachings. Through this act on their part, a beautiful example has been set forth for all who would seek to make their calling and election sure. Their evaluation of the "eternal inheritance" prompted them to obey their Lord and Master by being baptized into His saving name. May God add His blessings to them, as together they walk in newness of life is our prayer.

A Weldon McCoy, Sr., Pastor.

BOARD OF DIRECTORS MEETING

The General Conference Board of Directors met in Oregon, October 15. All memhers—Willis Turner, A. G. Townsend, Harry Sheets, Stanley Ross, and Clark Ballentine were present. Bro. James Watkins, General Manager, has returned home from the hospital, but is not yet able to return to his office.

SAINT CLOUD, MINN., BAPTISM

On October 2, 1955, Mrs. Darold Liestman, Oakdale Addition, was baptized in the name of Jesus. Virginia is an active member of the Saint Cloud Ladies Aid and is a regular attendant at services. She unites with her husband in the family of Jesus Christ.

Thomas M. Savage, Pastor.

BAPTISM AT BURR OAK, INDIANA

Miss Mary Mevis, daughter of Mr. and Mrs. Dale Mevis, Rt. 2, Culver, Ind., was baptized into Jesus Christ, becoming a member of the New Covenant and the family of God, Octoher 16, 1955. The service was conducted by the pastor of the Burr Oak Church of God. Orville Westlund, Pastor.

HERALD RECEIPTS

Mrs. H. S. Miller; Floyd Barnhill; Darrell Maddocks; Earle Mogle; Grace Laning; Mrs. L. J. Miller; Hollis Partlowe (2); Austin Railton (2); Wayne Amon; Etta Mattison; Mrs. Horace Haines (2); Mrs. Bertha Lesh; William G. Ford; William Andrew; Mrs. Allen Claypool; Grace M. Marsh; Mrs. Fred Austin; Beatrice Walter; Leonard Brown; Phyllis Mumford (3); R. E. Griner; J. R. Humphreys.

General Conference Progress

CHRISTIAN WORKER'S MANUAL

One of the products of the General Conference is a Christian Worker's Manual. This is actually a "How-to-do-it" book for church methods and organization. The book is divided into six sections, and each section is divided into 8 to 16 parts. The sections are: The General Conference, The State or Distriet Conference, The Sunday School Department, The Youth Department, Evangelizing and Missions Department, and the Local Church. In each of these sections are suggestions on HOW to carry on the work.

For instance, the Index of the State or District Conference section reads like this: B-1. Chart of Organization

- B-2. How to Organize a State or District Conference
- B-3. How to Form a State Sunday School Department
- B-4. How to Form a State Evangelism-Missions Department
- B-5. How to Form a State Youth Department
- B-6. How to Form State Missionary Teams B-7. How to Survey a Community for a
- New Church or Sunday School B - 8. How to Conduct State Stewardship
- Education
- B-9. How to Plan a Pastoral Aid Program B-10. How to Conduct a State Extension
- Department
- B-11. Outline for a State Constitution
- B-12. Recommended Constitution for a State Sunday School Department

Every church, pastor, and state conference should have at least one of these manuals for reference and help. You may secure yours by writing to Mary Railton, Box 231, Oregon, Illinois.

GENERAL CONFERENCE STEWARD-SHIP PROGRAM

The Stewardship Program, adopted at the last General Conference (see The Restitution Herald, September 6), should be in operation now.

The very first steps in this program are to have a state stewardship committee working in each Conference on the general program of stewardship, and a stewardship committee under the direction of the treasurer working in each local church. These committees would be charged with forming the budgets, and carrying through the plans of the program for raising necessary operating funds for the local church, the state conference, and the tithe to the General Conference.

The General Conference is today operating and performing its work on the strength of tithes from the local church, or direct one per cent tithes from members. Let us begin work in this year of action on a systematic program of financing the Lord's work in every place where it is being done.

THE YEAR OF ACTION

We are now in the second year of the Decnde of Development Program. It is a year of action when we should be building upon the foundation laid in the year of preparation. Visitation programs should be in progress, Sunday schools should be enlarging, missionary societies should be at work, prospects for Oregon Bible College now should be deciding and preparing for entrance into college, teachers and leaders should be growing in number and degree of training; in other words, we should be moving ahead on every front. We are!! Let's continue to be up and doing.

COLLEGE NEWS

Friday morning, October 14, College students, their wives and teachers enjoyed eating breakfast at White Pines State Park. Volleyball, football, and baseball kept us warm and increased our appetites. After a bountiful breakfast, we sang choruses, after which Oral Miller gave an inspiring message.

A GOOD PLAN

Hope Chapel Church of God, South Bend, Ind., will renew The Restitution Herald subscriptions for all members. Those wishing to pay their own may do so by placing three dollars in an envelope, write "Restitution Herald" on it and sign your name, and turn it in with your weekly offering. Doing it this way will cause the least confusion.

-Hope Chapel Bulletin.

BOOK ROOM NOTES --

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VOLUME 45, NUMBER 5

THE OPEN BIBLE ONE HOPE—ONE CALLING WHAT ABOUT HYPOCRITES IN THE CHURCH?

> Articles of interest in this issue

ROMAN RUINS AT JOASH

"Put not your trust in princes." Great nations come and go, but God endureth forever.



Get Acquainted With Your Restitution Herald!

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3.00

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

HAROLD J. DOAN, Editor

Faul C. Johnson, Associate Editor

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.

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F. Nov. 11. Matt. 23:37-39; Zech. 12:6-10.
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Christian Literature

Solomon prophesied, "Of making many books there is no end" (Eccl. 12:12). He could have been speaking of our generation which, in spite of television, publishes and reads a record number of books and magazines. Today we live in a world which is at least fifty per cent literate, with people in many parts of the world hungry for something to read.

In the field of Christian literature, there is today a tremendous publishing effort put forth, and also a tremendous need to be met. With new machinery for typing and printing, and new knowledge of languages, and contact points throughout the world, it is now possible to print and distribute gospel literature to the knowledge-hungry world. World distribution of the printed messages of the Church of God is a feasible possibility, and a missionary opportunity.

Here in our own country, yes, in our own homes, there is need for gospel literature with which to supplement our Bible reading, and from which to gain inspiration and the strength of fellowship through the printed word. Gospel tracts and magazines should be conspicuously displayed and at hand to read, to identify our Christian homes.

We hope THE RESTITUTION HERALD can help fill the need for the gospel to be published and read throughout the earth.

Russia in Prophecy

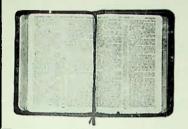
"Russia is advancing to the position in the West assigned her by God. She is now evidently moving on in the right direction. Her ascendancy must be established in Europe before its hosts can be poured into Palestine in the coming crusade to wrest the Holy City from the 'infidels.' " This sounds very much like today's newspaper, or last Sunday's message on the signs of the times. We are quoting, however, from *Herald of the Kingdom Age to Come* for September 30, 1858.

Russia has been in the eye of students of prophecy for generations, because of the remarkable prophecies concerning her in Ezekiel 38. The growth of Russia is no surprise to Bible students who are convinced of the accuracy of the Word.

Let us be cautious about using prophecy to make ourselves prophets, however. The same writer in the magazine of 1858, went on to speculate about the path Russia would take to fulfill her destiny, and history has proved him wrong. Let us beware, but not run before the Lord to show Him the way to work out future events.

Why Organize?

God organized a world out of chaos. Moses organized Israel for the long wilderness trek. Joshua organized his nation for the advance on Canaan. Nehemiah organized the people for the building of the walls. Hezekiah organized for giving. Jesus organized the multitude by companies to feed them on the hillside. Peter organized the Jerusalem church to feed the widows fairly. The Kingdom of God will be a well-organized, frictionless government, operating within the will of God. Why *not* organize?



The Open Bible By William Dick

OUR church in Pomona, California, has a significant name, "The Church of the Open Bible." We go on record as a church who believes in an open Bible for everyone; a Bible that is read and studied. You may think it strange that a church must defend the Bible! You say, "Why, everyone knows that the Bible and the church go hand in hand. The history of the church shows that the principles and teachings of the church are based upon the Bible. Why so much concern about the open Bible?"

It may surprise you to learn that many churchgoers do not have an open Bible. We understand that much present-day religious teaching is not based upon the Bible. Many popular beliefs have no Bible foundation whatsoever. For all practical purposes, many professed Christians might as well close their Bibles and never read them again. Popular churches render the Bible useless through their private interpretations and warped explanations of certain Scripture passages.

We believe that the Bible is a book that can be read and understood. We believe that the Bible means exactly what it says. When you men are building something in the workshop and are following a book of instructions, you must follow it to the letter. If the plan instructs you to make a board three feet long, you take it for granted that it means three feet, not three inches or three yards. When a cake recipe calls for two eggs, you women understand that it means just that. Why then can we not read the Bible like any other book and understand it to mean what it says?

How do people avoid accepting the Bible as it is written? Here is an example. When you and I read scriptures that teach the second coming of Christ, we take them quite literally. But those who do not believe in the second coming try to make void these scriptures by saying that they are only symbolic. They say that Jesus will not actually return to this earth, and that the only way He will ever return is in a spiritual sense. If this same rule of interpretation is used in reading all Scripture, we could explain away the entire Bible and make it mean absolutely nothing.

Another way some destroy the Bible is to appeal to human reasoning. They say that if a Bible story does not sound reasonable, then it must not be true. They poke fun at stories like Jonah and the whale, and Daniel in the lions' den. Many Sunday school teachers have classified these stories as fairy tales and declared them unfit to tell to children. Perhaps you have felt the modernistic trend of explaining away the miraculous.

I read a novel recently in which the author related the story of Jesus' feeding the five thousand. He explained that Jesus did not actually perform a miracle. When the multitude came to hear Jesus speak, they brought picnic lunches along but hid them under their garments. Jesus knowing this, pretended to feed the crowd from one small basket of food and made them feel so ashamed of their selfishness that they ate their own food and had plenty left over. This interpretation is so ridiculous we wonder at the patience of God in permitting His Word to be so abused. When we limit the Bible accounts of miracles, we limit the power of God and our hope of salvation.

We can mention a third way the Bible is made useless. Some people, at their own convenience, simply ignore Scripture. Not long ago, two ministers from another church talked to me about the trinity and tried to convince me that there are three Gods. I read to them 1 Timothy 2:5, "There is one God, and one mediator between God and men, the man Jesus Christ." This verse says there is one God, not three. These ministers then informed me that this verse was not translated accurately, that it did not mean what it said, and that I was not interpreting it correctly. I read other Scriptures that refuted their beliefs, and they had the same answers. On the other hand, when they wanted proof for their particular views, they used Scripture freely. I soon learned that the scriptures that seemed to support their doctrinal beliefs were authentic and the verses that opposed them were not accurate and could not be depended upon. It is my opinion that these two ministers did not have an open Bible. They closed certain parts of the Bible in their thinking and consequently were blind to its eternal truths.

Our prayer is that you will keep your Bible open. If the Bible is worth anything at all, you must accept it at its face value. We urge you to read the Bible in its purity and study it without prejudice.

One Hope of Our Calling



WHAT is the hope of our calling? Many think that the calling that God has for us is to take us to heaven when we die. It may be shocking to some readers when they read the statement that God nowhere in His Word promises to take anyone to heaven. It would have shocked me at one time, but after study of the Scriptures I found the statement to be true. We do not ask anyone to believe what we say just because we say it. We want you to take your Bibles and study with us.

Turn with me to Philippians 3:10-14, where we read, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death; if by any means I might attain unto the resurrection of the dead. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."

We learn that our calling is high or holy. We also learn that it is something to press toward. In other words, it is not just handed to the indifferent person who does not care; the one who has not put first the Kingdom of God.

Verse 11 gives the clue as to what this high calling is. It is here called "the resurrection of the dead." The Greek rendering is, "the resurrection out from among the dead." This refers to a special resurrection.

Since we have established the hope of our calling as a resurrection, let us further investigate the Scriptures. Jesus said, "Marvel not at this: for the hour is coming, in which all that are in their 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). Paul also said, "And have hope toward God, which they themselves also allow, that there shall be a resurrection

By Kenneth Milne

of the dead, both of the just and of the unjust" (Acts 24:15).

Now, we have come a step further. We have learned that all will be resurrected; the good and the evil; the just and the unjust. What we have not learned, as yet, is that there are two resurrections taught in the Bible. The Bible also teaches that there is a period of one thousand years that separate the first and the second, or last, resurrection. Where do we find such a statement? The proof is Revelation 20:4-6: "They lived and reigned with Christ a thousand years." Now notice: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." This must be the resurrection that Paul had reference to in the Book of Philippians! Some were resurrected, and some were left in their graves. This is the resurrection that Jesus had in mind when He said, "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:13, 14).

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Such terms as "the first resurrection," "the resurrection of the just," "a resurrection of the good," and "a better resurrection" refer to this first resurrection, our "high calling." Now tell me, if all the good and the evil or those in Christ as well as those outside of Him were resurrected together, then what would be the meaning of a term such as "the first resurrection" or "a better resurrection"?

Let us go back to Revelation 20:6, which describes this resurrection in detail, and find out what a blessing it has in store for us. First, those in the first resurrection will not be hurt of the second death. The second death is described as the lake of fire. It is the hell or "Gehenna" that Jesus spoke of. It always has reference to destruction, not eternal life. Then, those who are not in the first resurrection will be resurrected at the great white throne to be judged and destroyed in the lake of fire.

Secondly, those in the first resurrection will be made priests of God and of His Christ. What is the work of a priest? We know from the Old Testament that his is the work of teaching and leading men to God.

Thirdly, they shall reign with Christ a thousand years!

Where are they to reign? Will they reign in heaven during that time? No! Why can we be so positive in making such a statement? Because we have the Word of God as proof. Revelation 5:9, 10 says, "They sang a new song, saying, Worthy art thou to take the scroll and to open its seals, for thou wast slain and by thy blood didst ransom men for God from every tribe and tongue and people and nation, and hast made them a kingdom and priests to our God, and they shall reign on earth" (R.S.V.). There is no doubt but that the place of those who are in this high calling is to reign with Christ on the earth during the Millennium.

What is the time of this "out resurrection"? Paul does not leave us in the dark concerning this matter. In the first letter that he wrote to the churches, First Thessalonians, he tells us that this is to take place when Christ returns in the air. First, the dead in Christ are raised, and then together with the living in Christ are caught up to meet Him in the air. (1 Thess. 4:16, 17.)

Only the ones who are in Christ have the hope of this calling. Where do you stand? Are you in Christ? or are you still in the world? You can come into Christ by first believing the gospel, then repenting of your sins, and being immersed in water for the remission of sins. In Galatians 3:26-29, we have the terms of the gospel in a nutshell; "For ye are all the children of God by faith in Christ Jesus. For as many of you 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."

The Chosen of the Lord

THIS is the second in a series of three messages on the three words found in Revelation 17:14. The words are, in the order found in the text, "called, and chosen, and faithful." We pointed out that as the Great Commission of our Lord and Saviour Jesus Christ ("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") is carried out, it is no longer necessary to wait for the Lord to make a special call for each individual to accept Him. That call has gone out to both Jew and Gentile and from among them the third group of mankind is being formed, the Church of God.

God, in explaining to the Hebrew people why they were chosen, said, "The Lord did not set his love upon you, nor choose you, because you were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep his oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt" (Deut. 7:7, 8).

In the Parable of the Marriage Feast, spoken by Jesus and recorded in Matthew 24, the servants were sent out with a call to come to the marriage feast of the king's son. When those who were bidden were told the feast was prepared and all things were ready they would not go. Again, other servants were sent and the people made light of them and went their ways and entreated the servants spitefully and slew them. Then the king, being angry with those people, sent other servants with the

By C. F. Pryor

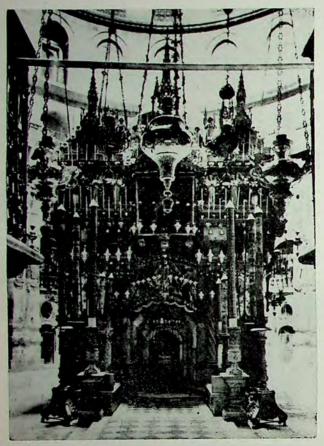
commission, "Go ye therefore into the highways and as many as ye shall find, bid to the marriage." The parable ends with these words of warning, "For many are called but few are chosen."

The Apostle Paul, writing to the Corinthian church, called them to come out from among the idol worshipers and unbelievers and be a separate people. Then, said the Lord, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." (2 Cor. 6:17, 18).

Jesus said to His disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:16-19).

Peter said concerning those who constitute the Church of the Living God, and have represented God as ambassadors to a world lost in sin, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9).

Each group in the preceding verses was chosen because it had previously been called and had answered the call. The disciples had personal contact with Jesus and the individual call from Him to leave their former life and (Please turn to page 12)



THE charge is often made that there are hypocrites in the church. We admit to the truth of the charge. It is regrettable that people do "join the church" when they have little desire to be true to the high principles of Christianity. Jesus chose twelve men to train for positions of great responsibility, and one of them betrayed Him. Such untrue persons were found in the early church, even though these churches were founded by men who had received the Holy Ghost. Paul, in enumerating the many perils he had faced for the sake of the gospel, listed "in perils among false brethren" (2 Cor. 11:26).

Philippians 3:18, 19, Moffatt's Translation, reads, "For many—as I have often told you and tell you now with tears—many live as enemies of the cross of Christ. Destruction is their fate, the belly is their god, their glory in their shame, these men of earthly minds." These people may be in the church, but they are not of it. "Destruction is their fate," is the warning the Apostle gave. "They are doomed to destruction," says the Smith and Geodspeed Translation.

When Jesus was raised from the dead, His graveclothes were left behind. Only His body was raised. He now had an imperishable body and could no longer be clothed with perishable clothing, so the clothes were left to their destruction. In this we have an allegory. The real body of Christ, the body of true believers, are hidden today by the garments of the visible church. Many of these garments are of inferior quality, some are soiled and spotted by the world. When this body, the true church of God, is glorified by being made immortal at the coming of Jesus, then the inferior, soiled and spotted garments of the visible church, will be left behind to the

What About HYPOCRITES in the Church?

By Harry Sheets

destruction it deserves. Make no mistake, there are no hypocrites in the true church. Do not be deceived by the garments you see. These are to be destroyed!

You can recognize these polluted garments easily if you know what to look for. Paul said, "Their belly is their god." These people never miss a church supper, or a social function, but are seldom on hand for worship services. They are interested, primarily, in their own desires. Like Esau, they are willing to sell their birthright for a mess of pottage, or for a single meal. In this connection, we should remember Esau's fate. Hebrews 12:17 tells us the results of his decision. "When he afterwards wished to claim the blessing, he refused it, although he begged for it with tears, for he had no opportunity to repent of what he had done" (Smith-Goodspeed Translation). Esau's god was his belly. He learned too late that eternal life is not nurtured by what one eats. Even church suppers will not provide the proper vitamins for eternal life!

Jesus discovered hypocrites in His day that made a great fuss in almsgiving. They wanted everyone to know of their great piety and devotion, so they took pains to go into the temple to tell everyone about their acts of charity. Then, for fear they had missed someone, they would go out on the streets to tell others. In their hearts they were seeking the glory of men. Jesus said, "They have their reward."

Jesus saw others praying in the synagogues, and on the street corners "that they may be seen of men." His verdict was the same: "They have their reward." Jesus warned that He would have followers that would do much the same things. "Many will say to me in that (Please turn to page 12)

The Parable of the Ten Virgins

By Thomas Zirkelbach

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Thomas Zirkelbach

A CCORDING to Jewish customs, marriages in New Testament times were usually conducted at night. After the ceremony had taken place, the bridegroom and his bride in all their glory would go to the dwelling place of the bridegroom. At the door, waiting with their lamps, were ten of the female friends of the married couple who would go out to meet them as the

marriage procession came into view. Many times, the marriage lasted too late at night, and those who were waiting slept at the door so that they would be among the first to enter into the household of the bridegroom to enjoy the feast that was prepared for the marriage party. Those who had their lamps burning would go out to meet the couple and then enter the house to close the doors immediately so as to exclude all strangers.

We now consider the Parable of the Ten Virgins, which is found in Matthew 25:1-13.

There is no set time or day for the second coming of Christ, and only our Lord God knows the moment. This is revealed in Mark 13:32, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." If Christ does not know the day nor the hour in which He is to come, how are we to know? We do not! This is an important verse, for it should make us want to be prepared at all times.

In the parable we are told there were those who were wise, or prepared, and those who were foolish and unprepared. There is one thing that a Christian must be at all times. He must be prepared! Christians must be like the five wise virgins who were looking ahead. They did not know the exact time the bridegroom would come, so they took an extra supply of oil with them just to be sure their lamps would not go out.

We believe the foolish virgins represent normal Christians who have the gospel truth, but do not let it shine before others so that they may see it and be led to know Christ. They want to keep it to themselves, for they are selfish and unthoughtful of others.

According to some people, the wise virgins were selfish, because they would not share their oil with those who had run out. We believe they were not selfish. The other five were unprepared, for they had neglected their duty to the bride and groom, and when the wedding party came, they were left out because of their negligence. When Christ returns, the same thing will happen to those who have neglected their duty to Christ and to their neighbor.

We do not know when Christ will return to set up His Kingdom upon the earth. We are in the same condition as the ten virgins, but there is one thing we can derive from this parable. We should do what we can now while there is yet time, instead of trying to do what must be done when there is no time left. We are told in Luke 17:34-36 that one shall be taken and the other left. Those who will be taken will enter into the joyous Kingdom with Christ. Those who are left will be destroyed and never will enjoy the peace and comfort that comes from our Saviour.

Our Mediator

By Hollis Partlowe

Jesus Christ is the only mediator between God and man. He was born of a woman; He died, was buried, and was raised to immortality the third day, according to the Scriptures. So God has set His approval upon Him, giving Him a perfect right to this position. A mediator is a middle person, whose office is to reconcile two persons at enmity. Jesus is sitting at the right hand of God successfully reconciling sinners to God. We highly honor Mary as the mother of Christ, but she sleeps in death today and is of no help in our Christian lives. Nor is the Apostle Peter qualified for this position because the enemy death holds him captive, awaiting the call of the Master. The type of faith that Peter had in Christ, as the Son of the living God, is that upon which the Christian church is built. God is in heaven and man is on the earth. Christ is the connecting link between the two. He is the channel through which the power and blessings of God flow. Indeed, we cannot contagt God apart from Christ.



NOVEMBER 1, 1955

The Vengean

Jesus did not, and will not, come to destroy but to save, yet there will be destruction of the wicked. This is a reasonable and comforting explanation of the reason why a God of love must destroy evil.—Editor.

MANY people have difficulty reconciling in their hearts, the conception of a God who loved mankind so greatly that He was willing to permit His only begotten Son to suffer the death of the cross to pay the penalty for their sins, with the conception of that same God condemning the unrepentant sinner to an eternity of torment in a place where unremittant torment by fire is the order of the day, and the screams of the tortured shall be heard throughout eternity. They feel that such great love and mercy cannot dwell in the same heart with such unrelenting cruelty, even toward enemies, especially when those enemies have been reduced to a condition of helplessness.

We frankly confess that we find the two pictures incompatible and irreconcilable. Yet, if the Bible does present two such opposing views of God, we are bound to accept them on faith. With this thought in mind, we set out to determine exactly what the Bible does teach with regard to the vengeance of God upon the unrightcous.

To begin the study, we find the destruction of the wicked to be very definitely taught in the Scriptures. But, it is invariably set forth, not as a means by which God satisfies His lust for vengeance by torturing His enemies, but as a regrettable necessity. If the "new heaven and new earth," spoken of in the opening verses of Revelation 21, wherein "there shall be no more death, neither sorrow, no crying" is to exist, it is necessary that the conditions which bring these things about must be destroyed. This means that unrepentant and disobedient sinners must, of necessity, be taken out of the way. The primary purpose of this is not to punish, or get even with, the sinners, but to prepare the way for the fulfillment of the rewards promised the righteous. When a builder starts to erect a new building on a piece of ground, the first step is to clear the ground of everything that would be in the way of, or hinder the work of erecting the new building. It may mean clearing the ground of rocks and weeds. It may even mean the wrecking of a building already on the site chosen for the new one. But, in either case, the primary interest of the builder is not in tearing down the old building, or removing the rocks, but in clearing space for the new edifice which he intends to build.

This principle appears quite clearly in Jesus' Parable of the Tares. In this parable, the servants of a householder came to the householder to report that there were tares growing in the midst of the wheat. They inquired whether or not they should go and root up the tares. The householder answered, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Matt. 13:29, 30).

The interpretation of this parable is found in verses 37-43. "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the

of God

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By J. R. LeCrone

kingdom of their Father. Who hath ears to hear, let him hear."

The primary interest of the householder of the parable is not the destruction of the tares, but the saving of the wheat. For that reason, the destruction of the tares is deferred until such time that it can be accomplished without danger to the wheat.

When a farmer goes forth to harvest, he does not do so primarily to destroy the weeds, but to save the crop. He does not weed his fields principally because he hates the weeds, but because they are dangerous to his crop, hindering its bearing of the fruit that he was seeking when he planted. By the same token, when he threshes, it is not because he hates the chaff, but because, in order to save the wheat it is necessary to get rid of the chaff. As John the Baptist, the forerunner of Jesus expressed it, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:11, 12).

In Ezekiel 18:23, we find God definitely refuting the idea that He takes pleasure in the punishment of the wicked. "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?"

Peter also assures us that it is not God's pleasure that any should perish. In speaking of God's long delay in bringing about the final judgment upon mankind, he says, "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). But in the the very next verse, we are assured that "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."

Paul said to the Thessalonians, who were being persecuted for their faith in Jesus, "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day" (2 Thess. 1:7-10).

More literally expressed, the words "taking vengeance" would express the thought of "yielding retribution" upon the unbelievers, as though it were something that had been previously deferred and held back. But again, the primary concern is not the destruction of the wicked; rather, that the way shall be cleared for Jesus to accomplish another more important purpose. Paul expressed that purpose in verse 10, saying, "When he shall come to be glorified in his saints, and to be admired in all them that believe."

Thus far in our study, we have had several mentions of destruction by fire, but no hint of eternally continuing torments as being the fate of the wicked. Indeed, we know of only one passage of Scripture which could possibly be construed as teaching such a thought. That is found in Revelation 14:9-11, where we read, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

But even here, when we give the passage a close analytical study, we learn that the word "torment" is a noun rather than a verb. As Richard Francis Weymouth comments, in his "Modern Speech New Testament," "A noun, unlike a verb (or 'time-word,' as the Germans call it), does not indicate time. So 'the smoke of their torment' may mean that of pain endured once for all, and then at an end. There is nothing in this verse that necessarily implies an eternity of suffering."

This is in perfect harmony with the words of Malachi 4:1, 3, which 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... 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."

Make no mistake, God shall destroy the unrepentant wicked. It is a divine necessity, born of the love He has for those who believe and obey. In which group are you? In which group do you wish to be found at that day?



Prophecy in the News By the Editor

ISRAEL'S ROUTE TO CANAAN

The route by which the ancient Israelites sought in vain to enter Canaan from the south is believed to have been determined. The finding was made during a threemonth archaeological survey in the Negev region in Israel, according to a report by Dr. Nelson Glueck, presdent of the Hebrew Union College—Jewish Institute of Religion.

The Israelites' one-hundred-fifty mile route toward Canaan, Dr Glueck said, was ascertained by marking, on a modern map, the locations of the ancient villages along the route. Failing to make the trip successfully by that route, the Israelites then managed to achieve their destination by traveling east. (Biblical references bearing on these findings are to be found in Numbers 13 and 14; Deuteronomy 1; and Genesis, 12 and 13.)

Sites of three hundred villages were discovered in the Negev during his survey this summer, Dr. Glueck reported. These were the villages whose existence had not been known in modern time. They date back four thousand years.

Among the findings made by Dr. Glueck were a petrified shark's tooth believed to be seventy million years old and a number of arrowheads thought to be ten thousand years old.

The recent survey convince Dr. Glueck that the Negev never was a desert and that its climate had not changed in the last ten thousand years. "The Negev has been inhabited from prehistoric times," Dr. Glueck said, "and has the same potentialities for human residence today as it had in ancient times. Every dry river bed contains arable soil."

Dr. Glueck has conducted surveys in Israel the last four summers under the auspices of the Louis M. Rubinowitz Foundation.—N.Y.T.

SUPPORT OF CHURCH COLLEGES

Dr. Hunter B. Blakely, Richmond, Virginia, is about to form a national committee to look into the matter of finding adaquate support for the more than five hundred church sponsored colleges in the United States. Says Dr. Blakely, "Churches will have to drastically increase their support or turn higher education over to the state."

The problems that face small, private, church colleges can be met only by an aroused and interested church program of support.

BOOTLEGGERS AGAIN

After fifty-five gallons of moonshine, confiscated by Coral Gables, Florida, police, had eaten through the gasoline tins they were stored in, and through the plaster on the ceiling, and began dripping on the sergeant's desk, they were finally taken out and dumped, according to *Time* magazine. Who says that bootlegging and dangerous drinks would be no more with the repeal of prohibition? Actually, there are more bootleggers caught now than in the days of prohibition. Even the distillers run full-page ads in national magazines begging the police to catch bootleggers who are cutting into their business. The American people were really "taken in" by the wets.

SOVIETS ANTI-RELIGION CAMPAIGN

Soviet propagandists in Lithuania have been given a sharp warning against laxity in combatting religion among the people, resulting in a stepped-up campaign against God, the United States Information Agency, with headquarters in Washington, has reported.

USIA's press service, in an overseas dispatch, said that the Vilna radio recently carried an editorial commentary rominding Communist party workers that the party "cannot have a passive and neutral attitude toward religion." The broadcast cited a number of specific examples of laxity during the past year in carrying on the campaign for atheism and pointed out that the Communist party regards Marxism-Leninism and its theoretical base, dialectical materialism, as the "only just, scientific outlook."

"The party carries out atheistic propaganda as an integral part of the Communist education of workers, which has as its aim the dissemination of materialistic views among the masses and the liberation of believers from the influence of religion," the editorial declared.

KNOWLEDGE SHALL BE INCREASED

"The United States Army has developed a small, typewriter-like machine that can print more than fifty foreign languages, including such exotic ones as Urdu, Kowi, and Pushtu. The forty-pound machine was developed for psychological warfare units to give the Army mobile equipment for printing leaflets for foreign peoples." The machine is reportedly so simple that even soldiers who are not trained in foreign languages can transmit messages in a foreign tongue.

What a boon this could be to the production and distribution of gospel messages to foreign lands.

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Gospel Teams in Virginia

The three very active Virginia churches have been working on youth gospel teams, and are now ready to travel with them. We know the programs will bless those who prepare them and those who see them.

During the winter months ahead, this would be an ideal work for other youth groups. A gospel team program for presentation in the local church and in other churches within the area, and even in jails or institutional homes, is a fine interest builder and service work. We learn best by doing. Here is an ideal learning opportunity.

Fredericktown, Missouri, Young People

Five of the young people painted their classroom. The work of Ruth Ann Thomas, Dean Poke, Lillie and Rosie Cooper, and Pastor Davis made the room very presentable for Rally Day.

Several of the young people were at a hayride party and had a good time. The fire was good for warmth as well as roasting wieners. Those present were, Donald, Kenneth, Loyd Dale, Lillie, and Rosie Cooper, Linda Wagganer, Pastor and Mrs. Davis, Aaron and Daniel Davis, and several other friends.

East Oregon, Illinois, Berean Project

The East Oregon Bereans have a project in progress of raising money for the purpose of sending a Berean to youth camp next year. A farmer, who has several acres of watermelons, gave them to the Bereans, after he had harvested what he wanted. The project was handled entirely by the young people, except for hauling. The money received was clear profit. To date, they have sold more than one hundred melons.

Similar projects could be attempted by other groups with apples, pears, nuts, or other crops.

Saint Cloud, Minnesota, Berean News

Many of our Bereans were at Hector and received an inspiration we could not have had, if we had stayed at home. Now we are looking forward when we hope all of you will be our guests for the Spring Conference. Plan now to attend. Make it a *must*!

We are happy to report that Mrs. Richard (Virginia) Liestman has become our sister in Christ by accepting the Lord Jesus as her personal Saviour. She was baptized at Pearl Lake. Pray that these young people will find a place of service for the Lord.

Our *Berean Nobler* helpers include the Milo Jones family, Sr. Dorothy helps arrange and type the copy for her husband who stencils it for us each month. Our thanks go to them for this service they do for the Lord.

The Saint Cloud Bereans have sent the tuition money for Ruth Savage, to the student assistance fund. We hope to pay her tuition and be able to help with some other student's tuition.

We have sent our money to the National Bereans for the project of student clothing. Our recreational group meets twice a month under the leadership of Bro. and Sr. Robert Bormes.

Be Dependable!

In my work with youth leaders and young people, I often hear the complaint that young people cannot be depended upon. We fear that all too often this is true. But there is more to the matter than first meets the eye.

Are adult church members always dependable? Are they always in their places at the proper time? Do they always "show up" where there is work to be done, or a special meeting to attend? We are sure that young people learn undependability at the poorly attended service.

It is a fact that young people have a very short interest span. They cannot be held to any one line of thought or activity for a long period of time. It is revealed that every youth council that was formed after World War II, that was administered entirely by youth, has gone out of existence. Sometimes young people are not dependable because we ask them to do things which they are not qualified to do. Planning and carrying through a long-lasting program is not within the capacity of most young people.

But, we still have those cases where, for no good reason, a young person does not show up, or comes unprepared. We must emphasize the importance of Christian service, and by our examples show that this is the most pressing and important work in the world. Too often, we leave the impression that it really makes little difference whether or not we keep our word to the Lord and to one another, and whether or not we do our best in preparation for His service.

Let us not stand off and condemn, but find the real reason for a lack of undependability, and try to overcome it.

THE CHOSEN OF THE LORD

(Continued from page 5)

occupations and follow Him. The Christians to whom Peter spoke had heard the gospel call through the apostles and laborers of the Lord.

The word "church" in our English Bible is translated from the Greek word *ekklesia*, and means, "that which is called out." The church is an assembly of believers who have been called out from the world, who have been separated unto God, and who are so united with Christ as to be joint-heirs with Him of eternal life and an eternal home in the restored earth, if faithful unto death.

We stated that God alone was responsible for the first or "called" step. Salvation originates in God and is, through His mercy and calling, offered to all nations. In the second step, "chosen," God and man work together. Man, through hearing the call of God, develops faith in God and the promises He has made and, turning away from sin, he answers the call by obedience to God. He thus becomes one of God's *chosen*.

WHAT ABOUT HYPOCRITES IN THE CHURCH?

(Continued from page 6)

day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?" Jesus foretold His verdict, "Then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23).

Yes, it is true that we do have people in the churches who fall short of what God wants, and they do bring discredit upon Christianity in the eyes of many. We would ask you this: Would you be willing to give up your American citizenship because of the Benedict Arnolds or the Reds who gave our atomic secrets to Russia? Would you rather be a Russian citizen than an American citizen? Is not the church, even with its weak members, infinitely better than the world? Percentage wise, which is the better, the world or the church? Would you want to live in the United States if the influence of the church was suddenly removed?

You had better decide about this last possibility, because the true church will be removed one of these days when it is caught up to meet the Lord in the air. Unless you do something about it, you will be forced to live in a world with nearly all Christian influence removed. You will then have to associate with those you call hypocrites. There is but one way to escape hypocrites, and that is to be ready for Jesus when He returns!

Still Red

By C. E. Randall

Keep calm! The Reds are still red. As one commentator remarked, "They haven't become Christian." Their smiles betray their purpose. If a temporary lull is forthcoming, it will be the stillness before the storm.

There is a similarity between our times and the days preceding the Babylonian captivity of Judah. The priests were crying, "Peace, peace; when there was no peace." The prophets were predicting, "Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place" (Jer. 14:13). Concerning these prophets, God said: "Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed" (Jer. 14:15). Jeremiah had warned that the nation would fall victim to the invading Babylonians unless they repented and turned from their iniquitous ways. To the priests and people Jeremiah was a pessimist-a warmonger. He was imprisoned for his warnings-warnings which God had given to him.

For the last days Jesus warned that nation would rise against nation and kingdom against kingdom, and that there would be wars and rumors of wars. Yet, most people are ignoring these warnings and are hopeful that men will be able to compromise and appease each other and eventually the god of war will be utterly abolished out of the earth. As in the days of Jeremiah, we must make our choice between the warnings of God and the plans of men. Peace is wonderful, but it comes from the issues of the heart, and the heart being desperately wicked, wicked ways in the earth will be pursued.

Narcotics

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"Addiction is a growing problem, not a receding problem, forty years after the Harrison Act made the peddling of narcotics a federal offense subject to heavy penalties.

"Nobody knows for sure how many United States addicts there are, but best estimates run from 150,000 up. Nobody knows how many are cured; estimates run from a cynical 2 per cent to a sanguine 15 per cent.

"Ninety-nine per cent of all narcotics peddlers are also users and therefore peddling to insure their own supply. Thirty per cent of all persons convicted of any crime are narcotics users, driven to crime because this is the only way they can raise the money (\$15 to \$100 per day) that they have to pay for drugs."—*Time*.



Jacob's Great Discovery

By Mary A. Gesin

It was on a late Sunday afternoon that Betty and Bob and their parents were sitting on the lawn in their back yard. The story of Jacob and Esau, which had been the Sunday school lesson that morning, interested Betty and Bob.

"I hated to leave Jacob this morning, Dad," said Bob. "He was running away from home, and I keep wondering what happened to him."

"His mother was helping him, though," said Betty. "She always helped him."

"Well, children." Dad replied, "suppose you get your Bibles and we will see if we can find out what did happen to Jacob."

Into the house they hurried, running back with their Bibles.

"Rebekah," Father explained, "was always ready to shield her favorite son. She told Isaac that she was afraid Jacob would marry a heathen girl. She knew that would alarm Isaac, and he would send Jacob away for a while."

"I remember about those heathen Hittite girls. They were a grief of mind to Isaac and Rebekah."

"They must have been terrible," said Bob. "Something like that girl Joe Brown married and brought home."

"Well, Isaac told Jacob to go visit his Uncle Laban a while, and he gave him a parting blessing from God."

"Betty," said Mother, "you know that beautiful dream you had the other night and had to tell me about it because it seemed so real? Well, Jacob, far from home, had a very real dream, too."

"Was he at his Uncle Laban's?" asked Bobby.

"Yes," replied Father. "He saw a ladder in his dream that reached from earth to heaven, and the angels of God were going up and down the ladder. God stood at the top of the ladder and told Jacob of the promises He had made to his father Isaac and grandfather Abraham. God made the same promises to Jacob and added another promise, that He would be with Jacob wherever he went and at last bring him back home safe."

"That must have made Jacob feel kind of ashamed for the way he acted while he was home," mused Betty.

"Yes, I think it did. Jacob was so thankful to God for sending that beautiful dream and giving those promises that he promised something in return to God. "Oh, what was it, Dad?" asked Bob, his eyes brightening.

"He promised to give God one tenth of all his goods."

"Why, that's what we give because God is so good to us," exclaimed Bob.

"Did Jacob ever get back home, Mother?" Betty asked.

"Of course he did," said the practical Bob. "Didn't God promise him that He would see that Jacob got back home again?"

"But wasn't he afraid of Esau any more?" persisted Betty. "After all, he took Esau's birthright away from him, and Esau was angry enough to kill Jacob."

"It was twenty years before he started back home, children," said Mother. "By that time he was married, and had a family, and he was a rich man. A queer thing happened to him on his trip back home, something like what happened on that night he left home, alone and friendless."

"Let's leave that story for another day, Betty and Bob," said Father.

Next Week

We will learn what happened on Jacob's return trip home.



GOD'S BLESSINGS ON YOUR BIRTHDAY

Harvey Thomas, Nov. 11, age 14, Fredericktown, Mo. Gary Pryor, Nov. 11, age 12, Hendersonville, N. C. Pat Blankenbaker, Nov. 12, age 8, Washington, D. C. Gloria Fauntleroy, Nov. 13, age 14, Hammond, La. David A. Lunderby, Nov. 13, age 8, Litchfield, Minn. Judith Irby, Nov. 15, age 12, Hammond, La.

This is Promotion Day for Harvey Thomas and Gloria Fauntleroy. We invite you both to read the Youth Fellowship page, also.



BAPTISM AT BARAGA

After the morning service on October 23, two young people came forward for baptism. They were Robert Curtis and Elaine Koski, both from L'anse. They were baptized after service about three miles north of Baraga. We pray God's Holy Spirit will rest upon them and keep them in the hollow of His hand until the trump shall sound, calling them to meet their Saviour.

Leonard Brown, Pastor.

BLANCHARD, MICHIGAN, NEWS

Mrs. Maddock, with the assistance of Maudie Lint, has started a junior Berean class-ages 9-12. They have had two classes, and much interest has been shown.

The training class is progressing nicely, and is creating quite a bit of interest.

Last Sunday, October 2, a new Sunday school class was started. The junior class has grown so much a division was necessary.

Tile flooring has been laid in the rest of the church basement, and greatly adds to the appearance.

The outside of the church is undergoing a new look, by having a fresh coat of paint on the trim. Frances Wood, Reporter.

BAPTISMS AT EAST OREGON, ILL.

The east bank of Rock River was the scene of a benutiful service on October 26, when one young person and four adults were baptized into the body of Christ. Bro. Harvey Krogh assisted by leading the singing and giving some timely thoughts and admonition. Those baptized were: Mrs. Bessie Smice; Robert Smice; Mrs. Betty Clapper; Mrs. Helen Clapper and Mrs Irma Moser. May God bless them and guide them in their decision to stand for Christ, and may they continue faithful until the end is my prayer.

tinue faithful until the end, is my prayer. A. T. Johns.

MINNESOTA STATE MISSIONARY SOCIETY

The annual meeting of the Minnesota State Missionary Society was held at Saint Cloud, Saturday, October 15, with a goodly number present.

It was voted to continue our \$15 per month assistance to Bro. S. S. Manoah of India. We will continue to set aside \$10 a month for a foreign student.

We are investigating projects in which local societies may help with the Graytown Church. You will be hearing of this soon. Other projects were left at the discretion of the heard.

A special program is being planned to be presented sometime in November.

Eden Valley bulletin.

FAITH CHAPEL

Peoria, Illinois

On October 16, we were happy to have Bro, and Sr. Raymond Brown and son Dennie of Eldorado with us. Bro. Brown taught Sunday school, preached at morning and evening services, and had a Sunday school rally in the afternoon. Sr. Brown told the children a story at each service.

We were also happy to have Bro. and Sr. Harper of Omaha with us on that day.

Everyone enjoyed a basket dinner served in the basement at noon.

Our own pastor, Bro. and Sr. Leon Driskill and children, spent the day in Aurora helping to carry out our pulpit exchange program. We would have enjoyed having them here with us that day also.

In the afternoon Bro. Brown explained plans for a visitation program for our Sunday schools, which means to go and visit other groups in the state so we might get acquainted with more people. We think it will be a good plan. Let's all get behind this program and work as we have never worked before. The time for us to work is short. Soon the night will come when no man can work. Bro. Robbins.

Nov. 15-27—Special Meetings at Brush Creek (Ohio) Church (William Wachtel, guest speaker).

OAK GROVE CHURCH OF GOD

Little Rock, Arkansas

We enjoy the editorials and think The Restitution Herald is one of the finest church papers in the mail. We hope it will grow more and prosper to tell the gospel of the Kingdom and Jesus' power to save. We are growing in numbers and spirit-

We are growing in numbers and spiritually. Bro. Stanton is carrying on the work here. We have Sunday school at 10:00 a.m. and preaching service at 11:00 a.m. and 7:00 p.m. on Sunday, and Bible class on Wednesday evening at 7:00.

We were happy on October 9 to have the following visitors in our service: Bro. and Sr. Sylvan Richey, Martinsville, Ill.; Sr. Eva Phillips and children, Hickory Grove, Ark.; Bro. Roy Waller; and Jane and John Erium Huggler. We love to have our brethren visit with us any time.

Mrs. R. D. Stanton, Reporter.



Bro. James Watkins is still improving a little each day and is boping to be back at work a few hours each day very soon... A meeting of the Youth Department Council was conducted November 1, to plan the next quarter's work and next summer's youth camp at Quaker Haven.... Southlawn Church, Grand Rapids, Mich., celebrated its twentyninth anniversary with special services Sunday, October 23.... The Minnesota Conference sponsored another work day at Graytown, Wis., October 29. The Minnesota brethren are building a new church at Graytown.

HAPPY WOODS CHURCH TITHES

Hammond, Louisiana

The board voted to tithe the Building Fund into the regular church fund. Each department of the church now tithes to the church, and the church tithes to the General Conference. Bro. Clark Ballentine, General Conference Treasurer, told us that if we all tithed they would never have to ask for money but would only have to plan how to spend it properly.

The church board agreed to pay 75% of the Happy Woods delegates' expenses to this year's General Conference which was held at Dewart Lake, Ind. This also included the expense of the pastor.

The pastor explained the proposed weekend Youth Rally to be held at Camp Singing Waters for the youth of Blood River and Happy Woods. The board then agreed to underwrite the expenses of the camp with Blood River. Eva Bottolfs, Secretary.

TYPICAL CHURCH OF GOD DEVELOPMENT

The average Sunday school attendance at Happy Woods, La., for the quarter was 81. The highest attendance was 97. The lowest was 59.

Average attendance 15 years ago, 40; collection, \$1.83.

Average attendance 10 years ago, 39; collection, \$6.51.

Average attendance 5 years ago, 55; collection, \$14.98.

Average attendance 1 year ago, 71; collection, \$13.07.

For previous quarter average attendance was 81; collection, \$16.89.

GENERAL CONFERENCE PROGRESS

The Print Shop

The printing department of the General Conference has acquired a Multilith machine for offset printing. The used machine was purchased from the Advent Christian Tithing Association. It is a fine machine, and will enable us to do many varied types of printing, which were impractical letterpress, and much neater printing than was done on the mimeograph.

The Restitution Herald

This issue of The Restitution Herald, and the next two issues, are being mailed to every member family in the Church of God. We hope that you will all become thoroughly acquainted with the paper and will want to make it a regular weekly caller in your home.

We appreciate your suggestions for improving the paper, and would like to know how we could make it more practical, readable, and helpful for you.

Oregon Bible College

Plans have been approved and are now being enacted to remodel the back, upstairs, room in the older part of the General Conference building for student lounge and recreation room. This will be a much-needed improvement in the building and will give the students a meeting place for fellowship and recreation.

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Budget	\$39,849.00
Received	4,859.49
Needed	\$34,989.51
Is this our best? GENERAL CONFER	

MISSIONARY PROJECT AT HILLISBURG, INDIANA

The Missionary Society of the Hillisburg Church of God has undertaken to raise seven dollars each month for the support of foreign missionay work. A portion of this money goes for the support of Bro. Manoah, who is doing missionary work in India. Another portion for the support of Adib Liddawi, a young man from Bethlehem, Jordan, who is now studying at Oregon Bible College with the intention of returning to do missionary work among his own people as soon as he completes his education. Still a third portion of this money goes into a fund which is being raised for the purpose of sending one of our own churchmen to India to work with Bro. Manoah for a few weeks or months, to the end that he may bring back an accurate, firsthand report of the work that is being done there and the possibility and advisability of expanding that work. All of this, of course, is in support of efforts being put forth by our National Missionary Society .- The Assistant Pastor.

BIBLE COLLEGE NEWS

Booster Memberships. Oregon Bible College Booster membership cards continue to come in since Booster Day. Four hundred twentyfour have been received to date. Our Board of Education wishes to take this opportunity to thank our various churches for their co-operation in conducting a College Boosters' Day. It will be remembered that each Booster becomes a member of a large prayer band in the interest of the College. The money received is used to help students buy books, to aid in publicizing the College, and to contact prospective students. Each member has been receiving an Oregon Bible College calendar. We have received several suggestions that we send only one calendar to a family. We may do this this year if we do not experience too much difficulty in determining who are the various members of one family.

An Immediate Need. We understand that the National Missionary Society has assumed a greater part of the responsibility of bringing Adib Liddawi to our school and for his support while he is in training. We have an immediate need for funds for this cause; therefore, your contributions will be greatly appreciated.

Another Student for Semester Two. We have received word that Gilbert Kennedy of Hammond, La., will apply for admission to our College for the second semester. We hope that there will be more doing the same.

RESTITUTION HERALD SUBSCRIBERS

The following list shows how many member families in the seventeen districts of the Church of God are now subscribing to The Restitution Herald and how many member families are not subscribing.

4

Number		Number Not
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80	Minn Wis. Conference	127
48	Western Nebr Colo. Con	nf. 45
20	Eastern Nebraska Confer	ence 29
122	Ohio Conference	88
57	Virginia Conference	43
41	Northwest Conference	24
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45	Texas Conference	80
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79	Michigan Conference	149
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"Nothing worth while in this life we'll lack If we follow Him each day,

For all good things are promised us If we always watch and pray."

PENNELLWOOD CHURCH OF GOD

Grand Rapids, Michigan

The Pennellwood young people are again meeting Sunday nights and are enjoying their get-together of fellowship and spiritual learning. On September 18 they elected new officers, as follows: president, Linda Slagter; vice president, John Klok; secretary, June Buskirk; treasurer, Frances Bailey. The first Sunday of every month they join in recreation and refreshments.

The evening worship service has started again. On September 18 another film on the life of Paul was shown. The series of films is shown on the third Sunday of every month.

The Missionary committee met with the elders of the church on September 15 to discuss and plan our missionary program for the near future. Our revised Missionary committee consists of: chairman, Ada Simpson; sunday school superintendent, Danford Richmond; Berean superintendent, Shirley Sams; young peoples president, Linda Slagter; cradle roll superintendent, Roslyn Berry; Dorcas president, Kay Petchauer; head deacon, Harold Hubbard.

For the past month we have been using a stop-and-go record system in our Sunday school which has proved very effective. A green light for a class indicates that it is above average in attendance and offering. The first class to receive six consecutive green lights will receive a \$50.00 award to be used as they see fit for their classroom improve-Linda Slagter, Reporter. ment.

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National Bible Institution The Restitution Herald Oregon, Illinois

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NATIONAL BIBLE INSTITUTION, Oregon, Ill.



VOLUME 45, NUMBER 6

BELIEVING IS SEEING

WHEN ISRAEL WAS BAPTIZED

GOD'S HOUR HAND

TRUE OR FALSE

Articles on doctrine, prophecy, and Christian living.

PICTURE:

The Peace Tower at Ottawa, Canada, Canadian Mounted police talks with tourists. Our northern neighbor welcomes us.

-N. F. B. Photo.

Get Acquainted With Your Restitu



THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3.00

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken hy 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.

HAROLD J. DOAN, Editor

Faul C. Johnson, Associate Editor

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.

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DAILY BIBLE READINGS

- M. Nov. 14. Zech. 14:1-11. Future trouble for Israel, and its promise of hope.
- T. Nov. 15. Zech. 14:12-21. Judgment for Israel's encmies.
- W. Nov. 16. Zech. 8:20-23. Jerusalem as the religious capital of the world.
- T. Nov. 17. Rev. 21:1-27. The New Jerusalem, its size and beauty.
- F. Nov. 18. Rev. 22:1-14. Jerusalem as the center of life-giving water.
- S. Nov. 19. Isa. 35. World conditions when God's capital is Jerusalem.



Heart Disease

As a result of the President's illness, we are learning more and more about the prevalence and causes of heart disease. Time magazine has revealed that Merneptah, Pharaoh of Egypt at about the time of the Exodus, whose mummified body has been studied, died of the same type of heart disease which has struck down the President. We learn that about 800,000 people per year are killed by heart disease in the United States. This is about half the total number of deaths.

Heart trouble is usually blamed upon the high-pressure life that we moderns live. Working too hard, or playing too hard, or worrving too hard are prime suspects as causes of this dread malady.

We think of some scriptures about heart disease, which may not be a part of medical history, but are interesting, none the less. Of course, Jesus' prediction about the last days comes first to mind. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). Who can say that anxiety is not fear? Who can say that anxiety and worry are not one of the principal causes of the failing hearts of hard-pressed modern man?

The medicine for this fear in the heart is also given by the Great Physician. "Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1). Belief and trust in God and in His Son Jesus Christ, are the sedatives we need to still the troubled heart.

Then, too, we have this promise of medicine for the heart which is troubled. "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord" (Psalm 31:24). We realize that the usual sense in which the Bible uses this word does not refer to the physical heart but to the center of life, and the deepest thoughts of the soul. But can we say that these things are divorced from the heart and its life beat? We do not know, but it would seem that trust like the Bible pictures would eliminate some of the suspected causes of the failing heart.

Protestants Neurotic?

The Christian Century, loudest voice of modernism, last week editorialized in connection with Reformation Sunday, that "there is a neurotic Protestant anxiety about Rome which, far from safeguarding Protestantism, gets in the way of its positive self-realization and fulfillment." Such statements are to be expected from those who have discarded the Bible as an outgrown collection of myths, and would love to see Catholicism and modernistic Protestantism join hands in a great World Church. Possibly, most Protestants have been too cautious in denouncing the Catholic system which today threatens American freedom. Fortunately, some are aware of the threat and courageously speak out against it.

On the other hand, it is true that a person or a group can become so anti-Catholic, or anti-Methodist, or anti-Campbellite, that he forgets his mission and his message, and becomes negative instead of positive. It has been known to happen!

PAGE 3

BELIEVING Is Seeing

By Alva G. Huffer

FAITH is man's response to God's attribute of truth. One can trust God because He is trustworthy. One can rely upon God because He is reliable. One can have faith in God because He is faithful. One can believe in God because He is truth.

Faith is recognition of the existence of invisible realities. It is the reliance upon the testimony and faithfulness of another. It is not dependent upon physical sight. "We walk by faith, not by sight" (2 Cor. 5:7). Faith is "the evidence of things not seen" (Heb. 11:1). "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

Jesus said, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29). "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8).

> "It is better to walk in the dark with God, Than to walk alone in the light;

It is better to walk with Him by faith,

Than to walk alone by sight."

The Bible synonym for believing is looking. Men say, "Seeing is believing." Believers testify, "Believing is seeing." To believe in God is to look steadfastly at Him in love. God said, "Look unto me, and be ye saved, all the ends of the earth" (Isa. 45:22). Micah declared, "I will look unto the Lord" (Micah 7:7). Moses saw the invisible. "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible" (Heb. 11:27).

Trusting God involves the concentration of the powers of man's mind upon Him. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa 26:3). Faith is the constant gaze of the heart at God in love.

During the wilderness journey Gcd sent deadly serpents to bite His people as punishment for murmuring against Him. In response to Moses' intercessory prayer, God provided a remedy. He instructed Moses to make a serpent of brass and place it upon a pole. Any serpentbitten Israelite who would look upon the serpent of brass would live. The serpent of brass was a picture of Christ on the cross. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15). The serpents represented sin and its penalty. The pole typified the cross. The serpent of brass pictured the sinner's



looking on the crucified Christ in faith. Believing is looking. The Israelites found life for a look.

Believing in Christ is neither a mere glance at Him nor a mere intellectual perception of facts concerning Him. Believing in Christ involves a definite, intentional, fixing of one's mind upon Him in all His fullness.

In photography light rays convey the outlines of the object being photographed through the lens of the camera and make impressions upon the film in the camera. Through faith the moral image and characteristics of Christ are conveyed and impressed upon the mind and heart of one who is constantly gazing at Him in love. This is the thought that Paul expressed. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18). He who constantly gazes at the glorified Christ in faith will be transformed into His likeness.

At conversion the believer acknowledges Jesus as his Sacrifice, Substitute, and Saviour. By trusting in Christ the believer reaches forth and accepts God's gift of salvation. He identifies himself as one of the many for whom Jesus died as Substitute. He thereby claims as his own all the spiritual benefits effected by Christ's sacrifice. He recognizes the gospel promises of salvation as applying to Him. What God has promised, he accepts as fact. He recognizes that he himself, therefore, has been forgiven, justified, reconciled, redeemed, made holy, given newness of life, and adopted. The believer acknowledges the truth that he has entered into Christ and that Christ has entered into him. He knows that he has acquired a new legal standing before God and that he has established a vital relationship with Christ.

The spiritual riches of salvation may be invisible but the believer knows that they are realities. He has turned his eyes toward the Christ on the cross. He has lifted his heart toward God in love. Through faith he has seen the invisible!

True or False?

FROM the Garden of Eden to the present time there the fight. Jesus warned His has been constant warfare between truth and falsehood. The servent in the Garden made the first play for the minds of men. The struggle has been going on ever since. The serpent was successful, because his words were a mixture of truth and falsehood. This constitutes the most deadly form of falsehood. As Jesus once remarked, "A little leaven leaveneth the whole lump." The deadly consequences of falsehood were immediately brought to the attention of Adam and Eve when God pronounced death upon them. A lie leads to death. This warning is found in Revelation 22:15, where John refers to those outside the promises. We read, "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Those who love a lie are here consigned to the company of those who make a lie. In Revelation 21:8, we are told that all liars are cast into the lake of fire which is the second death. Again we say that loving a lie is dangerous.

Eve may not have understood that the serpent had told her a lie, but it is certain that she had pleasure in what was told her. Notice the language of Genesis 3:6, "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Eve seemed to be eager to believe that original lie. She immediately tried to gain the advantages promised by that lie. Eve did gain a certain knowledge, as the lie promised, and she did not die immediately, because of the grace of God, but she eventually did lose her life. Believing a lie may bring temporary gain and satisfaction, but it will end in death for us just as it did for Eve.

Struggle for Minds

The struggle for men's minds was never greater than it is today! Democracy and Communism are in deadly battle for the minds of men. Christianity is in the battle, trying to turn men's minds from idolatry and worldliness. Missionaries are finding the struggle more difficult every day. Propaganda is but an attempt to conquer the minds of the people. Political campaigns are just another form of the struggle. Advertising is for the purpose of converting people to a certain product.

Churches are in the struggle to win men and women away from the world. God's eternal truths are in a struggle with error and falsehood. Error seems to be winning

By Harry Sheets

followers: "False Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect." Iesus then added, "But take ve heed: behold. I have foretold you all things" (Mark 13:22, 23). Paul added his



warning to that of Jesus, in 2 Timothy 3:13: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Paul and Jesus both indicated that a period of great deception was to come in the last days. (See 2 Tim. 3:1.)

We are living in the last days, therefore, we must be living in the time of great deception. Since deceivers are to be in the majority before the return of Jesus, it would seem that we should be very cautious in following the majority. John wrote: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).

Paul taught that Jesus gave apostles, prophets, evangelists, pastors, and teachers "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" (Eph. 4:14). Jesus did what He could to insure the teaching of truth. Paul, who was sent to the Gentiles, warned the people time and again that false teachers would enter in to deceive and draw away followers after themselves. (Study Acts 20:28-31.) Paul knew that these false teachers would enter the flock and speak perverse things. All he could do was to warn the people and ask them to be on the alert. After he had done this Paul was able to say: "I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts 20:26, 27).

What Is Truth?

Perhaps you are beginning to wonder just how we can sort out the true teaching from the false. We hear so many claims and counterclaims today. It can be fairly easy if we are willing to read the Word of God and take it for what it says and not for what we are told that it says. Honesty with the Word of God is necessary. In 2 Corinthians 4:2-4 Paul said that the Corinthian brethren had "renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Sometimes we hear people complain that they cannot understand the Bible. Remember the words of Paul just quoted. "If our gospel be hid, it is hid to them that are lost." Make no mistake, you *can* understand the gospel! It is for you to understand. There are no deep dark secrets as to the fundamental doctrines of the Bible. There are many mysteries when viewed in the light of popular theology. These tend to make the Bible seem so difficult and mysterious. Let's notice now some of the distinguishing marks of the true gospel.

Paul gave us one distinction in the passage just quoted from 2 Corinthians 4. Verse four says that Jesus is "the image of God." Paul did not say that Jesus is God, as we are told today. "There is none other God but one . . . 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. 8:4, 6). (Please turn to page 12)

God's Hour Hand

WITHOUT doubt, things are shaping up for the coming of Christ and the setting up of the Kingdom of God here on the earth, with Christ as Governor of the nations. To introduce our subject, we use the words of David: "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1).

When Christ establishes His Kingdom, nations and people are going to live together in peace. Of this time, Micah says, "They shall sit every man under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Micah 4:4). Wonderful! This is a peaceful condition. People will be living and practicing the way of life which King Jesus will introduce and require of men. It will be a time of "peace on earth, good will toward men." With individuals living and practicing peace among themselves, nations will likewise live in peace one with another. They will turn their implements of war into tools of agriculture. The same Prophet Micah says of King Jesus, "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 sword against nation, neither shall they learn war any more" (4:3). What a great blessing!

The transition from "man's day" to the "Lord's day" will be a gradual process to a certain extent, just as the reigning to "put down all rule, and all authority and power" will be a progressive and cumulative work. Great changes are brought about through a developing process.

So it is with the coming and establishment of the Kingdom of God. Certain conditions prepare the way for the Kingdom, just as John the Baptist prepared the way for the coming of Christ for His public ministry. We list a few of the developments that mark off the last days.

By C E Randall

1) Increase in knowledge.

2) People running to and fro. (Daniel 12:4.)

3) Increasing conflict between capital and labor. (James 5.)

- 4) Men's "peace and safety" efforts. (1 Thess. 5:3.)
- 5) Nations mingling together in hope of unity. (Daniel 2:43.)
- 6) Churches collaborating in conferences in hope of achieving oneness of body in accordance with John 17:20, 21.
- Israel returning to the covenant land "one by one" (Isaiah 27:12).

All these things have been happening over a period of years, and while much evil has been associated with their development, yet much good has resulted and we believe they are preparing the world for the coming of Jesus and the setting up of His Kingdom.

The efforts of nations to co-operate in trying to solve their problems in a peaceful manner and divert national resources for the good of all and in amity strive to lift the standard of living of peoples throughout the world is commendable. Of course, they will fail in the end and come short of their objectives due to the frailty of the flesh, and there will be "wars and rumours of war." But to this writer, all of these efforts to bring peace to the world and lead nations to *live and let live are* preparation for the coming of Jesus who will *succeed* where men have failed. Our hope and the hope of the world is in the coming of Jesus. The hour hand indicates this blessed day near at hand.





"Thus saith the Lord of hosts; Yet once, it is a little, while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come and I will fill this house with glory, saith the Lord of hosts" (Haggai 2:6, 7).

A DAY is coming in the which all good things that human beings desire shall come to "all nations." These things include the desire for peace, the desire for security, and the desire for a good, enjoyable life. All these things shall be found by the believing nations in the glorious Kingdom of God.

Haggai's Four Messages

The Book of Haggai is naturally divided by the four messages God gave him to give to Judah. They are found in 1:1-11; 2:1-9; 2:10-19; and 2:20-23, and are just as applicable and interesting to us as they were to ancient Judah.

The first message from God was, "Consider your ways; go up and work." The effect of it upon Judah's leaders, Zerubbabel the governor and Joshua the high priest, brought about obedience to God from all the people. They considered, and were ready to serve Him.

The second message was, "Be strong and work; for I am with you.... In a little while I will shake the heaven and earth; the desire of all nations shall come, and the latter glory of this house shall be greater than the former." Thus God encouraged His people who were willing to obey Him.

The third message was one of blessing, and was worded something like this: "Your uncleanness has caused evil to come upon you. Because of your obedience, I will now bless you."

In the fourth message, God foretold the overthrow of all kingdoms, how He would make the heathen weak, destroy their armies, and in that day, take Zerubbabel and make him like a signet (seal) before God. Daniel

"The Desire of All Nations Shall Come"

By James Mattison

likewise prophesied of a day when God's Kingdom would overthrow man's kingdoms; a day when God's people would take the Kingdom and possess it forever.

Shaking of Heaven, Earth, Nations

Before the desirable things of all nations can come, there must be a great shake-up of conditions in the world. This will prepare the way for the filling of the earth with the glory of God. (Isa. 11:9.)

It seems clear that two shakings shall take place; one an earthquake, and the other, a shaking with fear by men of earth. God has told us here in Haggai that He will shake the heavens, earth, sea, dry land, and *the nations*. This shows to me a shaking of the elements, and a shaking-up of men themselves.

Ezekiel 38:19, 20, shows both shakings, saying, "Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and *all the men* that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and *every wall shall fall* to the ground." Joel 3:16 records, "The Lord also shall roar out of Zion,

Joel 3:16 records, "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."

Isaiah speaks of the earth in the last days as a drunkard reeling to and fro, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Here, "earth" clearly stands for the wicked doings of this dispensation, rather than this earthly ball, for in the following verses we are told that "the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

Jesus said the "powers of the heavens" shall be shaken, and also, the "powers in heaven" shall be shaken. (Matt. 24:29; Mark 13:25; Luke 21:26.)

That one of these shakings spoken of in Haggai is an earthquake we can be sure, because Revelation 16:18 and Ezekiel 38:20 speak specifically of it. "There was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."

Men's hearts shall fail them for fear in that day.

The Desire of All Nations

After this great shaking, Christ shall be seen by all as King of Earth, or King of Kings. His reign will be a great blessing for the families of earth. In Psalm 72:17 we read, "All nations shall call him [Christ] blessed."

In the Abrahamic Promise it is prophesied that Christ shall possess the gate of his enemies, and that through Him, or in Him, all nations of the earth shall be blessed. (Gen. 22:17, 18.)

The whole creation is groaning now, waiting for something. Waiting for what? Waiting for its deliverance from sin! (Rom. 8:22, 23.)

Christ will fulfill the desire of all nations. He will be the means of peace coming to this earth, of security for all, and a good life forever for those who follow Him.

Things Which Cannot Be Shaken

Hebrews 12:26-28 contains the direct quotation of Hag-

gai 2:6, 7 concerning the shaking of the earth. It was revealed to Paul that when the heaven and the earth are shaken at the end of the age, some things shall be removed, and some things shall remain.

The things that shall be removed are sin, the curses, tears, and death. (Isa. 13:9; Rev. 22:5; Isa. 25:8; 1 Cor. 15:26.)

The things which shall remain are the Kingdom of God, peace, righteousness, and the immortal saints of God. (Heb. 12:28; Isa. 9:6, 7; Zech. 9:10; 2 Peter 3:13; Luke 20:36.)

This earth can expect, then, a great shaking up, with some things and individuals being destroyed, while other things and individuals remain. Then will come to pass the hopes and desires of all nations; life in a perfect Kingdom. The question remains, "When this shaking takes place, will I remain?" Will you remain?

Believe on the Lord Jesus Christ

By Mrs. Jeanette Reeves

THERE is a notion more or less prevalent in the Christian world today, that to be eligible for baptism into the name of Christ and for an entrance into the household of faith, one has only to believe that Jesus died for our sins and rose again, and to "accept Him as his personal Saviour."

This is indeed limited knowledge. What human organization of any importance could one enter without any knowledge of its history, its purpose, or its benefits? Take a lodge, for example. The candidate must go through a course of instruction, and otherwise qualify for admission. He must have a working knowledge of what it's all about. Is God less particular in His requirements than men's fraternal organizations? Does He admit into His household people who are almost totally ignorant of His promises and of His purpose in Christ Jesus?

In his famous speech on Mars' Hill (Acts 17:16-32), the Apostle Paul told the Athenians that there had been a time in the past when God "winked at" the ignorance of the nations. "But now," said he "God commands all men every where to repent; because he has appointed a day, in the which he will judge [rule, Isa. 11:1-9] the world in righteousness by that man [Jesus Christ] whom he has ordained; whereof he has given assurance unto all men, in that he has raised him from the dead."

To the Ephesian brethren Paul gave warning that they follow not the example of other Gentiles who have their understanding darkened, "being alienated from the life of God through the ignorance that is in them" (Eph. 4:17, 18).

These testimonies certainly put no premium on ignorance. If people are to repent (turn away from their former sins), they must know what God considers sin. Since we are all the offspring of Adam, we are all sinners. (Rom. 3:9, 10.) Only by coming under the name of Christ may we be counted as righteous. (Jer. 23:5, 6.)

It is true that Paul and Silas said to the Philippian jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). But what does it mean to believe on, or in, the Lord Jesus Christ? Does it not mean to believe this message, the message of salvation from sin and death, as centered in Christ, and of an inheritance in His Kingdom? Notice verse 32. They preached the Word of the Lord to the jailer and his household, and then baptized them. Now what is "the word of the Lord"? Acts 8:5, 12 gives us a clear example. Philip went down to Samaria and preached "Christ" to them. Of what did his preaching consist? Verse 12 tells us that he preached the things concerning the Kingdom of God and the things concerning the name of Jesus Christ; and when they believed these things they were baptized, both men and women.

In Acts 28:23-31, we have another example of what the apostles preached to draw men to Christ. Paul expounded (explained) the Kingdom of God and per-(Please turn to page 15)

When___Israel Was Baptized

By J. R. LeCrone

W HEN the nation of Israel was fleeing from Egypt, where they had been slaves to the Egyptians, they found themselves in what appeared to be an impossible situation. Looking back in the direction from which they had come, they beheld the army of the Pharaoh of Egypt in hot pursuit, and gaining rapidly. To their left was a rugged, inhospitable land, into which they could not flee with their families and possessions. To proceed as they were going, along the shore of the sea, was to be

soon overtaken by the pursuing army. To their right rolled the waves of the Red Sea. It appeared that there was no way of escape for them, and many of them came to that conclusion. They blamed Moses for their predicament, saying, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?" (Ex. 14:11).

But *they* reckoned without God! Moses, knowing well the power of his God, said to the people, "Fear ye not, stand still, and see the salvation of the Lord which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever" (Ex. 14:13). Then Moses, in obedience to the command of God, "stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left" (Ex. 14:21, 22).

Then the pillar of fire by night and of cloud by day which led them, came and stood between them and the advancing army of Egyptians until the Israelites were all safely passed to the other side of the Red Sea. Moses stretched forth his rod once more over the sea, and the waters came together again, drowning the army of Pharaoh, which had, with more bravery than discretion, attempted to follow Israel through the sea.

This is an interesting and inspiring story, and one which even the most skeptical must admit is well supported by the records of history. But it has much more than a mere academic interest for us as students of the Word of God, for we are assured in 1 Corinthians 10:11 that "all these things happened unto them for ensamples:



and they are written for our admonition, upon whom the ends of the world are come."

An Example

Of what was this miraculous passing of the people of Israel through the waters of the Red Sea an example? What is the admonition that the heavenly Father intended we should receive from the example? We are not left to speculate or to guess, but are clearly told. In the first two verses of this same chapter, appear these words: "Moreover brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." So, we are fully justified in concluding that this experience of Israel was recorded for us as an example and admonition concerning baptism.

The lesson becomes more clear when we find Jesus pointed out to us as the promised Prophet who should arise like unto Moses. "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:21, 22).

Is Baptism Necessary?

We are now faced with a most important question. If it was necessary for the people of Israel to follow Moses through the waters of the Red Sea, in order to be delivered from their bondage to Egypt, and to begin their journey to the Promised Land, is it equally essential that the followers of Jesus follow Him through the waters of baptism? Is there any other way whereby they may be released from their bondage to sin, and begin their journey to their promised place in the Kingdom of God? The answer is clear and inescapable, for baptism is clearly pointed out as being for the express purpose of releasing us from the bondage of past sins. On the Day of Pentecost, when the Israelites began to realize the terrible position into which their rejection and crucifixion of Jesus had placed them, they cried out in their repentance, "Men and brethren, what shall we do?" Then Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 37, 38).

The resolution to do better in the future, as represented by the word "repent," was not enough. It was necessary that they leave the old bondage to sin behind, and start their new life in Christ by first passing through the waters of baptism.

The waters of baptism are symbolical of the death, burial, and resurrection of Jesus, and represent the Christian's death to his old way of life, just as the Red Sea represented the death of the Israelites to the old life of bondage in Egypt. Paul explained it to the Roman brethren by saying, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3, 4).

In all this, then, we have a ready-made answer for those who say, "I will just repent of my former way of life and follow Jesus from now on. If I dedicate my life to the doing of Good, I am sure that I shall be saved without the formality of baptism in water." But please answer this question, "How many good deeds would the individual Israelite have had to do in Egypt in order to be freed from his bondage, if he refused to follow Moses through the waters of the sea?" His good deeds could not have saved him! He would have died a slave in Egypt. Just so, Christians are not saved by means of their good deeds, but by following Jesus as He leads them through the waters of baptism as an escape from their bondage to sin.

Others question the necessity for actually going into the waters of baptism and being immersed in them. Does not sprinkling, or pouring serve the same purpose? I am not being unsympathetic, nor am I trying to be funny when I ask the question, "Would it have served the same purpose for the Israelite to stand on the shore of the Red Sea and sprinkle or pour some of its water over his head?" You are forced to answer, "Of course not. The only way for him to leave Egypt behind, and follow Moses was to pass through the sea." In exactly the same way, we believe that the only way to leave the world behind and follow Jesus, is to pass through the waters of baptism.

What of Holy Spirit Baptism?

Is not the necessity for water baptism superseded and outmoded by the baptism of the Holy Spirit? Again, we (Please turn to page 12)

The Criminal's "Pay Check"

C RIME is not profitable, never has been, and never will be. The best proof of this is found in a perusal of the records of men who have unsuccessfully tried to beat the law and have found their way into a penal institution.

I have gone over the records of one hundred five men serving sentences for grand larceny, burglary, robbery, and forgery, these being the principal gainful crimes. I found that these one hundred five men obtained through their operations the total sum of \$7,878.28. If this amount were divided among them equally, each one would receive for his share \$75.03. These men received sentences aggregating 301 years. This figure, however, takes into consideration only their minimum sentences, and it is not certain that they



will be released at the expiration of their minimum sentences. On this basis, these men are serving sentences for \$26.13 per year, \$2.18 a month, or a daily wage of SEVEN CENTS!

Think of a man going into a business where he will be required to labor all day and receive only seven cents for his labor, and in addition to this be deprived of his liberty, companionship with his friends and loved ones, and placing himself in a position where he will forever be ostracized by society!

During the many years I have been "outside the law," I have become acquainted with more than ten thousand criminals, and among these ten thousand there is not one to whom I can conscientiously point as having been successful in a life of crime. The "successful" criminal is a myth.—Convict No. 12627, Washington State Penitentiary, Walla Walla, Washington; selected by C. E. Lapp.



Prophecy in the News By the Editor

BEHIND THE SCENES IN THE NEAR EAST

Newsweek magazine has recently claimed that the Russians have suggested to the Arabs that they start a holy war against Israel. The sale of arms to Egypt at cutrate prices is only part of the plan. Reportedly, Russia has promised that Moslems in China and Russia would "volunteer" to help the Arabs in such a holy war.

An item in the Chicago Daily News, by Ernie Hill, London correspondent, says that the English expect Israel to attack Egypt in what would amount to a preventive war. England secretly hopes that this happens, for then, under her treaty arrangements with Egypt, England could reoccupy the Suez Canal Zone. England has been unhappy since beginning her withdrawal from the canal, because of Egypt's apparent immaturity and inability to offer stable government to her people and hence inability to properly manage and protect the vital canal. With Egypt in control of the Suez bases, which were made to help in a defense against Russia, now getting arms and military advisement from Russia, England would like nothing better than an excuse to get back into the Suez Canal Zone.

Strange things are happening in the diplomatic offices of the world, and it is not always possible to tell from press releases what the true situation is.

MODERN IMPROVEMENTS IN HOLY LAND

Although visitors to the Holy Land are surprised to see how little the habits and customs of Bible times have changed, there are some advances and many modern improvements are being enjoyed.

Late in July, residents of Nazareth got running water in their homes and Jerusalem drivers started using a modern superhighway.

"Water development is the pivot of this country's progress," declared Prime Ministar Moshe Sharett as he turned the valve that joined Nazareth to the nation-wide water system. Citing his satisfaction that "the inhabitants of this city can heave a sigh of relief as their toil of drawing and carrying water in buckets comes to an end," the Prime Minister noted that the government has devoted special attention to the needs of Nazareth, a "town of historical renown sacred to the entire Christian world."

(The water supply of Nazareth has been most scanty throughout history as there are no near-by water resources. The town has always depended upon its cisterns and a few springs that frequently ran dry in the summer even after an average rainy season. This year, due to the drought, the army has been bringing water to the town in tank trucks. The town, located in the hills of Galilee, is linked to the Mekorot lines in the Jezreel Valley by five miles of pipes.)

A few days later, at the formal opening of the Nes Harim (Miracle of the Mountain) road, Mr. Sharett said: "The symbol of the Nes Harim road should be the verse contained in the prophecy of Isaiah: 'And I will make all my mountains a path and my highways shall be exalted' (49:11)." The Prime Minister praised the planners and workers on the road and noted that its completion improves both the security situation and the transport facilities available to the capital.

(Since the establishment of the state, five hundred miles of new roads have been constructed. The more important of these include the 138-mile Beersheba-Eilat road; the 56-mile Beersheba-S'dom road; the network along the Gaza strip; the 44-mile Latrun by-pass; and the 8-mile road from Mamshit to the phosphate mines in the Negev.)—*I.S.I.*

FACTS

The makers of alcoholic beverages in the United States spend over a quarter of a billion dollars annually in glamorous advertising to help sell nearly three billion gallons of their wares at a cost of nearly ten billion dollars a year

Among the results secured by this enormous expenditure, are four million alcoholics, three million heavy drinkers, and a large share of the responsibility for 2,159,-000 major crimes committed in the United States in 1953. The total was still greater in 1954. According to J. Edgar Hoover, just under half of the finger-printed arrests on file in Washington were caused by liquor.

According to the best evidence available, about 40 per cent of the 38,500 traffic deaths and 2,140,000 traffic injuries were due to drinking and drunken drivers.

For every one dollar spent for public schools, about \$1.30 is spent for liquor.

According to Dr. A. C. Ivy, Professor of Physiology at the University of Illinois, five drops of alcohol to one thousand drops of blood in the blood stream are fatal; most alcoholics started drinking in their teens, and one out of nine drinkers will become an alcoholic or an habitual heavy drinker. "Total abstinence," says Dr. Ivy, "is the only guarantee against alcoholism."



Minnesota Camp Grounds

Pictured above is a part of the dedicatory ceremony for the Minnesota State Camp grounds. The ministers who took part in this dedication are, left to right: A. M. Jones, Kokomo, Indiana; William Wachtel, Litchfield, Minnesota; Thomas Savage, Saint Cloud, Minnesota; and E. O. Routson, Eden Valley, Minnesota. This picture was taken on the five-acre island, which is seen in the picture below.

The island is in Long Lake, about three and one half miles north of Eden Valley. A roadway has been built from the mainland to the island and can be seen in the right center of the picture below.

The grounds include twenty-one acres on the mainland and five acres of island, with hundreds of feet of shoreline. Plans are to build the camp and all public buildings on the island and leave the mainland free for lease to private builders for cabins.

The camp will be used for state conferences and youth meetings, when it is completed. We commend Minnesota members for their interest in their young people and for their farsightedness in seeing the trend of youth work.

The following message was written for the Camp contest of last summer.

Stewardship

* * By Ruby Peterson, Welland, Ontario

A steward is a house manager or person in whom deep

trust is placed. It is interesting to note that when Joseph was in Egypt,

he had a steward in his house. In Genesis 43:16 the steward was called "the ruler of his house." As the account of Joseph's brothers continues, the steward was commanded to "fill the men's sacks with food" (Gen. 44:1).

Our title of steward should remind us that we must work for our Father who is the true Owner of all that we possess. To be stewards of the house of God, it is required that we be found faithful, for Paul said: "Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2). Peter, also, gives us good advice as to stewardship. He said, "Use hospitality one to another without

Berean Youth Fellowship

By Harold Doan

grudging. As every man hath received the gift, even so minister the same one to another as good stewards" (1 Peter 4:8-10). God loved, and gave. (John 3:16.) Jesus loved, and gave. (Eph. 5:25.)

Jesus spoke a parable concerning stewardship, saying, "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath" (Luke 12:42-44).

Those who gain victory over death and the grave at the coming of the Lord are described by Paul. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:51-58). This is required of stewards!

Also, Jesus said, "If that servant say in his heart, My lord delayeth his coming . . . the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers" (Luke 12:45, 46).

How can we discern what anyone says in his heart? Solomon said, "As he thinketh in his heart, so is he" (Prov. 23:7). If we really believe the Lord is coming, would we not strive to be found "doing the work of the Lord"?



WHEN ISRAEL WAS BAPTIZED

(Continued from page 9)

would point you to the example that was given for our admonition. We are told that they were baptized unto Moses "in the cloud and in the sea." There can be little doubt that the leading of the pillar of fire by night, or of cloud by day, is an example of the leading of the Holy Spirit. But where did the Holy Spirit lead them? There is no escaping the answer. It led them through the waters of the Red Sea. So we feel that we speak with solid Scriptural backing when we say that no person who is led by the Spirit of God, or baptized with the Spirit, may ever use that as an excuse for rejecting the necessity of water baptism.

This example is also a thought-provoking consideration for those who say that they have Jesus in their hearts, and that is all that is necessary. Again we would ask, "Would having Moses in their hearts have saved the Israelites if they had balked at following him through the sea?" Having Jesus in our hearts means following Him wheresoever He leads, and He leads through the waters of baptism.

We are not presenting baptism as the sum total of Christianity. But we firmly believe that baptism is an allimportant first step in the Christian way of life, and that no person has fully submitted to the leading of Jesus or of the Holy Spirit, until he has passed through the waters of baptism.

Are you willing to follow His way? Then what are you waiting for? Follow Jesus through the waters as Israel followed Moses. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

"Give unto the Lord the glory due unto his name."

TRUE OR FALSE?

(Continued from page 5)

In writing to the Ephesians Paul pointed out that there are a number of things which are the only ones in existence, not two or three, but only one. We quote from Ephesians 4:4-6. "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." This may sound rather narrowminded, but Paul tells us that there is but one body of believers, only one hope and only one faith.

Paul tells us, furthermore, that there is but one Lord.

There can be only one Messiah. Paul said, too, that there is but one God, who is the Father of all. Paul knew nothing about three gods. Paul knew nothing about more than one Mediator. In his letter to Timothy Paul testified: "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" (2:5, 6). Again, the evidence is for one God, one Mediator, and for one ransom made for all men. This is the truth of the Bible. If more than one God is taught, there is error. There is but one Mediator between God and man, but today we are taught that there is a mediator between Jesus and man. The second mediator is contrary to the plain and positive teachings of the Bible. This should be a warning to us.

There is another very definite test as to what is right and what is false. In the Garden the serpent told Eve that if she sinned she would not "surely die" (Gen. 3:4). She sinned and received the sentence of death. By this very act God wished to impress upon the mind of every individual that the wages of sin is death. In spite of God's swift judgment the majority of people still believe the serpent rather than God.

Perhaps you disbelieve my statement. Have you not heard many times at funerals that what we call death is just a door that opens into another life. We have heard ministers say that the person in the casket is not really dead but has just entered into a greater life. The serpent told Eve, "Thou shalt not surely die" and the modern theologian tells us that we do not really die. There is little difference between the two statements. Then if the statement of the serpent was a falsehood, can the theologian be right when he tells the same story? Since belief in the original lie caused death, do you want to risk your eternal welfare upon this same belief? It is a greater risk than I choose to take.

We have given you three tests to make to determine whether the doctrine of a group is true or false. The true teaches one God, not three; one Mediator, not two. The Bible tells us that resurrection, not death, is the door that leads to life. If death is the door that leads to life, then we owe a debt of gratitude to the serpent, or Satan, for opening the door for us. If we believe that resurrection is the door that leads to life then we owe everything to Jesus, who is the resurrection and the life. Which do you think is right?

Many today are claiming the power of the Holy Spirit and are claiming miracles and other powers. These same persons are telling that death is the beginning of life. Many tell us, too, that there is more than one God. These same people are not teaching the gospel of the apostles. Does it seem logical that God would grant them great powers just to confirm another gospel? NOVEMBER 8, 1955



Jacob's Return Home

By Mary C. Railton

"The Lord watch between me and thee, when we are absent one from another." (Laban's covenant with Jacob.)

Jacob, his wives and children and all his servants and animals had traveled many days and were camped for rest. Laban, his uncle, had entered the camp and angrily approached Jacob.

"Why have you fled away with my daughters and their children? Why didn't you tell me you were running away? You have done wrong to take my family from me!"

"I have taken nothing but what belongs to me," replied Jacob. "For twenty years I have lived and worked for you. Ten times you have changed my wages, trying to keep me from gaining possessions. You have dealt treacherously with me all the while I have lived with you. You deceived me when I asked for Rachel to be my wife. But the Lord has blessed me despite your cruelness and has instructed me to go back to my father's country and to his home."

Laban became peaceful when he realized that Jacob was obeying God. They made a covenant between them and Laban then went back home.

Jacob was fearful of his brother Esau, for he remembered how Esau had wanted to kill him. Now Esau had moved to a country through which Jacob must pass. Indeed God had blessed Esau until he had become a lord in this foreign country. Jacob, fearful of Esau's power, sent messengers to his brother. He instructed them to say, "Thy servant Jacob has sojourned with Laban, and stayed there until now; and has oxen, and donkeys, flocks, menservants, and womenservants; and has sent us to find grace in thy sight."

The messengers returned to Jacob, saying, "We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him."

Fear still possessed Jacob's heart, for he felt Esau must be armed with men to destroy all his household. He quickly set aside many of his goats and rams, camels and cattle as a gift to be sent ahead to Esau, hoping that when Esau saw so large a gift he would not destroy Jacob.

That night Jacob was alone. He had sent all his family ahead and had sat down to rest and think out his problems. Suddenly, there appeared before him a man. In his dreaming moments he wrestled with the man and would not let him go. The man said, "Let me go, for the day breaketh."

Jacob replied, "I will not let thee go, except thou bless me." He knew by this time that the man was an angel from the Lord. He sought a blessing, hoping that he might be friends with Esau again.

The angel spoke, "What is thy name?"

"Jacob," he replied.

"Thy name," commanded the angel, "shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

Jacob arose, shaking his head to be sure he was awake. Hurriedly, he traveled to catch up with his family.

Looking ahead, he saw large clouds of dust on the horizon with horses carrying men. Quickly he told Rachel and Leah to care for the children. Then he went ahead of them to meet Esau, bowing to the ground seven times until he came near Esau.

But Esau ran towards Jacob, threw his arms around him, kissed him, and cried. Twenty long years had separated them and helped Esau to forget his anger against Jacob. "Let us journey together, Jacob," said Esau, "for my men can lead us through the land to your home."

"Nay," said Jacob. "You are kind; but my children and animals cannot travel that fast. You go ahead and we will follow as we can."

So two brothers were reunited as friends. God surely had protected Jacob again and had fulfilled His promise to bring Jacob back to his own country. God's promises are sure!

New Members

We are happy to welcome Greg and Chris Doan to the Everyday Christian Expression Club.

GOD'S BLESSING ON YOUR BIRTHDAY!

Janet Kay Snyder, Nov. 17, age 9, Kokomo, Ind. Cheryl A. Gaspar, Nov. 17, age 11, Eden Valley, Minn. Nina Jean Hayse, Nov. 17, age 10, San Benito, Texas. Brenda Anderson, Nov. 18, age 9, Hammond, La. Donna K. Porter, Nov. 18, age 11, Mt. Sterling, Ill. Tommy Harleman, Nov. 20, age 3, Gordon, Ohio. Allen E. Smith, Nov. 22, age 8, West Milton, Ohio. Freddie Bauerle, Nov. 22, age 8, Hammond, La.



SISTER THAYER'S SCHEDULE

Nov. 7-12-Holly Grove Bible School (colored) North Little Rock, Ark.

Nov. 13-19-Cleveland Bible School, Cleveland, Ark.

Nov. 20-26-Oak Grove Bible School, Little Rock, Ark.

Dec. 4-10 — Gatesville Bible School, Gatesville, Texas.

Dec. 1-18 - Mullin Bible School at Mullin,

January 20-22- Southwest Conference, San Jose, Calif.

A LETTER FROM INDIA

Following is a copy of a portion of a letter to Sr. Ada Simpson from Bro. S. S. Manoah, dated October 13, 1955, India. "My Dear Sister in Christ:

"Since you are very keen and interested to know something about the progress of my activities in the field of gospel preaching, I hasten to furnish particulars as under:

"I have well established two congregations, i.e., one in the village and the other in town proper. I am regularly conducting services every Sunday morning in the village and likewise in the evening in town. About one hundred individuals, including children and adults, participate in the village every Sunday service and eighty approximately in town, respectively. In the village I conduct Bible class for children besides day school for imparting basic education and likewise in the town too. I have so far contacted very many individuals and rigidly continue my enterprise in the same spirit and it will not be out place to mention that I have been successful in converting just a little over ten members to Christianity (our doctrine of truth-Church of God Mission). I am also exerting my maximum in the matter of feeding doctrine of our truth to the other normal Christians and they are sure to find a fitting grove in our faith and fold.

"Rest assured that I have fully pledged myself into the task of gospel preaching in different places, and do hope to achieve the ultimate object by the mercy and love of our Lord Christ.

"I was so much thrilled to see our publication about myself and my task in the name of God in your Restitution Herald and I ardently pray our Almighty and through Christ to give me sufficient encouragement, and strength, etc., to continue the undertaking for many more years with appreciable advancement. Kindly do accept my hearty thanks for all the unfailing interest you and my other brothers and sisters of our Mission are evidencing. Kindly pray for our glorious success in the undertaking as I do for you all in my daily prayer.

"I am your poor brother in Christ,

S. S. Manoah."

General Conference Progress

Swanton, Ohio

In answer to your question in the last Herald, "What will we do?" in regard to supporting the General Conference budget we are happy to report that our local church group have raised their monthly contribution twelve per cent. In addition to this inercase we (Dale Dunbar family) are pledging \$10.00 per week until further notice. Enclosed find our check of \$50.00 for the month of Octoher.

We know from experience that the National Bible Institution can be proud of their employees and the work they are so faithfully doing. The members of the National Bible Institution hoard are men of highest integrity, unselfishly giving their time and talent to earry out the General Conference program. The executives who head the varions departments of our National Bible Institution are individuals to be proud of.

It is high time for us brethren to examine ourselves to see how much the faith of Abraham and the promises made to him mean to us. God wants the first-fruits of our lives, time, and money. Giving as God intended is a blessing spiritually and financially. All we need do to prove this is try it. We cannot give to any cause that will return so much to us.

May God bless each one of you in your service to God.

Yours in Christ, Dale R. Dunbar.

NEWS FROM THE WEST

On Sunday, October 16, services were held at Altoona, Wash. Sr. Ethel Upton had arranged a potluck dinner so we could meet the people. There was good attendance and everyone enjoyed the fellowship. These people have really made us feel welcome.

Walter and Dorothy Larsen.

THE WAY OF LIFE

"Whether your chief interests lie in pleasure, money-making, or scientific subjects, all your thoughts continually pertain to some phase of life. And the question of eternal salvation resolves itself into: Do you want to live?...

"Do you want to live forever? If you do I have a Book which tells you how to do it. This is a definite and practical question [to ask a neighbor who has not accepted Christ]. When you ask a man if he is a Christian, you may receive an indefinite answer according to his conception of a Christian, One . . . evangelist asked a man if he was a Christian, to which he replied, 'You don't suppose I am a heathen, do you?' If you ask a man if he has been 'born again,' you may have to explain what you mean; for Christians disagree on several points, concerning the much-discussed 'new birth.' But if a man wants life unending, and is willing to pay the price, the way is made clear in the Sacred Volume."-Edgar O. Coontz in The Present Truth Messenger.

THE MISSOURI CONFERENCE

The Missouri Conference is an organization composed of Churches of God of the Faith of Abraham in the states of Missouri and Kansas and members associated with these churches. The purpose of the Conference is to strengthen the churches in this area and to provide a medium through which Church of God members can work together in furthering the gospel message.

Four meetings—one annual conference and three quarterly week-end conferences—are held each year. The three quarterly conferences will be held in October, February, and May at various churches in the area. The annual conference will be held next summer at the Jordan Church. The fall conference has been held (October 22, 23) at the Morse Mill Church.

Each conference officer serves for a period of three years. Francis Burnett was re-clected to serve as president. Other officers are: Billy Sundwall, first vice president; Robert Cooper, second vice president; Ray Reynolds, secretary; Ralph Thomas, treasurer.

Normal Smith of Saint Louis was appointed by the Conference Board to head the new Sunday School Department within the Conference. This department will encourage the organization and development of Sunday schools, sponsor Sunday school conventions, and promote teacher training programs.

The Board appointed Alva Huffer to serve as Youth Director to head the new Youth Department within the Conference. The Sunday school and youth directors are to be appointed annually and become members of the Conference Board.

One of the outstanding things accomplished at the annual meeting was the adoption of definite goals toward which the Missouri Conference can work during the next ten years, if our Lord does not return.

Pres	ent	1965
Tota	1	Goal
270	Active members in area	500
8	Active organized congregations	10
3	Pastors	6
6	Church buildings	10
1	Parsonages	3
8	Sunday schools	15
2	Youth groups in local churches	10
3	Local missionary societies or	
	committees	10
	Restitution Herald subscribers in	
	area Every fa	mily
2	Oregon Bible College Students	
	from area	10
	(Total for ten-year period)	
	-Missouri Bullet	in.

CORRECTION. The article, "Many Will Die in God's Wrath," in the October 25 issue, was credited to Harry Goekler. The article was written by James Mattison. We are sorry for this error on our part, but are happy we were able to print the message.

CORRECTIONS AND ADDITION TO MINISTERIAL LIST

Gerald L. Cooper, 640 Spencer Ave., San Joso 26, Calif.

Kirby Davis, 309 Anthony, Fredericktown, Mo.

James Mattison, Rt.1, Harlingen, Texas.

GENERAL CONFE BUDGET	RENCE
Budget Received	\$39,849.00 4,985.27
Needed	\$34.863.73
Four months of the now passed!	year bave

OCTOBER SPONSORS

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SULLIVAN - HARPER

Nelda Sullivan and Ivy Harper, Jr., were united in marriage on Friday night, September 9, 1955, at the Happy Woods Church of God. The double ring ceremony was used and, following the ceremony, a reception was held in the church social room. We pray the blessing and the guidance of God upon this fine couple as they begin the journey of life to-Harry Gockler. gether.

DUNCAN - ROUCH WEDDING

On Saturday, October 8, 1955, Nancy Duncan became the bride of Richard Rouch, in a service conducted by the pastor at Morning Star Church of God. South Bend, Ind. The couple have been active in the work of the church for several years, and will be the nucleus of a Christian home.

They were attended by Alice Duncan and Robert Rouch, and music was rendered by Sr. Harry Sheets and Donald Riffle.

We pray them a long and happy married life. Bud Goodwin, Pastor.

HERALD RECEIPTS

50.00 Reuben Schaal; Arnold Johns; Mrs. Grace 100.00 Blomquist; Mrs. C. P. Morgan; Philena M. 18.25 Davis; Shirley Urish; Willard Lay; Mrs. 10.00 Clifford Crandall; Mrs. Claude Graham; 5.00 Mrs. Carl Sullivan; Ronald V. Riley; Joe 86.34 Lawrence; William Fey; Mrs. Clara B. Av-10.00 ery; Hillisburg Missionary Society; Verda Drew (2); Phyllis Mumford (2); Forest 77.70 10.00 Stilson; W. H. Boyer; Leota B. Hanson; Pauline Mahoney; Robert P. Johns; Chas. 12.00 7.00 G. Johns; Mrs. Roland T. Satrom; Ella M. 4.10 Siple; Howard Lewis; Earl E. Koontz; Dar-11.92 lene Nelson; Mrs. Clifford Carr; Mrs. Laura 25.00 Mae Voorhees; Dwain Demmitt; Mrs. Paul 250.00 Frebel; Kendal A. Coats (2); Mrs. Ernest 5.00 Shute; Alfred R. Reighard; I. S. Davis; Mrs. 6.00 R. McArthur; Fulton Ramsey. 22.85

ALBERT E. POHMER

It was our sad duty to officiate at the 15.00 funeral services of a dear Christian friend, 10.00 Bro. Albert E. Pohmer, on September 27, 46.621955

33.87 Bro. Pohmer was born in New York City 88.45 on July 21, 1898, and fell asleep in the Lord 10.00 on September 24, 1955. Bro. Pohmer was a graduate of Baltimore Polytechnic Institute 10.00 3.00 and attended Johns Hopkins University. He started his engineering career with J. Spence Howard, and later became chief engineer and partner. He had been in practice on his own for twenty years, and had one of the largest practices in the city. 25.00

Bro. Pohmer was a devoted Christian worker and a member of the Life and Advent Unlon. He was very interested in the work of the Church of God and attended our General Conference at Lake Dewart, Ind., this past August. He was also president of the Camp Bethel Society.

5.00 He is survived by his wife Alberta, and 10.00 two sons, David W. Pohmer, a Baltimore en-4.00 gineer, and Timothy T. Pohmer, a student 20.00 at Union Theological Seminary, Richmond, 23.00 Va. 10.70

Funeral services were conducted by the 50.00 pastor, who brought words of hope and com-5.00 fort from Job 14; Job 19; 1 Corinthians 15; 25.00 and Ecclesiastes 9. Joseph A. Fletcher.

BELIEVE ON THE LORD JESUS CHRIST

(Continued from page 7)

suaded them concerning Jesus (i.e., that Jesus was the promised Messiah). Some believed, and some did not. But it was offered to all who came!

To any who may doubt the importance of this twofold message to non-believers, I would say, read Ephesians 2, taking special note of verses 11 and 12. These testimonics prove to me that unless a person has at least an elementary knowledge of the Covenants of Promise, those wonderful promises which offer an everlasting inheritance to man. and show him how to obtain it; unless he knows something about them, he has nothing for faith to lay hold on, he has no foundation upon which to build.

Therefore, it would behoove everyone who is truly concerned about his future life insurance to examine his "policy." See what the fine print says. See if his hope is backed by God's sure promises.

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BOOK ROOM NOTES
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NATIONAL BIBLE INSTITUTION, Oregon, Ill.



VOLUME 45, NUMBER 7

A GOOD LAND

"The Lord thy God bringeth thee into 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 . . . a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it. . . When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee."

-Deuteronomy 8:7-10.





"Thanks Be to God"

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3.00

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

HAROLD J. DOAN, Editor

Faul C. Johnson, Associate Editor

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.

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DAILY BIBLE READINGS

- M. Nov. 21. 1 Thess. 5:13-18. Sorrow not as those without hope.
- T. Nov. 22. Rev. 20:4-15. All shall stand before God.
- W. Nov. 23. John 5:25-29. They that are in the grave shall come forth.
- T. Nov. 24. Matt. 11:25-27. Give thanks for revelations of truth.
- F. Nov. 25. John 11:40-42. Give thanks for answered prayer.
- S. Nov. 26. 2 Cor. 9:6-15. Thanks be to God for His unspeakable gift.



Thanksgiving Jeasts

Feasts of thanksgiving are common to all people of all ages.

Ancient Israel kept many feasts of thanksgiving. They were given a commandment during their wilderness journey concerning a feast of thanksgiving. "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: and thou shalt rejoice in thy feast" (Deut. 16: 13, 14). The modern Jewish Feast of Tabernacles is very similar to our Thanksgiving, except that it is observed with more ceremony and ritual. Nehemiah 8:13-18 tells how this feast was celebrated upon the return of Israel from captivity.

The ancient Greeks had a thanksgiving feast called Thesmorphia or the Feast of Demeter, which was actually a harvest festival. The Romans had the Feast of Ceres, in which they would march to the fields, and return with small sheaves of grain, and then have a festival of music and sports with a great feast to celebrate the harvest. The old Saxons in England had the Harvest Home Festival, which is still kept in some English communities. The Dutch also had such a feast and the Pilgrims may have gotten the idea for the first American Thanksgiving from the English and Dutch harvest festivals.

Of course, all thanksgiving feasts have not been to thank and praise God. This, however, does not destroy the worth of the idea nor should it make us reluctant to keep a festival of Thanksgiving. It is an ancient and honored practice going back to the commandments of God Himself. Let us be truly thankful and keep the day as a time of joy and honor to God.

The First American Thanksgiving

What did the Pilgrims have to be thankful for? Were they not a strange people to proclaim a feast of thanksgiving under their circumstances? At the time, there were thirty-four adults and fourteen children in the colony. During the preceding winter one half the colony had died. They had a total of twenty-seven acres of cleared land, on which were eleven crude buildings. The colonists were in debt \$70,000 to the Company. They had enough of a harvest to supply about a peck of meal per week to each person during the winter ahead. By the second winter they were down to five kernels of corn per day per person. Smallpox was raging in the Indian tribes around them, and at one time all but six of the colonists were ill. Yet they were thankful!

So thankful were they, that they proclaimed the feast and invited the Indians in to share their meager supplies. Shouldn't they have been complaining about their poverty and sickness? Would it not have been better to have a day of weeping for their sorry lot in life? Should they not have called in a popular preacher to tell them how to have a successful business and peace of mind, and tell them how they had failed in faith to be in such a pitiful state?

Fortunately, our forefathers were of stronger stock. They thanked God for His blessings and moved ahead from where they were to greater things.

Thanksgiving Is Good for Us

By Harold Doan

"I would seek unto God, and unto God would I commit my cause: which doeth great things and unsearchable; marvellous things without number" (Job 5:8,9).

THOUGH we sing the song, "Count Your Blessings," we know in our hearts that this is impossible. The blessings and works of God are unsearchable and without number. It is a good spiritual exercise, however, to count blessings, for there is a personal and practical benefit in thanksgiving unto God.

Thanksgiving magnifies God and humbles us. How we need to magnify God, and praise His name; and how we need to be humbled in His presence! "I will praise the name of God with a song, and

will magnify him with thanksgiving. This also shall please the Lord" (Psalm 69:30, 31). Such praise and thanksgiving help us maintain the proper relationship between ourselves and God. The one thing we can do for God is praise Him before men and give Him the glory through thanksgiving.

The most noxious aspect of the new trend to sing about God in popular, dance-time, jazzy music, is the lack of praise, respect, reverence, and glory to God, and the want of humility that such music reflects.

When we thank God we are not so likely to forget His blessings and our need. "Bless the Lord, O my soul, and forget not all his benefits" (Psalm 103:2). The Psalmist then reviewed all the blessings of God which came immediately to his mind. There is nothing like being thankful to impress upon us our dependence upon God.

"Rejoice in the Lord, O ye righteous: for praise is comely for the upright" (Psalm 33:1). Praise is becoming to a Christian. Rejoicing in the Lord is like the elixir of life. People who are unthankful, ungrateful, always grumbling and finding fault are unbecoming and spoil their own lives as well as being a cloud upon those about them. They who are thankful, grateful, rejoicing in the



Lord and praising Him for His blessings are a joy to all. They are comely, becoming, and attract happiness. Here is the secret of "positive thinking" so much discussed today.

Paul reveals this secret of life. "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 . . . if there be any virtue, and if there be any praise, think on these things" (Phil. 4:6-8). Thanksgiving is the key to peace, to prayer, and to positive thinking.

"At midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake . . . and every one's bands were loosed" (Acts 16:25, 26). While singing and praising God, under circumstances that would have made many of us bitter and sullen, Paul and Silas were miraculously released from prison.

Here, too, is a blessing of being thankful and dependent upon God. Release from the prison of despair and despondence is through counting blessings, praising God, and thanking Him for what we have received from His (Please turn to page 12)

Christ in You

By Robert O. Hardesty



MAN is inclined by his human, fleshly nature to regard life from a physical and materialistic point of view. Many, therefore, being led by their human thinking, never develop to the fullness of the Christian life.

There is much more to life than just the material and physical aspects. Man's emotions and attitudes of mind play a far greater part in his success or failure, his joy or misery, his peace or turmoil, than do his physical qualities or outward circumstances. Because one's thinking is so important in determining one's happiness, the developing of right thought habits should be earnestly sought after by every follower of Christ.

One who is bound by worry, fear, hatred, anger, resentment, or impatience can be set free by a change of thinking. In studying the life and teachings of Jesus, we see that He possessed the key to life in all its fullness. His thoughts were good, right, and pure. He thought kindness. He thought love. He thought forgiveness. He thought faith. We might say He was the embodiment of all that is good. But Jesus was the embodiment of good because His thoughts were good.

The Christian life is a life of growth. We cannot expect a person to be a mature, full-grown Christian immediately at the time he makes his start as a follower of Christ, any more than we can expect a new-born child to have the mature physical characteristics of adulthood. Day by day the follower of Christ develops, becoming more and more like the Christ; having the mind of Christ.

Life in Christ is very like a highway ascending a mountain. While we are yet down in the valley at the foot of the mountain, our vision is limited; we can see but a short distance ahead, and all appears dark and without purpose. But the road begins to ascend, and as we rise we get a broader view. Things look different. There is beauty and purpose. Even the valley from which we emerged fits into the over-all picture in a beautiful way. As we continue to rise we see still more order and beauty around us, and soon we have risen above the clouds and storms.

In climbing a mountain one must keep pressing onward and upward. So it is in life. If we would reach the summit, the grand and lofty heights of Christian experience, we must press ever onward and upward. Achievement as a Christian is determined, not by how many churches one builds, nor by how many sermons one preaches, nor even by how many church

services one attends, but by how nearly one's life compares with Christ's life; how kind, how loving, how forgiving, how patient one is.

There is within every person a desire to be good, to be helpful to humanity, to do something constructive and worth-while in life. Observe that a small child's ambitions in life are good; to be a doctor, a nurse, a schoolteacher, a fireman, a policeman. True, the desire to do good is sometimes thwarted and evil desires seem to take complete control. But underneath is the desire for good! That desire for good is the spirit of Christ! All that is good is of God. Therefore the good qualities in any person's life are of God. The aim and purpose of the Christ was to do God's will, to do that which is right and good. Yes, the Christ spirit dwells in everyone. But not all allow it to develop and have full control of their lives.

To obtain and enjoy the abundant life which Jesus offers, we must let the Christ within develop and take control of our lives. Then we will grow in faith, overcome fear and worry, become more kind and compassionate, be ready to forgive, and develop a calm and peacefulness that truly passes understanding.

The Apostle Paul, writing to the church at Colosse, said that it was his mission to make the Word of God fully known, to reveal a mystery which had been hidden for ages and generations. That mystery, he wrote, is "Christ in you, the hope of glory" (Col. 1:27). How great a mystery this is to the carnal mind! One who is led by human thinking cannot understand it. "Spiritual things are spiritually discerned." It is only as we allow the Christ to grow in us, to guide our thoughts and attitudes, that we have any real hope. The fullness of life, the promises of God for present and future, our hope of glory, require that the Christ spirit must develop and control us in our thoughts, attitudes, and actions.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross and follow me." If the Christ spirit is to direct us, we must deny self. The human desires of the flesh must give way to the spirit of Christ within. When John the Baptist was announcing the Christ, he said, "He must increase, but I must decrease." Let this be the desire and proclamation of each one of us. Christ must increase! Self must decrease!

In the second chapter of Galatians, Paul expressed so well his submission to the Christ within: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Paul's fleshly desires had been crucified, put to death and destroyed. No longer was he led by his carnal nature. It was the spirit of Christ in Paul that directed him. Though Paul was still in the flesh, he was controlled by the spirit of Christ.

Each person determines for himself whether he will make room for the Christ spirit to grow within him. One must give his mind over to good thoughts; Christ-like thoughts. Carnal, human thoughts of fear, worry, hatred, anger, and resentment must be pushed out of the mind by thoughts of love, kindness, peace, forgiveness, patience, and faith. Persistent conscious effort is necessary

(Please turn to page 12)

"On This Rock I Will Build My Church"

By R. H. Judd

"I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18).

MEDITATING, as I lay unable to sleep, various themes passed through my mind, among them the comforting thoughts that our God is called "a rock." It suggests strength, endurance, and safety, three aspects of the character of our heavenly Father that King David loved to dwell upon. Applied to Him many times, it is, I believe, always in the singular, a significant fact when considered in conjunction with popular teaching regarding the deity.

Not unnaturally, perhaps, one's thoughts revert to the claims of the Roman Catholic Church, that Peter is the rock upon which Christ Jesus promised to build His church.

The usual explanation that two different words are used in the Greek, although quite correct, never seemed to carry sufficient weight to make the argument conclusive, a sense of incompleteness being conveyed.

Taking the text alone, without considering the context (a much too frequent practice), the Roman Catholic interpretation would appear to be the natural one; hence its wide acceptance by those who habitually allow others (minister or priest) to interpret the Scriptures for them.

Referring to the incident recorded in John 1:42, when the name Cephas (or Peter) was first given to Simon by Jesus, and looking up the passage in Young's Concordance, the definition of the word *Petros* is shown to be, "a *small* stone"— not a rock. This is more significant in view of the fact that in no sense would Roman Catholics apply the adjective "small" to Peter. Thus it becomes further evident that instead of drawing a comparison, as claimed by the Roman Catholics, our Lord was actually emphasizing a *contrast*, clearly showing that *petra* did *not* have reference to Peter, for Peter's name remained the same as before, and carried the same meaning.

The conjunction "and" unmistakably links verse 18 with the preceding verse, where Jesus tells Peter that it was the Father (and not man) that had inspired his utterance. Bearing this in mind, it recalls to memory what we have often endeavored to impress on our readers, namely, the outstanding familiarity of Christ with the Scriptures. His mind was ever resorting to them, and the frequency with which He makes reference to His Father reveals what a large place the God of the Scriptures had in his thoughts.

We think, therefore, that the incident recorded in Matthew 16:18 was one such occasion, and that in His reference to His Father He was thinking of the many instances where the name *Rock* was applied to Him, and that it was this *Rock* which was the real basis of His remarks. Strong corroboration of this thought is found in the certainty, borne out by the New Testament, that the early churches were named the "churches of *God*" (1 Thess. 2:14). Had that name been retained there can be little doubt but that the teaching in the churches would have tended to unity, instead of to the schisms that abound.

What About Your DESTINY?



HAVE you ever been in a group when the topic of conversation was centered around the idea of what happens to us after we die? What will be our destiny? Most of us, at one time or another, have had, or will have, this sort of an experience.

Typically, we find that there are three main areas of thought into which people tend to group themselves. These three groups do not take into consideration the one or two individuals in every group who say they do not believe in any God, or that they do not particularly care if one does exist! These three groups are:

1) Those who believe that they are by their very nature immortal. They believe that there is some part of them that somehow, some way, lives on after they die. These people, we say, believe in *natural immortality*.

2) The second group tends to believe that in the final enalysis everything will turn out for the best and that *everyone* will be eventually saved. The people who accept this concept believe in *universal salvation*.

3) The third group will no doubt be the most familiar to you. Most of the readers of this article will tend to group themselves here. They believe that all people are by their very nature mortal, and only those who have proved worthy and have met certain conditions will be saved. This concept has been termed historically as conditional immortality. This is a study of the subject of immortality and the various belies concerning it. Bro. Holland is a student at Aurora College, and member of the Church of God at Fonthill, Ontario, Canada.

To rightly appreciate our heritage of conditional immortality, it seems to me to be a necessity that we understand, at least in part, the basic ideas of the men and women with whom we brush shoulders each day. They are vitally interested in this question of our destiny. Many times they falter because they have no leader to guide them. So, we invite you to consider with an open mind and a pure heart, the ideas of immortality that have just been enumerated, remembering always that each of us in this world as an individual is entitled to his or her own belief.

Natural Immortality

Let us first take into consideration the concept of natural immortality.

It is hardly necessary for me to point out that this is the orthodox point of view. This is the concept held by most churches and persons professing Christianity. People who believe this way are persuaded that even though they die, yet and still, there is some part of them that lives on, which does not really die. They believe this something that lives on goes into either eternal bliss or eternal torment, depending upon the person's actions in this present life.

Sound Biblical scholars of today, no matter what denominational persuasion they may be, do not make the mistake of saying that the concept of natural immortality is to be found in the Bible. They know that the weight of evidence is against the idea. They know that the Hebrews did not believe in it, as the Old Testament clearly points out. They know that Jesus did not preach this error, because the New Testament Gospels say nothing of it. They know that the early churchmen did not believe it, for their writings bear witness to the fact. The sound Biblical scholar of today knows, as Paul stated in 1 Timothy 6:15, 16, that God only has immortality.

In spite of all this evidence, many people still feel that some part of them will live on at death. They feel that certain Biblical passages just *might* possibly uphold this idea, and so they then base their whole structure of belief upon mere inferences.

How, then, did this idea of natural immortality come into existence in the stream of Christianity if it was not preached by Jesus and the early church?

As Christianity grew from its early seeds, it met and overcame many pagan religions and philosophies. One of these philosophies was that of the Greek, Plato. Plato stated that in each person was a soul and that soul was immortal, and that it pre-existed one's birth! As early as Christianity met with this foreign idea, it soon threw out the idea that any part of an individual actually preexisted this life. But the idea that part of a person lived on after death seemed to appeal to some of the Christians.

Many that were converted to Christianity still clung to their previous idea of the immortality of the soul. So, the concept slowly began to permeate the new fabric of Christianity, and to weave its way permanently in.

To this very day, we find this pagan belief of Platoism in a watered-down form rampant in the ranks of the Christian church all over the world.

Universal Salvation

The people who believe in natural immortality hold that the wicked when they die are cast into everlasting torment. Those who believe in universal salvation, hold that the wicked will be tormented only for a season, and will, because of this torment which is brought about to cleanse them, eventually come to see the light and be restored to God, righteous and immortal.

Do these people have Scriptural basis for this belief? They claim that they do. Let us look briefly at what they say concerning their belief.

They claim that a loving and merciful God would not (Please turn to page 12)



The Faithful of the Lord

By C. F. Pryor

THIS is the final message on the L three words found in Revelation 17:14, "called," "chosen," and "faithful." We have attempted to point out the inspiration of these words as to the order in which they were written and in the order in which we may apply them to our lives. We also stated that God alone was responsible for the first step, and God and man must work together in the second. "I have planted, Apollos watered; but God gave the increase," said Paul. Jesus, the Son of God and the One through whom we have access to salvation, said, as He addressed the last of the seven churches in Revelation 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

The promise was made to those who did something themselves. "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." The final step, that of being *faithful*, is the duty of every *called and chosen* child of God. In this step we alone are responsible. We realize the divine power of God and the mediatorial work of the Son of God adds to our faith, but we alone can have the necessary faith which will motivate within us a life of faithfulness to God and His Son.

Last week, in our closing paragraph, we spoke of having a historical faith in God which would create within us the necessary desire to make us want to answer His call to salvation. Historical faith is defined as a belief in the truthfulness and accuracy of the Scriptural narrative and teachings. But this alone is not enough to bring us salvation. James declared that faith, if it hath not works, is dead, being alone. And then, as if to explain what he meant, he said, "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." Saving faith is the acceptance by the intellect, affections, and will, of God's favors extended to man through Christ, and that which motivates our continual service to Him and His Son.

A contrast of historical faith and of saving faith may be found in 2 Peter 3. After remonstrating on the past judgments of God against sin in the world, Peter challenges our saving faith with these words, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (vv. 11-14).

So we conclude with the statement made by Jesus, "Be thou faithful unto death, and I will give thee a crown of life . . . He that overcometh shall not be hurt of the second death" (Rev. 2:10, 11).

Where Are the Nine?



"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?"

I N THE above scripture, Jesus had just healed ten lepers and only one had returned to express his gratitude. Today, many of us are like the nine. This is a result of the fact that God is left out of our lives. Maybe part of the reason is found in this statement: "Our pell-mell living today gives us scant time for meditation." We find out the true spirit of gratefulness can only exist, when we allow our minds to dwell on some mercy to us. Only when we pause long enough in our mad rush to meditate, does our mind pass into a grateful mood.

Giving Thanks

"O give thanks unto the Lord; for he is good; for his mercy endureth for ever" (1 Chronicles 16:34).

In Psalm 103 David gives us a great exhortation to bless God for His great mercies. Giving thanks to the Lord for His mercies is always appropriate and proper for us. Expressing thanks is not an easy thing for man to doeven to his fellow man. Words seem to stick in our throat (probably because of our unfamiliarity with them). Those who do the most for us seldom receive words of appreciation. Their kindness is taken for granted. Thinking from this standpoint it is even more difficult to thank God than man. For God seems so far away, hence we deem Him indifferent to human praise. If your attitude is such, read the following: Psalm 145:18 and Acts 17:27.

U ho are we that we should weary Him with our offeringe of thenka? With this excuse in our hearts, we say rothing. This is the reason Thanksgiving Day is one of the most shabbily celebrated holidays we have. A day of recreation and social enjoyment is what we find. It seems as if this day, set aside to cultivate the most beautiful of all graces, is allowed to go by unappreciated and unused. The result is an ungrateful people. Even we as Christians, as a rule, are deficient in the grace of gratitude.

Why We Should Be Thankful

Some years ago a leading magazine sent telegrams to celebrities all over the world, asking them what they real-

A Thanksgiving Message By Darrell Maddock

ly wanted for Christmas. They were asked, "What, if you could have anything you wanted, would you really want most?" There were many answers. One of the most significant was from a lady who said, "If Santa Claus deals in other than material things for Christmas, may I be given an ever greater ability to appreciate all that I now have." You and I can find and cultivate that ability if we will but turn to God.

Here is a list of blessings as a starter for our thankfulness.

1. Thank God for consciousness. Life is taken for granted.

2. Thank God for your home. Think of people in rooms, in boarding-houses, and of their lonely evenings. Only those with no home seem to realize the preciousness of a home and the home life.

3. Thank God for love. Riches are for the few, but love is for all. The expression of God's love finds itself interwoven throughout our daily lives.

4. Thank God for open doors; those open doors of opportunity that present themselves daily.

5. Thank God for books; given that our minds may be enriched. But mostly thank God for the great Book that not only enriches our minds, but shows the right path for daily life, and gives us not only hope of the future, but a picture of it as well.

6. Thank God for Christian fellowship. This is the tie that binds our hearts together in love.

7. Thank God for education. Education opens fields that help develop our lives and make us useful.

8. Thank God for ability to enjoy things. Some minds are diseased and unable to enjoy what God has given.

9. Thank God for music. Whether or not you can sing or make music matters not. Songs in the heart make life's burdens light.

10. Thank God for science; which offers better health, modern living and conveniences.

11. Thank God for missionaries, without whom the world would be in more darkness than it is.

Have you ever had trouble sleeping? Next time, try a little Thanksgiving strategy. "Instead of Counting sheep, why not count your blessings? The numbers will run so high, you will fall asleep from sheer exhaustion."—King's Business. Inventory yourself. Are you like the nine lepers who found healing and forgot gratitude to the healer? or are you like the one who found healing and returned to give thanks to the healer? Each day our lives are blessed; thank the Lord each day!

The Parables of the Lost

By John Lewis Oregon Bible College

THERE are few words with as much meaning or with such force of meaning as the word "lost." Anything can be lost in any one of many different ways. There are different ways in which a person can be lost, as we find in the three parables of lost things.

The Parable of the Lost Sheep (Luke 15:4-7)

In this parable, a shepherd had one hundred sheep in his flock, one of which strayed and became lost. The shepherd then left the ninety-nine and searched for the one lost until it was found. He then gently carried it back to the flock and called in all of his neighbors to rejoice with him because of the return of the one. A sheep is very "dumb" and must be watched over constantly.

Such are many Christians today. They must be reminded of the gospel of Christ constantly or they will stray. Those who are heedless and stray must be brought back to the light of Christ by workers of Christ. When someone is brought into the church or into a new life in Christ today, there is much rejoicing in heaven and on earth.

The Parable of the Lost Coin (Luke 15:8-10)

A woman had ten pieces of silver and lost one. She then lit a candle and began searching and sweeping the house earnestly for the one lost piece of silver. It was not the fault of the piece of silver that it was lost, but it was lost because of the carelessness of someone else.

This is much the same way by which some Christians are lost today. They are carried away by the carelessness of others. The lost coin was valuable. The woman was sweeping the entire house to find it. So are people's lives valuable. We must sweep or search the complete world for the lost. When sweeping for a coin, naturally a little dirt would be collected with the coin. This is true also in the case of the Christian finding the unbeliever. But the lost that was found must not be left in this condition. It must be wiped off and polished! A sinner who has repented must be polished until he shines. It is a severe change from the ways of the world to the ways of Christ and a complete change could not be expected in a short time. It takes time for a jeweler to cut and polish a flaw out of a diamond; but when he is through, he has something that is very valuable and is sometimes priceless.

The Parable of the Prodigal Son (Luke 15:11-32)

There was a man who had two sons. The younger son asked his father for his share of the inheritance. He then

left his work, family, and friends, and went into a far country where he spent his money riotously and in reckless living. After his money was gone there was a famine in the land, and he began to be in want. He began working as a swine herder, and would have eaten the very husks he was feeding the swine. Then he came to himself and returned to his father, hoping his father would let him become a servant. The Prodigal returned to his father; but instead of his father letting him become a servant, he put a robe upon his back, a ring on his finger, and shoes on his feet. He killed the fatted calf and then had a great feast.

When the elder son, who was working in the field, returned home he refused to go into the house because his father had received the prodigal son and had restored him to his former position.

In this parable, the one who was lost was lost of his own free will; the complete responsibility was upon his shoulders. This is an example of supposed Christians who become tired of a Christian way of life. The Prodigal wanted to see how life was on the other side. He wanted to be his own master, to be independent of God, as some people do today. They want to escape as far from God as possible. They try to cover up their feeling of guilt by more sin. They do not realize that there is no escape.

For a while the riotous living seems wonderful, then the end comes. Sin cannot continue, and the pleasures that seemed so wonderful have lost their meaning. There comes a need in life for the clean, pure way of living. Then they come to themselves and see their evil way of life. Thank God for the opportunity to repent! The Prodigal fully repented and was humbled, and the patient, loving father received him with open arms.

In Ezekiel 16:63 we read, "That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."

It is wonderful to know that we have a God who is forgiving to the utmost. He will give to those who turned their faces from Him, the gift of eternal life—*if they only repent*. The lost can be found and returned to the Creator and Giver of life.



Investments

Stock valuation dropped seventeen billion dollars since September 23," was the headline in a Cleveland paper. Share valuation at the end of September stood at \$197, 536,241,956, which was a decline of \$457,951,418 for September. This sharp drop was a result of the news of the President's illness. Later, the front page carried the story of a strong recovery in the market on news that President Eisenhower's strength



was returning and that he was doing some work again. As several of our own well-known writers have stated, it is interesting how the stability of our economic situation can rise or fall because of just one man! Not only our own government's economic welfare, but the governments of other countries are likewise affected by such adverse news.

We are no longer sufficient unto ourselves, independent of other people, but our welfare has become a fusion with the economic welfare of the peoples in all other lands.

Likewise, the discovery of oil in Israel, and how much is produced, will have its effects upon us, as well as upon the Jewish peoples scattered throughout the earth. Stocks of oil companies operating in Israel have soared to such heights that the managing director of a major Israeli bank has warned the public against speculating in oil stocks. Whereas, before, Israel consumed an estimated seven and one half million barrels of petroleum products per year, imported mostly from Venezuela, now she may become self-sufficient in oil. Iraq oil, which because of political tensions in the Middle East is not available to Israel, sells for about \$2.40 a barrel at Port Tripoli, Syria. Venezuelan oil delivers at the port of Haifa at about \$5.00 per barrel, twice as much. This makes it easier to understand the unbridle optimism which has swept Israel since its first major oil strike.

Surely, many Bible prophecies are being fulfilled in this discovery of "black gold" which is a major necessity for peace and war. It would be interesting to know the reaction of Russia to this thought-provoking news. Will she come soon to take a spoil?

By Hazel Cramer

Stocks are so very important to our economic welfare, but "What is that to me?" was my first reaction. Why should I care if stocks go "up" or "down"? I have no investments to worry over! But then I remembered the "depression" years, when many of our parents lost their life savings, their homes, and even their work because of the stock market collapse at that time.

Then the thought came to me that each of us has shares of "stock" in a very important commodity or investment. We have shares in the "body of Christ," and investments in the coming "Kingdom of God." This is the greatest investment opportunity available today. This is a "sure thing." It is not a "wildcat" speculation. We may safely buy, for there are no "ups" or "downs" in this eternal stock. We may invest a little of ourselves, or all of ourselves, as we each desire, for we are both the investors and the invested. As in the parable of the pounds, we may either increase the investment, or withdraw it, preventing it from increasing.

Truly, we have a wonderful opportunity to reap dividends of blessings both in this life and in the life to come. To be stockholders in such a great corporation, gives one the feeling of security and happiness. Our dividends are amazingly high, for such a meager investment. By investing ourselves in Christ, giving ourselves in baptism, we become stockholders with countless others who kept the faith. Our dividends are eternal life, a part in God's Kingdom on earth, and the present blessings of God.

Of course, we can purchase other stock with our lives. We can invest in pleasure, seeking after wealth, love of self, and all manner of sin, but they will not bring us the lasting dividend of life that our investment in Christ will bring. Ultimately, they will bring forth the dividend of death, and the stock itself will be valueless.

Let us be wise investors in heavenly stock. The more we invest ourselves in it, the greater will be the dividends returned to us now and in the future. "What we are tomorrow will depend upon what we are today."



By Harold

Doan

STRIVING TO PLEASE

One of the great problems in church youth work is the conflict between school and church activities. Young people are placed in the position of having to choose between church and school.

Sometimes, it seems very important to please our school friends, and be one of the gang. It seems to us that we must pass up a church function in order to take part in a school function that is optional. Which is the most important?

God wants us to become good students. He wants us

Berean Youth Fellowship News

UNITY IN YOUTH WORK

One of the aims of the Youth Department is to achieve some sort of unity of program and action in our youth work. There is value and strength in all working together on the same thing. We desire a unified, correlated youth program that includes the Sunday school, the Berean meeting, and the camping program.

Here are some of the things we encourage in this unified program.

I. That every church have a youth leader to guide and plan the youth work of the church.

2. That the Sunday school teachers of the young people (ages 9-18), with the youth leader and the pastor, work together to have a correlated program, with each service performing its special function.

3. That the Sunday school classes for the young people stress study, and the youth meeting stress fellowship and service.

4. That each state or district conference have a youth leader to correlate and promote the state youth program, organize new societies, and plan retreats, rallies, and camps.

5. That each youth society meet at least once each week, in addition to Sunday school, and follow the program outlined in the Youth Leader's Handbook for seniors and juniors. These programs include study, fellowship, and service on a local and national level.

6. That each youth group tithe its income to the National Youth Department, Oregon, Illinois.

7. That every local youth group take part in state youth retreats and rallies, and in one of the summer camps.

We believe that these are worthy aims and that if they can be accomplished in every church and state conference we will have a strong and enduring youth program. to be dependable and to bear our share of community and school responsibility. But He also demands that we put Him first.

We must decide every day which activities will contribute most to our whole lives, and which will be best for our eternal welfare. Many school activities, which seem so important at the time, are soon forgotten and their value is small.

Do you realize that within a year after graduation from school, you will have lost contact with ninety per cent of your schoolmates? Five years after graduation, your friends whom you strive so hard to please will have all but forgotten your name.

On the other hand, you have an eternal Friend in Jesus, who will be with you all of your life, and throughout eternity if you are living in Him. Is it not wiser to strive to please Him? Choose wisely!

CREATIVE ARTS IN YOUTH DEPARTMENT

One of the forms of activity in which young people are most interested is dramatic art. The production and presentation of plays is both interesting and constructive. Young people learn by taking part, and often the message of the drama will be very impressive to them.

Caution should be used, however, in selecting material that is good. Plays that are too juvenile will be boring to older teen-agers.

There are many mature plays that can be secured which have a vital message and which offer a challenge to the players as well.

The plays should be done well, with insistence on practice and near perfection. Young people will respond to a challenge and to a work well done.

Try drama in your youth work! It will be interestprovoking and beneficial.

THANKSGIVING IS GOOD FOR US

(Continued from page 3)

bountiful hand. While they sang the praises of God, their shackles fell off. Will He not do the same for you?

The thankful person is also the most charitable and generous person. The basis of true tithes, offerings, and stewardship is love and gratitude, not duty and law. "What shall I render unto the Lord for all his benefits toward me?" (Psalm 116:12), is the natural question of the grateful child of God. What can I do for Him, who did so much for me? Thanksgiving takes service up from the level of grudging "have to," to a height of "want to."

Why be thankful? It magnifies God! It makes us humble! It is becoming! It brings peace! It releases from despair and bitterness! It creates generosity and thankful service! "Let us exalt his name together."

WHAT ABOUT YOUR DESTINY? (Continued from page 7)

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condemn people to *eternal* torment, and so, therefore, He must plan to restore ALL people to divine favor. The first part of the statement we can easily understand, but we fail to see why the second part must of necessity follow.

The universalist also says that the plan of salvation is world-wide and complete in its scope and therefore all people will be eventually saved. We would answer this statement by saying that most assuredly God does want all persons to accept Jesus Christ as their Master and be saved, but there is no assurance given us in Scripture that ALL persons WILL accept Him.

How did universalism begin? This is a question upon which a whole article could be profitably written. We have space here only to hint at how it began.

Historically it seems that Origen of Alexandria, who lived in the years A.D. 185 to 254, was the first Christian to go on record as believing that the punishment of the wicked was *not* final and that the redeeming work of Christ would reach even them. We learn that Origen's doctrine of temporal punishment of the wicked paved the way for the Roman Catholic doctrine of "purgatory."

The point that the universalists seem to ignore, or at least put in the background in their doctrine, is the fact that even though our God is a loving and merciful God, this does not overrule the fact that He is also a just God. If He is a just God He will execute His justice against those who have not accepted Christ in this life. For it is this life that is our trial period. If we prove unworthy now, it is too late then! We will have lost our opportunity! (To be concluded next week)

CHRIST IN YOU

(Continued from page 5)

to rise above undesirable thought habits of long standing. That is the only way one can ascend to the heights of full Christian joy. Time and again the Scriptures admonish us to "have the mind of Christ," to "be renewed in the spirit of your mind," and to be "transformed by the renewing of your mind." Christian living is produced by Christian thinking.

You have the Christ spirit within you! As you allow it to grow and direct your life, you will rise out of the valley of fear and despair unto the heights of God's love and the full glory of Christian experience.



WHAT ONE PERSON CAN DO

Wyman R. Presley, a rural mail carrier, has a twomillion-dollar project well under way atop Bald Top mountain in southern Illinois. The project: a five-hundred-foot cross of glass, porcelain, and steel, was designed to become "a symbol, a memorial to show oppressed people what we stand for." Presley's idea to build the highest cross in the world has caught the interest of people across the nation. Nearly forty thousand persons have already contributed about \$100,000.00.

The 189-acre site is located eighty-five miles south of Saint Louis, eight miles from United States Highway 51. The cross, to be completed within the next two years, will be visible, when lighted at night, for one hundred twenty-five miles. State Highway 127 will be renamed, "Way of the Cross," and, Presley promises, "We aren't going to have hot-dog stands or booths selling trinkets anywhere around."

The cross memorial is entirely Presley's idea. It came about as a result of Easter sunrise services, which have been held for two decades on the mountain. That was his idea, too, for the people in that area had become split and church attendance was dwindling. Three small, white wooden crosses were placed at the site for the Easter services. The mailman and the minister serving the area then tried lighting them. That gave them the inspiration for a larger cross, maybe one hundred fifty feet high. "Folks hearing our plans shook their heads and said it should be higher," Presley added. "These services have really brought the crowds."—E.R.A.

One person, aroused to act, can perform mighty works (See next week's editorial.)

A Slave Becomes a Brother

By Mary A. Gesin

Long, long ago in the city of Colosse there lived a wealthy man named Philemon. As was the custom with rich people of that time, Philemon had many slaves. They kept the homes of their owners very neat and comfortable. They worked in gardens so that beautiful flowers grew in abundance.

Some of the rich men living near Philemon were cruel to their slaves. They beat them for the slightest mistake the slaves might make.

But not so Philemon! He was ever a kind and considerate master. Most of his slaves loved him devotedly and would have given their lives for him if need be.

Philemon was a Christian in action as well as in name. He knew the Golden Rule that Jesus had laid down for all to use in dealing with others. And Philemon used that rule in his treatment of slaves. No wonder they all loved him. It was better to be a slave for Philemon than to be set free.

But one foolish slave was not wise enough to see that. His name was Onesimus. Onesimus did something wrong and ran away.

Far, far away he went from the good home he had enjoyed as a slave to Philemon. He took passage on a ship sailing for Italy. He left behind all he had ever known and loved. He had to hide from his wrong.

After weeks of dangerous sailing, Onesimus, the runaway slave, arrived in the great city of Rome. Here he thought he would never see anyone who knew him, and he would be free. Free! Free! The very waves must have whispered it to him as the ship sailed the great ocean. Free! Free! The very sounds of the city must have shouted the words in his ear.

As Onesimus walked the streets one day, he heard through an open window a man preaching. Because he had nothing else to do he followed others into the house. There may have been something in the tone of the preacher's voice that reminded the runaway of his old home. Maybe Onesimus was a little homesick. At any rate, he stopped to listen to the preacher.

The preacher Onesimus listened to was named Paul. Yes, the Apostle Paul! He had gone to Rome to appeal to Caesar and was bound in chains. But he was free to live in a house of his own, free to do as he wished so long as the guard outside the door agreed.

Paul had many visitors to hear him preach the Word of God. The very cause for which he was bound with chains meant so much to Paul that he continued to preach Jesus Christ to anyone who could visit him. Onesimus came often to hear Paul. Many times as Onesimus listened something inside him twinged with a hurt, for he soon acknowledged his wrong and knew he was a disobedient slave.

Finally Onesimus told Paul he believed the gospel Paul was preaching. He confessed the whole sad story of how he had run away from his good master Philemon. He was indeed sorry for his sin.

Strangely enough, Paul knew Philemon very well. In fact, Paul had been instrumental in making of Philemon a Christian. The first thing Paul wanted Onesimus to do was to go back to his master. And that is what Onesimus wanted to do, too. The words "free, free," did not sound so enticing to him now.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Donna Blankenbaker, Nov. 23, age 2, Washington, D. C. James Bradley Derbin, Nov. 24, age 8, South Bend, Ind. Jon David Ingels, Nov. 25, age 3, Mt. Sterling, Ill. Sonny Robinson, Nov. 25, age 11, Hammond, La. Miriam Lea Burnett, Nov. 26, age 9, Jordan, Mo. John Erwin Huggler, Nov. 26, age 3, Little Rock, Ark. James Lee Wright, Nov. 27, age 7, Paris, Ill. Judy Dee Wright, Nov. 27, age 7, Paris, Ill. Judith Hartman, Nov. 27, age 11, Sauk Rapids, Minn. Chris Doan, Nov. 29, age 4, Mount Morris, Ill. Donald Forbes, Nov. 29, age 11, Hammond, La. Jack Madden, Nov. 29, age 12, Holbrook, Nebr. David M. Randall, Nov. 29, age 13, Tipp City, Ohio.

We are happy to welcome Cheryl Kay Fletcher into the Everyday Christian Expression Club.





January 20-22— Southwest Conference, San Jose, Calif.

SISTER THAYER'S SCHEDULE

Nov. 20-26-Oak Grove Bible School, Little Rock, Ark.

Dec. 4-10 — Gatesville Bible School, Gatesville, Toxas.

Dec. 1-18 — Mullin Bible School at Mullin, Texas.

YOUTH NEWS OUT

The new youth leader's news is out with statistics forms. Please co-operate in filling in these statistics forms as accurately and promptly as possible.

OREGON BIBLE COLLEGE OFFERS ASSISTANT PASTORS

Seven young men in the upper three grades of Oregon Bible College are interested in spending the summer as assistant pastors. If your church can use an assistant pastor this coming summer, to help carry on and enlarge your work, write for further information now! Address, Otto E. Dick, Superintendent, Oregon Bible College, Oregon, 11.

This is an opportunity to help in the training of these young men and also an opportunity to strengthen your church with trained assistance.

Bro. V. J. Reeves, pastor of the Blessed Hope Church of God in Rockford, Ill., was guest speaker at the College chapel service, Friday, November 11.

General Conference Progress

Letter From a Reader

"Ever since that little article 'Enlightening, But Embarrassing' appeared on the inside back cover of the October 4, Restitution Herald, we have been put to shame for the church . . . as a whole. . . . So many of us could do far more for the Lord's work if we would deny ourselves just a few of our everyday luxuries. How will a record like this look to God? . . . Let's reach our goal this year . . . and change that title to 'Enlightening, But Esteeming!' . . . Who will be first to pick up this challenge?" Amy Lutton.

From the Southwest Conference

"Enclosed find our check for \$117.95 which is ten per cent of the third quarter income of the Southwest Conference.

"This was voted at our annual meeting in July and we are trying to get all our churches to accept this tithe on an individual basis. If and when this occurs we will be able to send in much more."

Howard E. Huey, Treasurer, Southwest Conference.

Dear Friends,

I want to make a humble attempt to thank the many friends who have remembered me with letters and prayers during my illness. There are not enough words to express the depth of my gratitude for your prayers and cards. They have been a constant source of encouragement in helping me to win my battle.

On two occasions my doctor said there was nothing more to be done; yet each time a new possibility scemed to open. I know that this was possible only through your many prayers on my behalf. Words are insufficient to express the hope and help that your prayers provided.

Recovery will be slow, but I am able to drive to the office each day for an increasing amount of time. I know that your prayers will help me to recover completely as they have helped me through my dark days in the hospital.

Our staff of workers deserves a high word of praise for their co-operation and counsel in keeping the work going uninterrupted in my absence. To them, as well as you who have remembered me in prayer and by cards, I offer my most sincere thanks.

James M. Watkins.

HERALD RECEIPTS

Nora L. Johuson; Milo J. Jones; Mrs. Cliff Manuel; Leon Pixley; Mrs. A. J. Hoke (2); James W. Cole; Mrs Mary VeNard; Mrs. Art Weis; Mrs. A. M. Johns; C. T. Whitworth; E. E. Warren; Maple Grove Church (12); James Mattison (2); Mrs. Ida Jeffrey; Mrs. Charlotte S. Rouke; John C. Cooper; Mrs. Lydia Chapman; Mrs. S. W. Carroll; Vaughn Long; Rosie R. Wilson.

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	267	Illinois Conference	132
	142	Indiana Conference	111
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	62	Missouri - Kansas Confer	ence 89
	41	Louisiana District	38
	80	Minn Wis. Conference	127
	48	Western Nebr Colo. Co	nf. 45
	20	Eastern Nebraska Confe	rence 29
2	122	Ohio Conference	88
	57	Virginia Conference	43
	41	Northwest Conference	24
	41	Fonthill (Ont.) District	48
	45	Texas Conference	80
	15	Southeast Conference	99
	79	Michigan Conference	149
	83	Miscellancous	8
-	-		

1,368 Subscribing Families Non-subscribing Families 1,440

Dear American Brethren in Christ,

I am a Palestinian man, twenty-three years of age, a Christian from Bethlehem, Jordan, where our Saviour and Redeemer Jesus Christ is born, and where also were born Joel, Abisai, and Asael. Bethlehem is first mentioned in the Bible in connection with the death of Rachel.

Bethlehem is 77m above sea level and 1267 m above the Dead Sea. From Bethlehem to Jerusalem on the old road is 10km. (7.5 miles), but now is closed because of the trouble between Arab and Jewish. There is another road behind St. Elias, in the Arabie "Mar Elias" to Sar Bohir then to Jerusalem. This road is one of three, not far from Bethlehem, to Jerusalem about 22km (13.7 miles). Bethlehem is a little town but beautiful town and all the houses and shops are made of stone. There are many hills, and on them, olive trees, fig trees, grapes and many kinds of fruit trees.

There are many kinds of Christians in Bethlehem; Protestant, Greek Orthodox, Latin (Catholics), Gregorian Armenians, Syrians, and a few families of Copts, and also Moslems. Bethlehem has 7,000 inhabitants, but with refugees, more than 25,000 inhabitants.

I left my country, people, and my family to be at Oregon Bible College, for one aim. The aim is to study theology because my Lord called me to study and to be among you. I am especially at Oregon Bible College to graduate and then return to my people to preach and teach them about our Saviour and the gospel. I spent one year in Beirut Bible College. I will spend three years among you. . . Let us remember Paul when he left Jerusalem and went to Arabia for three years to study and then he returned to preached and teach the people. This is what happened with me.

Let me tell you what I feel about Oregon Bible College and the instructors. I found high spirit between the instructors and they teach us nice lessons to make us strong in the faith. I found the students both ladies and gentlemen, with nice fellowship, and Christian life. I feel as one of them, we are brothers in Christ.

Let me thank everyone of you who helped me to be in Oregon Bible College. I not forget your fine favor. I like to tell you many things about the Holy Land, and will write a letter in The Restitution Herald. I have no time now for last month we had more than ten examinations. This is my first letter from me to you. Please remember me and Oregon Bible College in your prayers as we do.

God bless you. Amen.

Your Brother in Christ, Adib Liddawi.

BU	DGET
Budget	\$39,849.00
Received	5,841.86
Needed	\$34,007.14

THE RESTITUTION HERALD

ILLINOIS QUARTERLY CONFERENCE

The Illinois fall quarterly conference convened at Eldorado, November 5, 6, Churches represented at the conference were: Rockford, Oregon, East Oregon, Aurora, Peoria, Macomb, Ripley, Marshall, Casey, and Eldorado. We express our thanks to the Eldorado brethren for their fine hospitality, Bro. Leon Driskill, pastor at Peoria, led the discussion in a Bible lesson on Saturday afternoon stressing the need of Christians to teach repentance, Bro. V. J. Reeves, pastor at Rockford, spoke Saturday evening, his subject being, "The Lord's Day When Jesus Was on Earth." Bro. Harvey Krogh preached Sunday morning on "The Lord's Day in the Future." Many good thoughts and challenges were expressed.

On Sunday afternoon President Wayne Laning called for various department reports, as well as individual church reports, Bro. Warren Soreuson, Youth Director, and Bro. Jesse Pesile, president of the Illinois State Bereans, gave reports on the activities of the Youth Department, including youth rallies at Macomb in June, and at Camp Emmaus in September. Plans are being made now to bring our local groups together in unity and to bring out the talent of the young people in our church. Bro. Raymond Brown, president of the Illinois Sunday School Association, is asking that each Sunday school in Illinois join the State Association for a fee of \$1,00 and the State in turn will join the National Association, Also, the ideas were expressed to divide the State into four zones and have zone rallies before the spring quarterly conference; have a state-wide Sunday school contest, probably starting January 1; to have the superintendent and teachers meet together at the quarterly conference to discuss their problems and methods of teaching.

The Missionary and Evangelistic Department report was given by Bro. Sorenson. He reported that the main project of the year was establishing a new church and minister at Peoria. In answer to the Missionary cards sent to each member only \$77.00 per month has been pledged. The State is paying Bro. Driskill, the pastor, \$200.00 per month. There is a good work started at Peoria and the Peoria brethren are working hard to establish a church and be self-supporting. There are only eleven members in the church at this time, but attendance has tripled since services have been conducted in the church building. Let's all give a helping hand to this project.

Bro. Milne talked about the radio work on WKAI, Macomb, and WAIT, Chicago. Some of his thoughts are: "There are people that are hungry that have never heard our doctrine who are listening to the radio messages that we would never reach by preaching in person. There is no better way to reach the masses than by radio. We should wit-ness and then leave it in God's hands. Someday we will have to give an account of our stewardship before God." The radio fund was more than \$300 overdrawn.

Following are reports from the various Illinois churches represented at the Conference:

Rockford: A weekly bulletin is being printed. A junior youth group is getting started.

Aurora: There is more than \$800 in the Building Fund and the members hope to have \$1,000 by January, 1956. The Aurora Church has only nine members. They wish to thank the Conference for the pastoral aid sent each month.

Oregon: Sunday school attendance has increased so that the dormitory is being used for classroom purposes. The church has installed a new furnace in the dormitory and nut on storm windows, and plans to make a passageway between the church and dormitory. Good attendance at practically every sorvino

Macomb: Above average attendance at services. Have a very active missionary society. All departments are tithing into the general fund and all income into the church is titled. They have had a teachers' training course and have started a children's class at the midweek Bible study.

Peoria: Bro. Driskill started pastoring the church the first of September. The Chapel and basement have been painted inside and out When the Peoria work first started last spring, about eleven or twelve persons attended. Now the average attendance is thirtythree. There are two preaching services on Sunday besides Sunday school and a Bible study on Thursday night.

Ripley: A monthly Sunday school meeting of teachers and officers. The ladies are making apple butter and pear honey for the annual Illinois Conference next August. (Suggestion was made that other churches might help out on the food supply. There is a large freezer that will contain a large quantity of frozen food.) Have an active missionary society. All departments are tithing to National Bible Institution.

Marshall: A Sunday school is conducted every Sunday and once in a while a minister comes for a preaching service.

Casey: Bro. Raymond Brown has just finished a service of meetings and had an average attendance of thirty-six.

Eldorado: The Sunday school attendance is a little lower than usual. Quite a large attendance in the evening. Clothing has been sent to Baraga, Mich. The Restitution Herald is to be sent to every church family for six months.

East Oregon: The young folk sold watermelons, the proceeds to be used to help send someone to Youth Rally next summer.

We are glad to have these reports and hope that next spring we may have a report from each church. The Spring Quarterly Conference will be at Ripley the last week end in March. Hope to see you there!

As you read the report, you undoubtedly noticed that some departments are running short financially. The Illinois Conference budget this year is just below \$9,000. Let each one of us feel a responsibility to meet that budget and send our contributions to Mrs. Irene Sorenson, Ripley. Do so, today, won't you? As Bro. Milne said: "Someday we will have to give an account of our stewardship before God."

Shirley Urish, Secretary.

50 Gifts in One .	8	
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50 GARES IN ONC That is what you can give this Christmas by subscribing to THE RESTITUTION HERALD for a friend or loved one. He will receive a message of truth, inspiration, and information every week for a year, and think of you and thank you with each one.

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NATIONAL BIBLE INSTITUTION, Oregon, 111.



VOLUME 45, NUMBER 8

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Harvey U. Krogh, Jr. Grover Gordon Walter Wiggins James Mattison Lucille Appleby W. Weldon Holland Willis Turner



PICTURE:

Canada geese at the Seney Wildlife Refuge in the Upper Peninsula of Michigan. (See Editor's Page.)

(Michigan Department of Conservation photo.)

What Is God's Spirit? --- Page 3

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$3.00

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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DAILY BIBLE READINGS

- M. Nov. 28. Neh. 5:1-19. The nobles and rulers of Israel rebuked.
- T. Nov. 29. Jer. 30:4-9. David shall be king of Israel.
- W. Nov. 30. Dan. 2:34-45. The God of heaven shall set up a Kingdom.
- T. Dec. 1. Isa. 11:1-9. Permanent peace for human beings and animals.
- F. Dec. 2. Isa. 56:1-8. The sons of strangers shall enjoy Israel's blessings.
- S. Dec. 3. Jer. 31:31-37. All shall know the Lord.



Geese and the Church

While returning from Grand Rapids, Michigan, recently, we stopped at the Michigan State Conservation Department's Fennville Wildlife Refuge. This is the height of the migration of Canada geese, and the Refuge was host to hundreds of flights of these mighty birds. By some mysterious means, these large flocks of birds flying in their V-formation, know the location of the protected areas along the flyway. One can watch them come into the Refuge from a high altitude and settle in the fields of corn and grain, where they feed and rest for several hours or days before continuing their long southbound flight.

One cannot but wonder at the miracle of migrations. Birds born in the far north fly unerringly to their southern homes, knowing by instinct the places to stop on the way for food and rest. "Who has put wisdom in the inward parts?"

How like the church is the Wildlife Refuge! Here the geese on their long, perilous journey find food, rest, and a place to renew strength. Here they gather, protected. Modern government cares, even for the birds. It sets aside hundreds of acres of cultivated land, with watchmen and caretakers, just for the Canada goose.

In our long and perilous journey toward the Kingdom, there is a weekly stopping place for spiritual food, and the rest of God. Here we gather with one another under the protecting and guiding hand of God to gain strength for the days of work and service ahead. Unerringly, the Christian moves from service to service, thriving on spiritual food, trust, and fellowship received in that Refuge of God-the Church.

The Sleeping Giant

We read in a recent religious magazine a lady's statement about the "sleeping giant" in her church. She referred to the potential power that there was in the membership of the church which, if awakened, would do great works.

We are convinced there is a sleeping giant in the Church of God. Think of the potential power that rests in four thousand working, tithing, praying, sacrificing believers. When we realize what one Man did, what twelve men did, what one hundred twenty believers did when spiritually aroused, we begin to comprehend the power and size of the sleeping giant.

But, like Gulliver, the giant can be held down by many little cords. Doubt, fear, distrust, selfishness, worldliness, discord, can all tie the giant in his sleep so that his strength is ineffective. When the giant in the Church of God awakens, we trust he will be free to move ahead.

Growing Sunday schools, an enlarging youth program, increasing membership, awareness of missionary responsibility, an expanding list of tithers, prayer bands, visitation teams, church builders, are the restless members of a giant long asleep but now about to awake and arise. Let him sleep no more! This is the year of action!

THERE IS a question that has bothered many people because of conflicting explanations given. The question is, "What is the Holy Spirit?"

We could give a simple, clear-cut, answer in a few words, but for those who would like to know the Bible definition, we must consider the Bible usage of the words in our question. A subject so often mentioned throughout the Bible is one worthy of very careful consideration.

My parents told me that when I was quite young, they watched me playing in the yard one blustery day and, as a gust of wind caused me to stagger, they heard me shout: "Don't wind, don't!" From man's earliest times, he has known the wind to be an invisible force. But the wind is only one of the many invisible forces in the world. There are the invisible characteristics of man, his mind, courage, anger. There is one's spirit, in the sense of a gentle spirit, a fiery spirit, an evil spirit, a lustful spirit, a timid spirit, or a bold spirit.

Every one of these is invisible, even as the wind, except by its manifestations. The wind is seen only in its effect upon the trees, the leaves, the dust or a bit of paper or the turning of a windmill. You can feel the wind on your face, but you can't see it. Courage can be seen in the actions of the one who possesses courage.

In the Hebrew language of the Old Testament there seems to have been only one word for invisible force and that word is *ruach*. Ninety times that word *ruach* is translated "wind," because wind is an invisible force. It is also translated: "air, anger, blast, breath, courage, mind, and tempest."

The word *ruach* is also translated "spirit," two hundred thirty-two times, in the Old Testament. It is used concerning almost every kind of spirit — Holy Spirit, evil spirit, broken spirit, good spirit, unclean spirit and many others.

From the use of the word "spirit," one can easily see that the general idea of invisible force or influence prevails. But we are more interested in the Spirit of God.

There is an interesting incident in the life of Elijah that we might mention. Elijah had prophesied there would be no rain in Israel. When the drought and famine had become very acute, Ahab the king sent Obadiah his servant to search for grass and water for the horses. While Obadiah was searching for water, Elijah who had been hidden for some time, met him and said, "Go tell king Ahab that Elijah is here." Then Obadiah said: "As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when

GOD'S SPIRIT---What Is It? PART ONE By Harvey U. Krogh, Jr.

they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me" (1 Kings 18:10-12). Obadiah knew that God, by His invisible power (or wind, as the word is translated ninety times) could whisk Elijah away where no one could find him.

There are many other scriptures that bring out this same thought of God's spirit as simply being His power or influence. "By his spirit he hath garnished the heavens" (Job 26:13). "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust" (Job 34:14, 15). In this sense, God's spirit is the invisible power by which all life is sustained. "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth" (Psalm 104:29, 30).

We read that when Ezekiel was receiving his instruction to prophesy, "Then the spirit took me up, and I heard behind me a voice of a great rushing. So the spirit lifted me up, and took me away" (Ezek. 3:12, 14).

A number of texts in the Old Testament teach that God influenced different men, as Samson, of whom we read in Judges 14, "Behold a young lion roared against him, and the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid." Here God's power enabled Samson to kill the lion. It is written in 1 Samuel 16:13 that when Samuel anointed David, "the Spirit of the Lord came upon David from that day forward."

We can say for now that the Spirit of the Lord, that is, the Spirit of God or the Spirit of Jehovah, is the Holy (Please turn to page 11)

Is the Holy Spirit a person? Is it God?

Is Tithing for the Present Age?



By G. J. Gordon

PART ONE

ONE of the chief objections of those who oppose tithing is that it is of the law and for the benefit of the Levitical priesthood. It is argued that since we are not under law, but under grace, and not under the Levitical priests, but under Christ our High Priest, tithing served its purpose and was abolished. Therefore, we will not use the many references in the law to prove that tithing is for us.

The fact is that the first record of the tithe, preceded both the law and the Levitical priesthood by more than four hundred years. Abraham paid tithes to Melchisedec, and Jacob vowed to give a tenth to the Lord if he was kept in the way he should go. (Gen. 14:16-20; 28:20-22.) This is perhaps the reason the practice was passed on to Jacob's posterity; in order to keep his vow.

After all, why should it be thought strange if a good system of finance for the priest of the Most High God under the Melchisedec priesthood be used for God's priests under the law? Indeed, it would be stranger if it was not continued in the priesthood of Christ, which is after the order of Melchisedec, and not Aaron. (Heb. 7:11.)

Abraham was never under the law given at Mount Sinai, neither was he under the Levitical priesthood; nor was Jacob. Abraham, if not Jacob, was under the priesthood of Melchisedec. (Heb. 7:1-10.)

The priesthood of Melchisedec, therefore, not only pre-

ceded the Levitical priesthood, but also superceded it by reason of its being renewed in Christ. Christ was made a priest with an oath by Him that said unto Him, "The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec" (Heb. 7:21). Can we say that tithing was not a part of this priesthood?

"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" (Gal. 3:8, 9). Does this include the faithful of this age? If so, and we claim the blessing, why should we not assume the responsibility, and pay tithes to Him who blesses us, even as Abraham did when blessed of Melchisedec? "Who is made, not after the law of a carnal commandment, but after the power of an endless life" (Heb. 7:16, 17). "And without all contradiction the less is blessed of the better" (Heb. 7:7). Abraham was blessed by Melchisedec and we are blessed of Christ.

"Here men that die receive tithes [Levitical priests]; but there he [Christ] receiveth them of whom it is witnessed that he liveth" (Heb. 7:8).

If there are any objections to this application, we submit the following scriptures as evidence.

"Thou art a priest for ever after the order of Melchisedec" (Heb. 5:6). "Whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec" (Heb. 6:20). There seems no doubt but that the reference is to Jesus in these verses.

Is there any evidence that Jesus in any way taught against tithing? It seems not, for He said, "Woe unto you, scribes and Pharisees, hypocrites. For ye pay tithe (Please turn to page 11)

Liquor on Airplanes

William A. Ackerman, director of World Home Bible League, is promoting a campaign "to combat the evil of serving liquor on commercial airplanes." He has distributed an article he wrote, "A Tavern in the Sky," to editors of evangelical publications, along with a request that it be given wide publicity. In his article, Ackerman says: "Christians everywhere should rebel against this hideous practice... The atmosphere of the flying tavern is one that no true Christian can conscientiously enjoy. The Civil Aeronautics Administration has done an excellent task in keeping the airlines safe. They are a conscientious group who are determined to make commercial aviation as safe as sitting in your parlor. Christians should write to the Civil Aeronautics Administration at 226 W. Jackson, Chicago, Illinois, and protest the serving of alcoholic beverages on commercial flights. Christians should also check with travel agents and passenger representatives of the airlines and inquire whether or not there will be alcoholic beverages served on the flight they plan to use. . . The safest way for the Christian to travel today as far as the alcohol problem is concerned is to take Air Tourist, which is cheaper anyway. In event you cannot take Air Tourist because of a busy schedule and alcohol is served on your flight, ask the stewardess for a complaint form. Write it out and send it to the president of the airline in protest." OUR last year was spent largely in one place, so this year is starting out in quite a different manner, as we have been in many sections of our country the first two months.

After General Conference, we held our first quarterly workers' meetings, and were assigned the first work to be done in this year. We had two young ministers looking for a change in pastorates, and our first duty was to see these two located in two of the several fields.

Working with the Illinois State Board and the Board of Evangelism, we visited the Peoria field and presented a proposition to them. The result was that Leon Driskill was selected and hired as pastor of the new work in Peoria, and our last report is that he is doing a good work.

The Chappell, Nebraska, Church sent a request to the General Conference for a pastor, and as soon as they received our letter informing them of what we could do, they called us to come out and work with them in the selection of a pastor. It was an inspiration to me to see such zeat as these few members in Chappell have. This church is one that is nearly ideal for a small group. We took Brother Roy Humphreys, who was seeking a change, and are happy that he is also doing a good work. This ended our list of ministers to be placed, and made it impossible to supply several other requests for pastors.

Our next task was to interview a minister who had indicated an interest in our church. We spent several hours with him and found him to be well grounded in the doctrines we hold to be essential. As he was wanting to work for the Church of God, and living near enough to one of our Iowa churches to be able to serve them, we recommended to the church and Brother Gordon Smith that some arrangement be worked out. The result is that Brother Gordon Smith of Clarence, Iowa, is preaching for the Koszta Church of God. Coming home from Kansas City, Missouri, I stopped at Koszta and inquired as to the reactions, and find them to be very satisfactory. If our school cannot produce ministers as fast as we need them, the Lord will have to find them some other way. Brother Smith had indicated that he would like to work for the Church of God in some section of Iowa, as he had his home and business in the State. Brother Smith is well qualified as a minister, and has been preaching for some



Walter Wiggins is the General Conference evangelist. He is now traveling about the country, assisting small churches and state conferences in their problems of organizing their work.

A three-months' report of Our Evangelist's Work

twenty-five years. He came to believe the truth, being attracted to the Church of God through the radio work of Brothers Doan and Milne.

In the later part of September, we accompanied Brothers Krogh and Wachtel to Little Rock, Arkansas, to help work out a problem of the Oak Grove Church of God. So we go from one problem to another. We hope the result is for the good of the church in general.

We also made a survey of several fields including: Fremont, Nebraska; Minneapolis, Minnesota; Arkansas City, Kansas; Kansas City, Missouri; and Plymouth, Indiana, where we conducted a series of evangelistic meetings. We have Hendersonville, North Carolina, and Morristown, Tennessee, on our list for future work.

At the present time, we have an even dozen fields where we have enough people to have a church and, with proper leadership, they could be developed. But where to find the leaders is the big question! We may as well face the question squarely; unless something is done, and that soon, hope for work in some of these fields is gone. The only solution we can see is for some of our laymen to take up the ministry. We are handicapped when we go into a field and have no minister to offer them.

Our work could be expanded to the extent of adding several churches, if we had the funds to go into several fields and underwrite the cost of constructing a building. Then the church could repay the loan over a period of years. I have wondered if it would be possible to have a loan fund; this fund to be made up by different members of our church who have a few thousand dollars that they do not need at the present time. I know of several places where the fact that we cannot give them this assistance is the difference in having or not having a church. Once they had a church building, attendance would increase and they would be able to support their pastor and retire their church debt. I do not believe in outright gifts, but I do think we could do a great deal toward building new churches if we were not handicapped by the lack of funds.

If we have not visited any field where our services would be of value, it is because your needs have not been made known to us. We appreciate the many requests for our services.

Our observations are: "The harvest truly is plenteous, but the labourers are few." We have a message! The world needs it! What are we going to do? If I did not think we have the truth, I would quit tomorrow. We have the truth and the responsibility! THE DESTITUTION WEDALD

TT is to our advantage today to study the second com-I ing of our Lord Jesus Christ, for if we rightly understand Scripture, "this generation shall not pass away, till all be fulfilled." Everyone who knows, from Bible study, what is going to take place on this earth in the last days will be much better prepared to face the things coming, than those who know not God's Word. Iesus plainly said, "Watch!" Watch what? Watch not only your lives, but also the signs of the times. The day of Christ's coming is near at hand.

When shall Jesus come? is a question in which all deyout Christians are interested. It concerns their salvation. Let us seek the mind of God and what He has revealed on this question.

The Seven Last Plagues, and Christ's Coming

In Revelation 16, the seven last plagues are foretold and described. The first will be sores: the second, sea water turned to blood; the third, fresh water turned to blood; the fourth, the sun to scorch men; the fifth, darkness in

When the Nations Are Assembled at Jerusalem

By James Mattison

the kingdom of the beast; the sixth, drying up of the Euphrates River; and the seventh, the last great earthquake and the awful plague of hail.

Now in the time allotted to the sixth plague, we find a verse that at first seems out of place. It reads, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

But our Lord knew what He was doing when He revealed this vision to John the Revelator. For we understand from this and other passages, that Christ will come when the nations are gathered together for the final great conflict.

God to Gather Nations

"My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger" (Zeph. 3:8). Though the nations will not understand that God will be behind their gathering together, nevertheless, God has determined to gather them. "He gathered them together into a place called ... Armageddon" (Rev. 16:16). It is a wellknown fact to Bible students that God plans to gather together all nations in the last day.

Nations Shall Gather in Palestine

Armageddon is a place in Palestine. There all nations



shall be gathered. Wicked Gog shall go "to take a spoil," yet God will use this gathering together for His purposes. Speaking of the great hordes under wicked Gog in the last days, Ezekiel writes, "Thou shalt come . . . against the mountains of Israel . . . Thou shalt come up against my people of Israel" (Ezek. 38:8, 16).

Joel called this place in Palestine, which will become the focal point of the gathering of all nations, "the valley of Jehoshaphat" (Joel 3:2, 12). It is also called the "valley of decision."

Zechariah prophesied, "Behold, the day of the Lord cometh, and thy spoil [Israel] shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken" (Zech. 14:1, 2).

There shall be a very great battle among the nations around Jerusalem. Every man's hand shall be against his neighbor. (Zech. 14:13.)

God Will Fight Against Them

"It shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face" (Ezek, 38:18). So we see the gathering of the nations will be about the last act in man's day. The next chapter in Ezekiel shows a great destruction of five-sixths of that great horde. Seven months will Israel be burying of them. (39:12.)

Zechariah also reveals the same truth. When all the nations are gathered against Jerusalem to battle, "then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle" (14:3).

When the Lord fights, it will truly be "the battle of God," as pointed out in Revelation 16:14: "to gather them to the battle of that great day of God Almighty."

Christ's Feet Shall Stand on Earth

The prophet says, "In that day . . . his feet shall stand . . . upon the mount of Olives, which is before Jerusalem on the east" (Zech. 14:4). In what day? In the day when God fights; when the nations are gathered at Jerusalem.

"His feet" has direct reference to the LORD (God) in the preceding verse. Yet, we see in Acts 3:19-21 that God Himself is going to send His Son Jesus to take care of the restitution of all things which God has spoken. Likewise, it is revealed that King Jesus Christ must reign until He has put all enemies under His feet, and then He shall deliver up the perfect Kingdom to His Father.

The "Arm of God" shall rule for God, Isaiah reveals. "Behold the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him" (Isa. 40:10). Though Christ's feet shall stand on Mount Olivet, it shall be with the same authority that makes His Father the "Almighty." Jesus said, "All power is given unto me in heaven and in earth."

(Please turn to page 11)

A Personal Testimony of Thanks By Lucille Appleby

By Lucine Appreny

HAVE you ever longed for just one day in which you would have nothing to do? I did last summer when there seemed to be no end to the work needing to be done. The opportunity came to me recently, when I had eye surgery, and I assure you one day of doing nothing was enough.

For the six weeks following my return from the hospital I am not to stoop or lift, which curtails most activities. I cannot see to read or sew, so I have had much time for just sitting and thinking. May I share some of these thoughts with you?

I was in a ward—two different ones, in fact—and met six other patients. One woman, whose hand had been injured so severely that skin grafting was necessary, kept saying over and over, "What have I ever done to deserve this? I have tried to live a Christian life." Her conversation and conduct were far from Christ-like. She made me think, "What have I done to be so blessed of the Lord? He has given me blessings far beyond what I deserve."

Another young woman, with two children, had multiple sclerosis. When she came to the hospital she was helpless from the waist down. She confessed to us that she had tried to take her own life two times. The day she left she was able to take two steps by herself. We all rejoiced with her, but we all knew she would never be well; that disease would progress until it became fatal. Whenever I think of her I realize how very fortunate I am, for by the grace of God, in time I shall be able to see better than I have for a long time. I thank God that my affliction is one so easily cured. Another elderly lady was taking shots for arthritis. She was so afraid of the shots and worried about the future. She had no husband, no children, no home of her own, and no money except what she can earn with her own hands. Whenever I think of her I think how much I have to be thankful for. I have a husband and a son who are willingly doing my work until I am able to do it again. I do not worry about the future, for my future is in God's hands. And I know He will work all things together for my good.

One of my roommates, a young woman, married only two years, had a very difficult decision to make. She and her husband were heavily in debt, trying to pay for their farm machinery. She needed an operation, but if she had it they could never have a family, which they wanted very much. I suggested that she talk to her pastor about it and get him to pray with her for God's guidance in the matter.

Whenever I think of her, I think of her answer "I don't have a pastor. I don't belong to a church, and I don't know how to pray." I gave her what little help I could, but how my heart aches for her! How glad I am that I can talk things over with my Lord! How grateful I am for the many times He has answered my prayers! How thankful I am for the help, comfort, strength, and guidance He gives me daily!

So you see, my trip to the hospital did me good in more ways than one. They say confession is good for the soul. So is meditation! Have you tried just sitting and meditating lately? If not, why not try it? You might find, as I did, so very many things to be thankful for.



What About Your Destiny?

By W. Weldon Holland (conclusion)

WE WILL study the main emphasis in this paper; a consideration of *conditional immortality* — the concept that we as a church have always maintained.

Conditional Immortality

The Church of God of the Abrahamic Faith is by no means the only church group that proclaims conditionalism as the Christian way of salvation. Persons believing in conditionalism have always existed throughout church history. Most of the time their number has been small, but never extinct. The conditional way is the Biblically founded way, and there always have been strict Bible scholars.

The famous English poet and author of that truly great poem, "Paradise Lost," John Milton, was a conditionalist. Also, the important philosopher, John Loche, believed in conditional immortality, as well as that monumental man of the Victorian age, Matthew Arnold. These are but a few of the better known great men of history who have proclaimed conditionalism as the truth.

Are you aware of the fact that you could be a member of the Church of England and remain a believer in conditional immortality? This was not always so, but it is today! Many of the prominent theologians of the twentieth century are conditionalists in their belief. Perhaps you have heard the name of Emil Brunner, to mention but one.

In this country, at the present time, we are not the only church to believe in conditional immortality as one of the tenets of our faith. The Seventh Day Adventists are believers in conditionalism as well as the Advent Christian Church and other smaller bodies like our own. Even as I write now, individuals in various parts of the world are studying their Bibles and setting aside tradition, along with accepted modes of religious thought. They are taking the Word of God for what it says rather than for what might possibly be inferred from it, and they are coming to believe the three essential and basic points of conditional immortality: 1) man is a dying creature; 2) life only in Christ; and 3) aside from Christ there is destruction.

Let us examine these important points in turn.

Man Is a Dying Creature

This statement puts those who believe in conditional immortality on record as saying that they deny the idea that man is naturally immortal. They believe that man was created mortal, having been made from the dust of the ground and having in his nostrils the breath of life. Breath was given to him by God, and not only to him, but to all the other animals.

Because of Adam's sin in the Garden of Eden man dies. When man dies, his breath returns to God who gave it. Man dies completely and utterly and "there is no work or thought or knowledge or wisdom in sheol to which you are going" (Eccl. 9:10, R.S.V.).

Life Only in Christ

Although man is born a dying creature, he is created as a "candidate" for immortality. How does he receive this immortality? Through Jesus Christ our Lord! When we completely believe in Jesus we cherish within our breasts the hope of immortality which is the gift of God. Christ will confer this gift upon those "candidates" whom He finds worthy of it.

We receive immortality through Christ, not Adam! Eternal life is the gift of grace, rather than of nature!

When we are Christians of conditionalist persuasion we do not fear death, for death to us is but a sleep. We do not perish! We rest, and wait our reward in its fullness at Jesus' second coming, when we will be clothed with immortality.

Aside From Christ There Is Destruction

It is with this third assertion that we deny that we believe in universal salvation. When an individual refuses to accept Jesus Christ as his Saviour we believe that he does not suffer eternal torment after he dies the death of all men because he has no immortal soul. We cannot believe that he will suffer miserably for a limited period of purification after death and then be restored to God. We find no Biblical evidence for any of these speculations. The end of the wicked is destruction after he has been righteously and justly judged by God! When our Lord referred to "hell," He used almost exclusively the word "Gehenna," which was the place outside the city of Jerusalem where all the garbage and refuse from the city was dumped and burned. So it seems plain enough that Jesus meant complete destruction for those who would not accept the plan of salvation, when He said they would be punished in "Gehenna."

Remember these three important steps of conditionalism, if you are asked how you believe: 1) man is a dying creature; 2) life only in Christ; and 3) aside from Christ there is destruction. (*Please turn to page 11*)





A message from our General Conference President, Willis Turner, who is vitally interested in Sunday school work. He is the superintendent of the Oregon Church of God Sunday School.

THE Oregon Church of God Sunday School has been "goal conscious" since General Conference delegates adopted the Decade of Development plan in 1954. "Ten years of growth with definite aims and goals," the plan reads, and we are now in our second year of that plan. The first year was known as the Year of Preparation.

The Oregon Sunday school increased from an average attendance of 94.9 in 1953-54 to an average attendance of 113.2 during the first year of the Decade of Development, an average attendance increase of 18.3.

This is the Year of Action for our General Conference and all its church programs. Our Sunday school goal this year, as adopted by the Church Board and congregation as a whole, will be last year's increase plus 10 or a total of 28.3. Thus our goal of average attendance for 1955-56 will be 141.5.

In order to make this desirable increase, we must continually work at it. The teachers and officers again have adopted the plan of class goals. Combined, these class goals make the total much easier. We show each of the class goals for the first six months from October, 1955, through March, 1956.

Sr. Ruth Savage-Nursery	12
Sr. Geniel Anderson-Beginners	12
Sr. Betty Schier-Primary No. 1	17
Sr. Lois Crouch-Primary No. 2	8
Sr. Anita Zirkelbach-Junior No. 1	8
Bro. Oral Miller-Junior No. 2	7
Sr. Juanita Logsdon—Junior High	10

Sr.	. Mary Railton	-Senior High	1	6
	(Class began	on October 2,	1955)	
Br	o. Paul Hatch	-Young Peop	le	10
Br	o. Otto Dick-	-Young Marrie	ed	20
Sr.	. L. E. Whiteh	ead—Adults		15
Br	o. Ben Carper	nter—Senior A	dults	12
	-			

Total average attendance goal	137
Sr. June Andrew-Cradle Roll	18

Sr. Ethel Johnson-Extension Department 11 The last two classes are extension arms of our Sunday school and are continually emphasized throughout the year. The average increase for each class for the six months will be about 2.

Certainly, the increase in our Sunday school is for the glory of God. If it were not for God's providing willing and zealous workers, the Sunday school could not proclaim the gospel as it does today. If it were not for continual work and continually seeking God's will and purpose, His work could not grow. We thank God for the increase, for we know it will provide greater opportunity to teach the Word of God and lead more pupils to Christ.

Through our state and national Sunday School Departments, many accomplishments are possible that each Sunday school working by itself could not accomplish. Therefore, through an exchange of ideas we can benefit each other and help each other to grow for the glory of God.

Above all, we need to be diligent in our attendance. Each one of us has a direct influence on the attendance each Sunday morning, not only by our presence, but in our attitude toward the Sunday school.

May all Church of God Sunday schools grow and prosper for the glory of the Lord during this Year of Action.



The Bible and the News

By the Editor

CONVERTED RABBI WRITES

Some time ago, several magazines carried the story of the conversion to Christianity of David Zion, former chief Rabbi of Bulgaria. At the time it was stated that he had formed a group of believers in Israel. Bro. Dale Ward, pastor of our Virginia Churches, wrote to Rabbi Zion, to learn more about him and his theology. Bro. Ward's letter and answer are as follows. David Zion

Jerusalem, Israel Dear Brother Zion,

I have read of your conversion to Christ. According to the last account that I read you had not joined with any Christian Church or church group.

I believe that I can understand why you have not joined with any of the Christian groups. Christanity has been led astray in many areas, and the Jew with his understanding of the Old Testament is probably closer to the truth in many respects than is the Christian.

I am a pastor in a small group totaling about one hundred organized groups and about four thousand members in the United States. We differ with the popular church groups in many respects. I might mention a few. We believe that the Christian will be rewarded upon the earth when the Kingdom of God is established at the coming of Christ, who will sit upon the throne of David and rule from Jerusalem. We believe that Christ will reign with His faithful until the earth is brought back to the perfection it enjoyed before God cursed it because of the sin of Adam and Eve. Our group does not worship a trinity of gods, but we worship the God of Abraham, Isaac, and Jacob through His Son, Jesus Christ.

I am enclosing some tracts written by members of our group that you may study if you wish. They will explain further where our group differs with popular Christianity. There are other small groups that are very similar to us in our understanding of the Word of God.

I would like to encourage you in your faith in Jesus Christ. We feel that the Jew has completed his religion when he accepts Christ, and that we are acceptable to God in this age only when we come through His Son.

I am enclosing a self-addressed envelope. If you would care to write to me I would be very happy.

I thought that knowing of such a Christian group as

ours who believe in the promises that God made to Abraham might be an encouragement to you.

> In service to Christ, Dale Ward.

Mr. Dale Ward Dear Brother in Christ,

Excuse me for being late in answering your letter, for the only reason that I do not understand the English language. If it is possible to write to me in French or Hebrew, it will be easier for our correspondence.

We seem to be of one accord.

For the many sects that are in America and in other countries are—(unable to make out word) that one day sooner or later will be done away with.

Truth rules in all the world and for this truth we pray God day and night, that we may be able to share it in all the world and I am sure that God will give us this possibility, for the saintly spirit of our Saviour is everywhere.

May the name of God bless you and keep you; may you find true comfort in God and Jesus.

Sincere greetings, Servant of God—Daniel Leon.

MORE CHURCHES ARE BEING BUILT

"Church construction set a new record in July, with a total of sixty-six million dollars. The Departments of Commerce and Labor say the figure is four million dollars above the previous high in June, and fourteen million dollars over the July, 1954, total."—*E.P*

Atomic Age Twenty-Third Psalm Lashes Religious Scoffers

"Science is my shepherd, I shall not want! It makes me to lie down on foam rubber mattresses; it leads me on four-lane highways; it leadeth me into the psychiatrist's office for my ego's sake.

"Yea, though I walk through the valley of the hydrogen bomb, I will not fear it—thy jets and atomic bombs comfort me.

"Thou preparest a table before me in the presence of the world's billion hungry people; thou anointest my head with home permanents; my alcohol cup runneth over. Surely pensions and social security shall follow me all the days of my life and I shall dwell in the old folk's home—forever."—South Bend Tribune.

GOD'S SPIRIT-WHAT IS IT?

(Continued from page 3)

Spirit of the New Testament. It is the same influence of God. We mentioned God's spirit coming upon different ones. It is plainly stated in 2 Peter 1:21: "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," or more properly, "Holy Spirit." The spirit was God's influence directing the prophets in what they were to do and speak. (To be concluded next week)

IS TITHING FOR THE PRESENT AGE?

(Continued from page 4)

of mine and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done and *not to leave the other undone*" (Matt. 23:23). Tithing alone won't save.

Contrary to common opinion, Jesus received something in His ministry which appears to be a tithe. "It came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, and certain women which had been healed of evil spirits, and infirmities . . . and many others, which *ministered unto him of their substance*" (Luke 8:1, 2). These were tithers, formerly paying to the Levitical priesthood. The word "substance" is from the Greek *hupariz*, meaning "goods," or "things one possesses."

Proverbs 3:9, by way of illustration, gives us a thought on substance: "Honour the Lord with thy substance, and with the firstfruits of all thine increase."

Was it this substance, the first-fruits, the tithe, which the Lord received? (To be continued)

WHEN THE NATIONS ARE ASSEMBLED AT JERUSALEM

(Continued from page 7)

And so we see, in Revelation 16, Christ coming when the nations are gathered, just before the last plague. It is my understanding that Christ's feet, touching earth, will set off the world-wide earthquake that shall level all cities to the ground. (Rev. 16:17-21; Zech. 14:5.)

Conclusion

It is clearly revealed that Almighty God, our heavenly Father, determines to gather all nations together for judgment. The place where He shall gather them will be Palestine or, more particularly, "Jerusalem," "Armageddon," "Valley of Jehoshaphat." After Jerusalem is taken, God will fight against them with great fury, through the person of Christ. (See Rev. 19:11-21.) In that very day when God begins to fight, Christ's feet shall stand on the Mount of Olives, which shall break in two. After His victory, our Lord Jesus Christ shall set up His Father's government over all remaining peoples of earth, and it shall stand forever.

Where do the people of Christ come into this picture? Scripture reveals that the righteous shall be saved by the coming of Christ. At that same time they shall be made immortal. Let us "watch," "wait," and "be ready," for in such an hour as *we* think not, our Lord shall come.



WHAT ABOUT YOUR DESTINY?

(Continued from page 9)

Conclusions

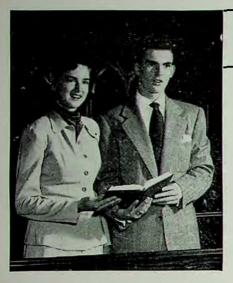
We have attempted in this article to do two things.

First, we have tried to point out briefly the basis for the three beliefs of *natural immortality*, *universal salvation*, and conditional immortality. Although we cannot accept the first two, we must realize that there are people who do accept them and who do not accept our way of belief. We must be men enough to honor their beliefs, never failing, however, to give testimony to the belief that is within us with meekness and fear, whenever we are called upon to express it.

Secondly, we have attempted to point out, as clearly as possible, our own heritage of conditional immortality. Coupled with this we have tried to make clear the fact that we of the Church of God are part of the total group that happily upholds conditionalism as the wonderful and true Biblical way of salvation. Praise God for this fact!



In Japan there is "grave danger" that the government will stop Christian pastors from visiting prisons. A new ruling restores the pre-war system of full-time chaplains, "appointed by the warden, who will be mostly Buddhists." During the past two years about three hundred pastors, including many evangelicals, have been actively engaged in prison evangelism—at one time there were almost ten thousand prisoners actively preparing for baptism. The pastors are now faced with the possibility of being denied the admittance to all jails.—E.R.A.



By Harold Doan

TEXAS YOUTH RETREAT

The first Berean Youth Retreat of Texas was held at Buchanan Dam, October 28-30. Church of God young people from Harlingen, San Benito, Corpus Christi, Mullin, Odessa, and Gatesville arrived Friday night.

The Texas Bereans were granted permission, without charge, to use the spacious administration building which was built especially for civic and church groups.

The sun porch, the patio, the grassy lawn, the dining room large enough to seat fifty-four at one meal are lovely. The brick building faces the lake and is maintained by the State. The three bedrooms contain eight large single beds. Cots for the girls were set up in the spacious living-dining room area.

An inspiring devotional service was held around the fireplace Friday night.

Saturday morning at 8:30 the twenty-two young people and their advisors met in the living room for assembly and devotions. Brother James Mattison taught the junior young people and Brother Emory Macy the senior young

Berean Youth Fellowship News

people. The eleven o'clock hour was an informal period of questions and answers. Dinner was at twelve, with rest period following. The two o'clock assembly group studied "Essential Teachings of Christian Living."

Nearly everyone but the cooks went on the hike at three o'clock, and this gave them ample time to prepare the Halloween banquet. A special program of songs, pantomimes, drama, and games preceded the dishwashing. Two religious films replaced the usual preaching service. After fireplace devotions, the girls popped corn in the open fire.

Sunday school classes were taught by Bro. W. H. Reeves, Bro. Emory Macy, and Sr. Wilda McCorkle. Brother Mattison delivered the morning sermon on thoughts of the "Kingdom." Brothers Mattison and Macy presided at the Communion table and Brothers Robin Hayse and Jimmy Laye Williams served.

The Harlingen, San Benito, and Corpus Christi group left after dinner and the house was vacated by 3:00 p.m.

The young people truly thank the sponsors: Sisters Wilda and Dorothy McCorkle; Brother James Mattison; Brother and Sister J. T. Gandy; and Brother and Sister Emory Macy.

We certainly enjoyed this camp and hope that we have many more! Joyce Macy, Reporter.

NEW YOUTH QUARTERLY

Beginning in January, young people will have their own Sunday school quarterly. This quarterly, edited by Sr. Mary Railton, will serve the interests of intermediate and senior young people. Young people, to get full benefit from the church youth programs, you need the Sunday school class and the evening youth meeting! One stresses study of utmost importance—and the other service, without which study is of little value.

By Nancy Nichols



God Will Not Fail

One of the greatest blessings that the Christian has is the comfort of knowing that God will not fail him. In this troubled world, fear of what lies ahead has caused a widespread feeling of uncertainty. Men seek security in money, power, or fame. But Jesus said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

How wonderful it would be if all men knew the peace God gives to those who trust in Him! "The Lord will give strength to his people. The Lord will bless his people with peace" (Psalm 29:11).

God leads His people in paths of rightcousness for His name's sake, strengthening them with courage and boldness to spread His truths. Their hearts are filled with peace. They are confident in the knowledge that God is with them.

"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 rightcousness" (Isa. 41:10).



Why Jesus Performed Miracles

By Mary Railton

Someone has said that the miracles of Jesus are the window through which we look at the heart of God. That is true! Jesus traveled and healed and preached so that people would see what kind of being His Father was. When they saw Jesus perform miracles, they knew that the heavenly Father was loving and kind, just as Jesus was loving and kind.

Seeing people, helpless and suffering, moved Jesus' heart to pity. Realizing the power He possessed within Himself, Jesus could not refuse to heal those who came to Him. Jesus' real purpose, however, in performing these wonderful miracles was to plant faith in Himself in the hearts and minds of those around Him. If they did not have faith in Him, they would turn a deaf ear to His message. Jesus had a very important message, one in which He wanted all people to believe. Healing the lame and blind was a gracious thing for Jesus to do, but the power of His message, when it took hold of their lives, was much greater.

Do you remember the story of the lame man at the pool of Bethesda? He had been crippled for thirty-eight years, and had lain beside the pool many times. There was a fable that an angel came down into the pool at a certain time each year. The person who could get into the water first, after the angel had touched the water, would be healed of his lameness. This man had tried many times, but could not get to the pool first by himself.

One day Jesus spoke to him at the pool, "Man, don't you want to be made whole?"

"Indeed, sir, but no man is here to help me get into the pool. Someone always gets there before me."

Jesus, looking steadily at the man, commanded, "Rise, take up thy bed, and walk." And the man did just that!

Another time Jesus was on a mountain praying. As He lifted His eyes from prayer, He saw a great multitude coming. He knew they had come to hear Him preach. Jesus talked many hours, until the people became very hungry.

Jesus said to Philip, "How can we get some bread, so that these people may eat?"

Andrew, hearing them, said, "There is a lad here, who has five loaves and two small fishes. But what are they among so many?"

Jesus looked from one disciple to another and said, "Have the men to sit down." Jesus asked the lad for his loaves and fishes to feed the people. The Lord gave thanks for the food and passed it to the disciples, instructing them to pass the food among the five thousand people.

When the people were filled, Jesus asked the disciples to gather up the remains. They gathered twelve baskets of leftovers. Truly, they knew this man to be the Son of God, for they picked up more remains than the amount of food Jesus had blessed and for which He had given thanks.

Yes, Jesus did perform many wonderful miracles. He was always helping people. Yet, these same five thousand whom Jesus had miraculously fed could become hungry again, couldn't they? And that lame man whom Jesus healed, could he not have an accident and become lame again?

Jesus hoped that by performing miracles He could help them to have faith in Him. For He knew that when they gained faith in Him, they would believe what He told them. And how much more important was Jesus' message than His healings. For the healing was only for the present; but the message was for eternity.

GOD'S BLESSINGS ON YOUR BIRTHDAY

Patsy Bridget Holt, Dec. 1, age 13, Morristown, Tenn. Lynn English, Dec. 3, age 9, Burnsville, N. C. Mark Jay Thompson, Dec. 3, age 1, Limeton, Va. David Arthur Jones, Dec. 4, age 11, Hector, Minn. Mary Elaine Marsh, Dec. 4, age 1, Cleveland, Ohio. Donald R. Mercer, Dec. 5, age 13, Macomb, Ill. Dennis D. Thompson, Dec. 6, age 7, Limeton, Va.

New Members

We are happy to welcome four new members into the Everyday Christian Expression Club. John David Dennis is now our youngest member, being only seven weeks old. Jerry Richard Smith, Barbara Ellen and Virginia Ann Errett are enlisted also. Welcome to all of you!

Children's Corner



January 20 - 22 -- Southwest Conference, San Jose, Calif.

SISTER THAYER'S SCHEDULE

Dec. 4-10 — Gatesville Bible School, Gatesville, Texas.

Dec. 1-18 — Mullin Bible School at Mullin, Texas.

MORNING STAR CHURCH OF GOD

South Bend, Indiana

Morning Star Church is having teacher training classes each Thursday evening at 8:00, after midweck Bible class, and also on Sunday evenings at 8:00, after church.

The church is hard at work on a nativity scene, under direction of Sr. Treva Williams. The scene will be placed in the large yard of the church under lights.

The church missionary society has voted to help support the India Mission and Adib Liddawi at Oregon Bible College, with \$9.00 per month.

A very active schedule of work is listed in the church bulletin, showing real interest and progress.

REPORT OF MISSIONARY SOCIETY AND CO-WORKERS

Macomb, Illinois

Twenty-five dollars was given for the State radio work and twelve dollars for Bro. Leon Driskill's work at Peoria. Six dollars per month will be sent to Bro. S. S. Manoah of India. The Co-Workers also will send five dollars per month to Oregon Bible College, to be used where needed.

Hildreth Worley, Secy.

HERALD RECEIPTS

Hope Chapel Church (52); Arnold Johns (3); Mrs. Mary Elma Bell; Sara See; Mrs. Meredith L. New; Homer Snyder; Maud A. Corbell; John Coulter; G. W. Kinsey; Mrs. D. L. Orr; Blanchard Junior Bereans (2); Darrell Maddock (2); G. Hoyer; Paul Opel; O. D. Driskill; Mrs. V. E. Magaw; Mrs. Vern Todd (2); Mrs. Mary L. Hale; Adih Liddawi; James E. Mattison; Frank Switzer; Mrs. Dan W. Brown; Mrs. Ida Eastman (2); W. E. Boyer.

Phyllis Mumford (2); Mrs. Ethel Gross; Mrs. Philip Mills; E. W. Johnson (2); Mrs. Walter Anderson; Roy V. Thomas; Mrs. Albert N. Swanson; Ivan Hughes; Walter Larsen; Mrs. Floyd Nedrow; Robert D. Johnson; Howard E. Huey (4); Mrs. L. C. Kirkpatrick; L. A. Chaplin; Mrs. W. H. Holland (2).

OUR THANKS

We wish to thank Bro. Alva Huffer and his helpers in Missouri for fine work done in compiling a membership list for the entire Church of God. It is a great undertaking to gather and list the names and addresses of the members of the various Churches of God affiliated in the General Conference. We are grateful for this generous use of time and energy in the Lord's service.

CHURCH OF THE OPEN BIBLE Bedford, Ohio

A new set of two hundred beautiful color slides taken in Palestine within the last three years is being used as background for a series of lessons on the Holy Land in prophecy and current events. These are for our everyother-week Sunday evening services.

At our first lesson of the series we had several new visitors who said they would be glad to come again.

Our little group had a surprise birthday party for our pastor, J. Arlen Marsh, and for Sr. Ruth Louzecky on November 13 after our evening class. They both were really surprised, and all of us had a good time.

We may be a small group, but it's surprising how much we are finding in common with one another. Visitors seem very interested in the lessons and Sunday morning services alike; and we all share other interests which are drawing us closer together, too.

We appreciate the letters of encouragement that we received from Church of God members in other parts of the United States. We want to say, "Thank you!" to these people for their prayers for the success of this new work. It means a lot to us to have so many praying and trying to help.

Mary E. Marsh.

OMAHA CHURCH OF GOD

The Ladies' Bible Class of the Omaha Church entertained the Ladies Aid of the Fremont Church with a luncheon at Sr. Velura Karnett's home. Sr. Hazel Appleby presented the Bible lesson.

Bro. and Sr. C. E. Randall had open house in the new parsonage, on Sunday, October 30. Sr. Lucille Appleby underwent surgery, having a cataract of the eye removed. She is feeling fine. Sr. Sorenson and the writer have also been ill. F. G. Carpenter, Reporter.

"Nothing worth while in this life we'll lack If we follow Him each day, For all good things are promised us

If we always watch and pray."

MISSOURI SUNDAY SCHOOL CONVENTION

"We had a very successful Sunday school convention on the Saturday afternoon preceding our fall quarterly Conference at Morse Mill. We had good attendance and interest and an enjoyable program. Our hopes are to have a convention in connection with each quarterly Conference. We have a State Sunday School Director, who serves as a member of the Missouri - Kansas State Conference Board."-L. W.

GENERAL COL BUDG	
Budget Received	\$39,849.00 \$6,646.37
Needed	\$33,202.63
Let us never forg Lord has blessed us	

THANK YOU!

We surely appreciate the renewed zeal for supporting the General Conference. For several weeks contributions totaled around \$125.00 a week. Last week contributions increased up to \$800.00, which just about covers expenses for a week. We have exercised faith in borrowing from the bank, knowing that the Church of God will not forget the Lord's work. Let us wipe out our debt and show the Lord we mean businees!

LETTERS ABOUT THE HERALD

"Here is my suggestion; that you ask all members to send The Restitution Herald to one or more of their friends, thus also spreading the light of the gospel.

"It is appreciated that The Restitution Herald is not eluttered with advertising as other publications, but filled with the meat of God's Word.

"Here are two subscriptions for a start." E. W. Johnson, Hector, Minn.

"I would not want to miss one copy. I think the articles are just wonderful. They make the Scriptures more plain to me. A great spiritual uplift!"

Mrs. Ethel Gross, Casey, Ill.

CONFERENCE WORKERS

Bro. and Sr. C. E. Lapp visited the Pennellwood Church of God on November 4-6, where Sr. Lapp conducted teacher training classes. . . . Bro. and Sr. Otto Dick recently visited in Missouri; Sr. Milo Magaw (Betty Dick) returning to Oregon with them. . . Bro. Paul Johnson attended the Illinois Quarterly Conference at Eldorado, November 5, 6. . . . The Editor preached at the Southlawn Church of God in Grand Rapids, November 6. . . . Bro. James Watkins is now able to work a few hours each day in his office. . . . Bro. Walter Wiggins visited the Arkansas City, and Kansas City, Kansas, churches on the weekend of November 6. . . . Sr. Leota Hanson attended the Illinois Quarterly Conference at Eldorado.

CORRECTION

"The name of Sr. Permelia Lewis was unintentionally omitted from the list of those presenting a new pulpit to the Ripley Church honoring the memory of Bro. and Sr. Herman Lewis. Sr. Lewis is Herman's mother." Mrs. Wayne Laning.

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A GROWING NEW CHURCH

Chappell, Nebraska

Since we have been working with the Chappell, Nebr., church, we feel that God has richly blessed us. At present we are holding services on Sunday morning, except for the third Sunday, when we have morning services followed by a potluck dinner and services in the afternoon.

We have had an increase in number from about fourteen to thirty-six. We pray that we may hold them and help them to find Christ.

Before long we plan to start Wednesday evening services, and then at a later date, to start services on Sunday evening. It is also our plan to have a teacher training program sometime this winter. Roy Humphreys.

BARAGA, MICHIGAN, NEWS

The work of Baraga has progressed greatly under the blessings of God. Our church is filled with the Spirit of God, and our attendance has jumped from eighteen to as high as thirty, with an average attendance of about twenty-five. We have reorganized our missionary meeting. We now have the meeting divided into half-hour sessions. Devotions are led by Elizabeth Mathews, entertainment is under the direction of Mary Brown, and the lesson and business meeting are directed by Leonard Brown. We take a collection to send to the National Missionary Society.

We are trying to start missionary work of our own with our sights aimed at several communities — the Copper Country, Siduaw, Marquette, and Green Bay. We have an invitation to go to Marquette and plan to go as soon as possible. Our youth group is growing and at present we have twelve attending and several more who do not attend the meetings, but do attend church.

The greatest of all blessings was the dedication of three lives to their Saviour. They were, Elaine Koski, Robert Curtis, and Sandra Curtis. The baptisms took place on October 23 and 30. These three young people are active in bringing others to church and taking part in church themselves. We pray God will ever keep His Spirit in them.--Michigan Mirror.

FREE LESSON BOOKS

We have on hand several copies of Berenn losson books. Because of the shortage of storage space, we would like to give these books away, free for postage.

We have the following:

Berean Lesson Books 2 and 5

Berean Searchlight, books 2 and 6

Berean Bible Studies 1923-25

Story of the Hebrew People (Juniors)

Bible Animals (Juniors) Bible Answers for Bereaus, books 1 and 2

Dible Hushers for Dorenno, books I had a

You may have one or several copies of these free for postage. Write, National Bible Institution, Oregon, Ill.

REPENTANCE

"When one finds himself on the wrong road it is a sign of sanity and good judgment for him to turn about and try to get back to the highway that leads to his true destination. That is what repentance means. It is simply discovering and acknowledging that one has lost his way, that he has been mistaken as to the direction he was traveling, and in humility now turns back to Him who is 'the way, the truth, and the life,' that through Him he may reach his goal of eternal life and happiness."—G. Eldred Marsh.

NOVELLA MAY GIESLER

Novella May Giesler, daughter of Wallace and Emma Hawkins, was born at San Saba, Texas, on April 21, 1892, and died on October 15, 1955.

She grew to womanhood in the San Saba community and lived in Texas until 1928, when she moved to Blair, Nebr., with her husband, the late E. E. Gicsler. In 1930, they moved to Moorefield, Nebr., where she spent the remainder of her life.

In young womanhood she accepted her Saviour and was baptized into Christ, affiliating with the Church of God.

Her husband, father, and three brothers preceded her into death.

She leaves to mourn her passing: a son, Wallace Harkey, San Saba, Texas; a daughter, Mrs Gladys Stedman, Moorefield, Nebr; her mother, Mrs. Emma Hawkins; a brother, Ernest Hawkins; a sister, Mrs. Beatrice Hawkins, San Saba, Texas, and other relatives and friends.

Funeral services were conducted by the writer from the Moorefield Church of God, after which she was laid to rest in the Moorefield cemetery, beside her husband, to wait the call of her Redeemer.

V. E. Kirkpatrick.

2 H H

HERBERT A. COSNER.

Herbert A. Cosner was born in Frederictown, Ohio, February 1, 1373, and died, November 10, 1955. The immediate cause of his death was a hip fracture which he received when he fell, November 4. He suffered much during the six days between his fall and his doath. Because of his advanced age, surgery was not advisable. Soon after he fell, he was taken to a modern hospital where he received medical care. Ho had been living for some time at the Northeast Restorium.

Mr. Cosner came to Kansas City, Mo., many years ago and became a stereotyper for the Kansas City Star, where he was employed until his retirement, twenty-four years ago. A fellow workman attended his funeral, and expressed appreciation of the sermon. Mr. Cosner leaves a son and daughter-inlaw, and a number of friends, to mourn his absence.

The writer endeavored to speak words of comfort and truth from a number of scriptures, including John 2:25. After the service, burial was in beautiful Woodlawn Cemetery where he is to sleep until resurrection, when he will stand in his lot. John F. Green. Request to Church Writers. "I am much interested in the news of the Israeli-Egyptian trouble and hope there will be articles from time to time in the paper."—Minnie O. Evans, Wichita, Kan.

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November 29, 1955

Restitution Herald

VOLUME 45, NUMBER 9

THE EGYPTIAN-ISRAEL CRISIS

What is being said and done?

What does it mean in the light of Bible prophecy?

SEE PAGES 2 and 3

ISOLATED CHRISTIANS J. R. LeCrone

WHAT IS GOD'S SPIRIT? H. U. Krogh, Jr.



ABBA EBAN Ambassador to United Nations

MOSHE SHARETT Foreign Minister of Israel

Israel and the News!

KEY FIGURES IN ISRAELI ARMS CRISIS



THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isn. 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.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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DAILY BIBLE READINGS

- M. Dec. 5. Psalm 102:12-21. "Declare the name of the Lord in Zion."
- T. Dec. 6. Isa. 60:1-12. "Gentiles shall come to thy light."
- W. Dec. 7. Isa. 60:13-22. "Violence shall no more be heard in thy land."
- T. Dec. 8. Isa. 62:1-12. "Gentiles shall see thy rightcousness."
- F. Dec. 9. Ezek. 36:22-32. "The heathen shall know that I am the Lord."
- S. Dec. 10. Ezek. 36:33-38. "Heathen . . . shall know that I the Lord build."



Observations on the Israeli-Egypt Crisis

Every Bible believer is vitally interested in the growing struggle in the Middle East. We are sure the events being staged there have prophetic significance, though we are not sure just which way events will move at the present time. There are many interesting statements being made, however, by leaders of nations involved in the crisis, which reveal that the focus of the world is turning back to the birthplace of the race, and to the future center of world affairs, the Middle East.

United Press. "The Middle East situation [diplomats say] will evolve more and more into a big-power struggle over oil, seaways, and political influence." It has long been the expectation that the Middle East, Israel especially, would eventually become the focal point of military operations and economic interest. It has long been known to students of prophecy that in the last days wars will reach their climax in a great battle around Jerusalem. Now, with the "Geneva spirit" broken, power politics will again prevail in the Middle East as well as in other trouble spots.

Twenty-three hundred years ago, God declared, "I will gather all nations against Jerusalem to battle."

Colonel Nasser, Prime Minister of Egypt: In an exclusive interview with Colonel Nasser, militaristic leader of Egypt, Nasser was reported to have said, "The Israelis have said time and again that they want to expand. They talk of having the area from the Euphrates to the Nile. The Herut Party campaigned in the last elections on a line calling for expansion and were returned to Parliament with more representation than they had before."-U. S. News and World Report.

No one can be sure, in the present tension, whether or not the Israelis have actually threatened to expand to the area described, but this is a point of interest, none the less. We think of the promise made to Abraham in Genesis 15:18: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." All of Colonel Nasser's arms from Czechoslovakia will not prevent the eventual fulfillment of this promise.

We cannot say with any certainty, however, that this promise will become reality through the military might of Israel. She cannot realize her dreams till Jesus returns to defeat Israel's enemies and Israel has "a new heart." Israel looks forward to the fulfillment of the promises made to Abraham, not as we do through Christ, but through her own might.

David Ben-Gurion: "We will do everything to keep the peace, but we will not suffer invaders on our soil. . . . We will meet force with force, even if the force used against us is of Russian or American shells." The fiery, returned Prime Minister of Israel is again at the helm leading his people in their stand against numerically superior enemies. While Abba Eben and Moshe Sharett, trained and cultured diplomats, console the world and try to ease tensions in international circles, Ben-Gurion keeps the people at home alerted and ready to meet the enemy should he choose to attack. This is a good threesome, two diplomats and a warrior, ready for peace or war. During the days of sham peace, the war leader Ben-Gurion was moved into the background and replaced by Sharett. Now that trouble is brewing again, Ben-Gurion is taking the reins at home.

Elah, Possible Juse on the Middle East Powder Keg

At the southern tip of the Negev Desert, on the Gulf of Aquaba, Israel is rebuilding the ancient city of Elath. The city is destined to become the great port of Israel. With the Suez Canal blockaded by Egypt, Israel can only get ships out to Asia and Africa through the Gulf of Aquaba. But this Gulf, an extension of the Red Sea, is also blockaded by Egypt. Israel, however, continues to work furiously on the seaport town of Elah. (2 Kings 14:22.) When work is completed, Israel will seek to send her ships in and out. Israel has publicly announced that she will break the blockade within twelve months.

Egypt holds two islands at the mouth of the Gulf, which she has fortified. All ships entering the Gulf must give seventy-two hours' notice and receive permission to enter. Only ships going to the Jordan port of Aquaba are allowed to go into the Gulf and return. Two ships, one American and one English, have been shelled at the mouth of the Gulf for not stopping soon enough.

Access to its seaport may be the spark that will touch off full-scale war in the Middle East. A showdown may be in the making at Elath.

Moshe Sharett: In a recent radio interview on the program "Meet the Press," Foreign Minister, Moshe Sharett was asked what concessions he was willing to make in negotiating with Egypt over the Gaza Strip. Mr. Sharett said he would make no concession. Egypt and Israel signed an armistice designating the boundary line between them and the agreement was confirmed by the United Nations. What concessions should Israel be expected to make to keep Egypt from going back on a bad bargain and trying to steal Israel property?

It has been said that the most disastrous thing Egypt could do to Israel would be to swallow her pride and withdraw from the Gaza Strip, leaving Israel with the refugee problem. Thousands of former Palestinians are crowded into the Gaza Strip and are a primary cause of the trouble there between the two nations. Were it not for the provisions supplied the refugees by the United Nations the problem would be much worse, since Egypt and other Arab League nations are doing little or nothing for their refugees.

The Meaning of It All: Events move rapidly in our small, modern world. Today's friends are yesterday's enemies. Confused, frustrated, godless governments move in illogical fashion. But this we know:

1. World attention is being centered on the Middle East, where will be played out the final scenes of the age.

2. Nations are banding together in the fashion predicted by God's Word for the fulfillment of last-days prophecy.

3. Events are beginning to come to pass which should cause every Christian to look up for his redemption. "Behold, the day of the Lord cometh ... For I will gather all nations against Jerusalem to battle ... and then shall the Lord go forth ... and his feet shall stand in that day upon the mount of Olives ... and the Lord shall be king over all the earth" (Zech. 14:1-9).



David Ben-Gurion Prime Minister of Israel

OBSERVATION OF THOMAS E. DEWEY

Thomas E. Dewey, former governor of New York, recently returned from a trip around the world. He visited Israel and, after his return, issued this warning.

"It seems incredible that there should be people who are determined that Israel shall be denied peace. The abrupt entrance of the Soviet Union into the Middle East is profoundly disturbing to all people of good will everywhere in the world. It is a direct violation of all the pledges given by the Soviet rulers at Geneva. To understand this cynical invasion of the Middle East, we have to look at the picture as a whole.

"For centuries the Czars and their modern successors have held as their major objective the acheivement of a warm-water port a foothold on the shores of the Mediterraneau and the Persian Gulf. In other centuries, violent attempts have been made to achieve this objective, and were defeated. It is said that the honeymoon between Hitler and Stalin finally split on the rocks of Russian ambitions in the Mediterranean. The Soviets have decided that this is the time to smile, to get the world to relax so that they can advance their brilliant scheme for internal subversion, economic penetration and social and cultural conquest.

"Ship loads of modern weapons have not been sent to Egypt, at a fraction of their value, out of Soviet affection for Egypt. The purpose to create trouble and violence is unmistakably clear. Incidentally, the Suez Canal, with its vast strategic importance is no mean stake in itself."

Rereading Ezekiel 38, in the light of recent events, reveals Russia with her foot in the door of Africa where she will gain some of the allies mentioned in the list of God. We see the empire of the north already eyeing the spoils of the Middle East.



Why Stand Ye Idle?

By C. F. Pryor



Danger Signs Point to End Times

A GREAT challenge lies before the Church of God. Will we face the challenge and go forth in the work of the Lord, or will we follow the majority in the ways of sin and dire neglect and take what seems the easy way out? The world today is in a sin-sick condition and many of our world leaders admit it cannot stand long under present conditions. While military leaders of the world powers are continually discussing the possibilities of disarmament, they are highly concerned over the prevalent conditions in and around Palestine.

One of the major items of news, especially that which should concern the Church of God, is the rearmament of the countries of the Middle East. The Middle East is of great interest to the industrial and commercial countries of the world, especially Great Britain, the Soviet Union, and the United States. One reason for this is its location at the crossroad of three continents, a position which commands the main routes of transportation and trade between the countries of Europe and Asia.

Another great reason is the countries of the Middle East have rich fields of that vitally needed element necessary for mechanized warfare, oil. These oil fields have been developed by European and American companies. The latest of these oil fields to be opened is in the land now owned by the Israeli government in the barren Negev desert. Two new oil strikes have been made in the last month. The oil is of high quality and equals the rich pools in Kuwait, an independent Arab state on the Persian Gulf. American companies are supporting these oil strikes.

Appearing in the Cleveland (Ohio) press recently was an article in which some of our leading statesmen from New York were insisting that the United States furnish Israel with tanks and other mechanized instruments of war, regardless of the promised security to pay for this equipment immediately. The reason given was that if we refuse to give this aid, Israel would turn to Russia or some other communist-dominated country and there get the needed equipment.

It was stated that Egypt and the Arab states were being rearmed rapidly by Red Chechoslovakia. This is, no doubt, under Russian supervision.

In an article dated October 14, 1955, it is stated that Middle East tensions are the sharpest since full-scale fighting raged in the area six years ago. The prospects are that Israel might renew fighting to get the jump on Egypt before Czech arms are delivered in the near future. Egypt is blamed for suddenly sparking new tensions by dealing for Red arms. It was learned that Egypt has already deposited \$2,870,000.00 in a Czech bank as a down payment on the arms.

Why, you may ask, is this so important to us? The answer is simple. This is a perfect alignment of the nations to bring on the last war and the Battle of Armageddon. Then the king of the north countries will be brought down upon the mountains of Israel, but he will not prevail. Therefore, we may enter into the Lord's harvest at the eleventh hour, yes, even at the close of that hour and have the same assurance that when the time of reward has come we, too, will receive the same reward as those who labored in the beginning of the church era. The reward is the same for all—*eternal life through Jesus Christ our Lord*.

The danger signal that flares before the true Church of God today is the question that is sweeping Christendom, "Does it make any difference what we believe so (Please turn to page 12)

Our Teen-Agers

PERHAPS, it is not so much the teen-ager's fault if the Lord cannot reach him, as it is the parents'. Children should be brought up with parents, a home, and a church. When one of these is missing there is an empty place in a child's heart. Children generally follow their parents' example in thinking and actions. It takes a strong boy or girl to keep with the Lord and trust Him; especially when parents do not seem to care. Children trust and believe in their parents from the time they are born. If parents do not go to church and show their family they believe in the Lord, how can their children learn to know and trust in Him?

Many families are broken! Some have turned to drinking, and some are more interested in social life than in the training and care for their children. No one is perfect, like our Father in heaven, but if parents only took more time with their children they could help them be the kind of young people they should be!

If we as young people have the courage and faith to resist the world and rear our children believing in Jesus, then we will have helped our boys and girls to be the Lord's children.

Now, we can only reach a few of the teen-agers hearts and urge them to be disciples for Christ. If parents have This article was written by an anonymous contributor member of one of our churches. It is an admonition to all parents.



forgotten, then we must help them. We can bring them to church where the Lord will work in them.

Young folks now are living in a fast age. Their interests run to parties and dates. Now they are most interested in finding a boy or girl, being popular, having clothes, and going places.

When we bring them to church and show them there is more to life than clothes, looks, and money, they will realize they can be much richer. When they have love for Christ and fellow man in their hearts, they will be truly Christians.

If young people have faith and patience, they will meet their mate and it will be through the work of the Lord.

If teen-agers will think more about others and less about themselves, they will be the people the Lord wants in His Kingdom.

"But to Do" By R. H. Judd

THE above verse is frequently quoted in defense of those who claim that God requires no creed, emphasis being laid upon the thought which some would place on the words "but to do."

To them the word "but" with one stroke eliminates obligation to any definiteness of purpose, and minimizes in their mind the importance of the injunctions which follow. To them there is no overflow of the functions of life, no desire to go beyond one iota of that which in their strict understanding of the *letter* fulfills their relationships to those around them. They have "but to do" that only which is required of them.

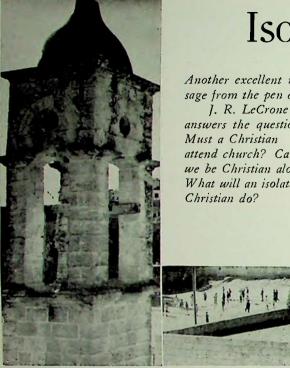
Who among us is not acquainted with the "just man" —the man who in his actions fulfills his literal obligations, but can see no further than the horizon thus limited by himself, and which in its turn limits the horizon of his own life? In seeking to be "but just," in nine cases out of ten the effort to refrain from doing more than he need, has robbed himself and robbed others of the joy of "loving mercy," and instead of humbling themselves to walk with God (see R.V., margin), they have been lifted "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

up in the pride of their own integrity. Thus they have failed, and failed utterly, to see that "doing justly" includes "loving mercy," and "loving mercy" includes and results in "walking humbly with thy God."

But "can two walk together except they be agreed?" Can a man "walk with God," and at the same time ignore and reject the very foundations of the promise of life that God Himself has laid down? No, indeed no, for if you do not walk with God, God most certainly will not walk with you. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Reader, let us refer to Romans 10:9, and again notice the "if." "If thou shalt confess with thy mouth Jesus as Lord, and [now notice the creed] shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." In the face of these words, multitudes of professing Christians are in these days denying the actual resurrection of Jesus the Christ, and claiming that in order to be saved they have "but to live a moral life."

Friend, God cannot, God will not, for you, or me, or anybody else, "go back" on His own conditions.



T IS a glorious fact that the Bible assures us that there **1** is no place, either in heaven or upon earth, where a person needs to feel that he is isolated from God. The Psalmist expressed his conviction of this in the words of Psalm 139:7-12. "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."

When Jesus sent forth His disciples to preach the gospel to all nations, He said to them, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

The fact that these words are true is not doubted by any child of God, for he has daily confirmation of the loving watchfulness of his heavenly Father, and of the presence of Jesus in his life.

But if it is true that no Christian is long separated from Jesus (and no one doubts it), we believe that it is equally true that no true Christian is long separated from other Christians. The very nature of his faith in Jesus prompts him to seek the fellowship of other believers. The evidence of the Scriptures forces us to conclude that

Isolated Christians

Another excellent message from the pen of

answers the questions. Must a Christian attend church? Can we be Christian alone? What will an isolated

a deep love one for another, and a harmonious fellowship and co-operation in the work that the Master has given us to do is an essential part of Christianity. One who shuns fel'owship and co-operation with other Christians brings into question his own right to the title "Christian."

Because this earth offers no better comparison. Jesus compared His followers to a family. Hear Him! We are to'd in Motthew 12:46-50 that "while he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

When Peter questioned Jesus with regard to the reward that His disciples should have for having left all and followed Him, He promised them membership in a family. "Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:28-30).

The sort of family relationships that Jesus had in mind are built upon love. Members of a family grow lonesome and homesick when they are apart. They rejoice in opportunities to be together. Such families do not regard their frequent gatherings as unpleasant duties to be avoided at the slightest excuse. To them they are occasions of pleasure and joy, and they will permit nothing but extreme necessity to keep them away from one of these gatherings. Because of the love that they have one for the other, they want to be together as much as possible.

Show me a Christian who dislikes to attend church, and who prefers to make his friends among the people of the world, and I will show you one who has never learned the joys of being a member of the family of God. He is a Christian in name only. The Spirit of Christ is not in him!

Other figures used in the New Testament assume that the same desire for fellowship and communion one with another is to be found among all Christians. Jesus said, "I am the good shepherd, and know my sheep, and am known of mine" (John 10:14). We remember that a good shepherd, though he is aware of the needs of each individual in his flock, is careful to keep the sheep together. He well knows that being with the flock helps to protect the individual from many dangers which beset the stragglers or the individualists who stray from the flock. Indeed, one of Jesus' better known parables deals with the shepherd's concern for the sheep that has strayed from the flock, the effort put forth to find it, and the rejoicing when it was finally found and restored to its place among the other sheep of the fold.

Sheep that are following the same shepherd must of necessity stay together. Jesus regarded it as a logical conclusion that scattered sheep indicated that they were following no shepherd. "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36).

The Apostle Paul used yet another figure to indicate

that Christians who belong to Christ in truth will seek the companionship of other Christians. Paul compared individual Christians to the various parts of the human body. He explained the figure by saying, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body" (1 Cor. 12:13-15).

Question: Could a hand, foot, or ear that insisted upon cutting itself off from the rest of the body, still be considered as a part of the body? Apart from the body, the various parts are dead, useless, pitiable objects. No one ever saw a hand or a foot functioning independently, apart from a body. Except as members of the body, they have no purpose or meaning in life.

By the same token, the individual Christian's purpose and function as a Christian is inseparably connected with the church, the body of Christ.

(Please turn to page 12)



Is Tithing for This Age?

By G. J. Gordon (Conclusion)

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Corinthians 16:2).

THIS is good advice! It makes no difference how you may apply this text, whether to the "first of the sabbaths" (as might be indicated by verse 8), or to the first day of each week. There is one outstanding truth in either case. There is suggestion of a certain percentage being given, else how could each one give in proportion to how he had prospered?

"As God hath prospered him," would indicate that each one should give in proportion as he individually had prospered. This could only be done on a percentage basis. As far as we have been able to discover, the only percentage stated in the Bible is one tenth, or a tithe.

The tithe, however, was never levied as a tax, nor were the priests instructed to go out and collect it. It was God's portion and the people were to bring it in. If not, they had robbed God of what was rightfully His. They also thus robbed themselves of the attendant blessings.

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils" (Heb. 7:4). Should we be less grateful for our blessing, when we consider the greatness of our High Priest, Jesus Christ? (Heb. 3:1.)

"Bring ye all the tithes into the storehouse" (Mal. 3:10). In both the above scriptures, there is an indication of individual responsibility for giving or bringing in the tithe.

If everyone would give a tithe of his increase, there would no doubt be sufficient funds to take care of the "collection for the saints," whether it be for the relief of the poor, or the preaching of the gospel, or any of the various other needs of the church. There would be no need for pledges or special campaigns, nor even need for special appeals for funds *after* the money has been spent.

Are we under the "Melchisedec" order, or any part of it? Are we recipients of the blessings of Christ's priesthood, without its obligations?



FOR YEARS, our grandparents and parents, and maybe even some of us, have been saying: "Why, when we were 'kids,' the snow was so deep . . . the weather was so cold . . ." In other words, the weather was a lot colder when we were young.

Strange as it may seem, science is now upholding our "tall stories." The weather *is* getting warmer, and the forecast for the next one hundred years is, "continued warm."

In an article prepared by Jhan and June Robbins for *This Week Magazine*, it was stated that "this is no local matter." The article brings forth much interesting information.

"Scandinavia reports that in the past fifty years, glaciers have shrunk fifteen hundred to two thousand feet, and mountain snow lines have moved upward as much as three hundred feet.

"Dr. P. W. Currie, chairman of the Physics Department of the University of Saskatchewan, says temperature has gone up four to five degrees in northwest Canada. As a result, the growing period on the Canadian prairie has increased an extra ten days, and the crop line, the northernmost point for practical farming, has moved from fifty to one hundred miles nearer to the Arctic!"

It is interesting to note that Dr. C. E. P. Brooks, one of the world's leading climatologists, says that a two degree rise in the world's average temperature over a one hundred year period is enough to melt the whole polar ice cap.

Hardy vegetables are thriving farther north than ever before, and cabbages are growing in Iceland. Barley, wheat, and oats were harvested this year on farms located only sixty miles from the Arctic Ocean. Even that famous bird-watcher club, The National Audubon Society, claims that more bluebirds, Baltimore orioles, myrtle warblers, and song sparrows are now wintering over in the northern states rather than flying south as they did formerly.

Most authorities agree that the climatic "warm-up" is

a good thing. Dr. G. H. T. Kimble, Director of the Survey of Tropical Africa, and a former director of the wellknown American Geographical Society, sums it up: "The world is already hard pressed to find food and living space for its two and one half billion inhabitants. Now an entire third of the earth's surface never before useful to man may make new contributions in crops, resources, and human happiness."

On the other side of the ledger, successive hot summers have killed off two hundred fifty thousand acres of cool-weather-loving white birch in New England and southern Canada, and the world's water level in many localities has dropped to an all-time low. Yet, we need not be alarmed. For has not God written in Isaiah 43:19, "I will even make rivers in the desert"? In the forty-first chapter of Isaiah is a beautiful description of God's power to transform an arid, waterless land into a veritable paradise.

Again, Isaiah 35:1 and 2 promises, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."

Even more awe-inspiring to me are these verses in Isaiah 11:6-9: "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. The cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

This indeed will be a "new earth," both in appearance and government when Christ returns to reign as King of (Please turn to page 12)

God's Spirit --- What Is It?

WE FOUND from the use of the Hebrew word ruach that its basic meaning is "invisible force." It is translated ninety times "wind" and two hundred thirty-two times "spirit." *Ruach* is also translated: air, anger, blast, courage, mind, and tempest. Even where we find the word used as the "spirit of God," it is in the sense of an invisible force on things, or people, or a mental influence upon men.

The Bible itself tells us that the Spirit of God and the Holy Spirit are the same. We know that it was the Spirit of God which enabled David to prophesy, even as David said in 2 Samuel 23:2. We go then and read in 2 Peter 1:21, "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." Most of the translations since the King James Version never use the word "ghost" with reference to the Spirit of God. As we think of the word "ghost," it has nothing to do with the Spirit of God. Since the Greek words pneuma hagion simply mean, "spirit" or "wind" or "set apart," "Holy Spirit" is the proper translation. Therefore, the Holy Spirit and the Holy Ghost are one and the same thing! Since it was the Spirit of God that caused the prophets to speak for God, and the New Testament says that it was the Holy Ghost, we understand that the Spirit of God of the Old Testament and the Holy Spirit of the New Testament are one and the same thing.

Since we know that the Spirit of God, the Spirit of the Lord, the Holy Spirit, and Holy Ghost are all one and the same thing, and this spirit is God's influence upon things and men, and the Holy Spirit, particularly God's influence upon men, let us consider a few scriptures.

We read the prophecy in Joel 2:28, 29, "It shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men

By Harvey U. Krogh, Jr. (Conclusion)

shall see visions: and also upon the servants and handmaids in those days will I pour out my spirit." The power of God had never come upon all who sought the Lord before, but since the establishment of the church on the Day of Pentecost this has been so. It is now as Peter said in Acts 2:38, 39, "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 [or Holy Spirit]. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

This is what Jesus referred to in John 7:38 when He said that from the believer should flow rivers of live water. John's comment in the next verse is this, "But this spake he of the Spirit, which they that believe on him should receive."

Every believer receives at least a measure of that Spirit or influence. This does not mean that we will all have the same powers that were given to certain ones. Paul makes this evident in 1 Corinthians 12, where he asks the questions, "Are all apostles? are all prophets? are all teachers? are all workers of miracles? The answer obviously is, "No." From earlier in the chapter, we understand that it is all by the same Spirit that we have ability and inclination to do service for God.

With God's Spirit in our lives, it is bound to show in a very real way. I believe Paul had this in mind when he spoke of the Spirit in 1 Corinthians 12 and ended the chapter by saying, "Yet shew I unto you a more excellent way." Then Paul wrote the thirteenth chapter of 1 Corinthians, which is known as the "Love Chapter" of the Bible. Genuine Christian love is something that shows in the lives of true believers. When we permit God to influence us in the things we do and in the attitudes that we have, then His Holy Spirit can be seen in the fruit that is born in our lives. (*Please turn to page 12*)

The Geneva Spirit By V. J. Reeves "The Spirit of Geneva," which led our diplomats to have high hopes for better and better relations with Russia, is, in the words of one news commentator, "dead as a mackerel" We all are sorry to see peaceful negotiations collapse, but thoughtful Bible students are not surprised. The Lord has said (Isa. 11:6-9) that a time of perfect and endless peace is *coming;* but it will not come as the result of man's wars or man's conferences. It will come only when our Lord and Saviour Jesus Christ returns to the earth and sets up His Kingdom, ushering in that great and glorious Day of the Lord, when they shall not hurt nor kill in all my holy mountain. Even so, come, Lord Jesus!

U. S. Department of Labor Frowns on Voluntary of the district court was reversed, and the church advised **Church Work**

This report reveals the possibility of government's ability to hamper free religion if it chooses. Were the government to fall into the control of a group antagonistic to Protestants, we could be legally persecuted by such tactics.-Editor.

HURCHES and church groups which consistently use volunteer labor to accomplish their purpose may be heading into serious trouble with the United States Department of Labor. This warning, based on recent events and current governmental decrees concerning wages, was voiced by Carl Seet, an attorney of wide experience, in a recent issue of Liberty, "a magazine of religious freedom."

The warning is timely, since carried to a logical conclusion the circumstances which provoked it would prohibit such voluntary service as membership in a church choir, serving as an usher, or distributing of religious literature. Social service and charity work could not be done by unpaid workers.

Furthermore, putting such workers on the church payroll would entail much unnecessary expense if the Department of Labor's insistence on minimum wages, adequate and accurate records of hours worked, and overtime pay were to be literally complied with according to the Federal Court's and the Secretary of Labor's interpretation of the First Amendment.

Here is the substance of Mr. Seet's article:

Pilgrim Holiness Church, with headquarters in Indianapolis, Indiana, is the parent or general church which has branches in many of the states of the Union. At its headquarters it has been in the custom of preparing certain materials for distribution. Many persons helped in this work. This harmless practice was frowned upon by the Secretary of Labor, who took the church into district court, claiming that this religious organization had paid its employees less than the minimum wage, had failed to pay overtime, and had failed to keep adequate and accurate records of hours worked. The district court found in favor of the church, but the Secretary of Labor appealed the case, which was then taken to the Federal Court of the Seventh Circuit of the United States Supreme Court, convening in Chicago. Here the decision

that it was in violation of the minimum wage law. Implications of this finding are profound. The record,

for instance, reveals that a number of the church's employees stated that the amount of money they received was secondary to their desire to help spread the gospel. To them, helping the church was "more than a job." Some of them gave their services as a donation.

An editorial in the McAllen, Texas, Monitor, referring to this article, contains some sober observations. The editorial:

"The Federal Court and the Secretary of Labor have concurred that the amount of money a person makes and what he does with his time are not his own business. It is, according to them, the business of the government of the United States.

"And of towering dimensions is this statement by the court: 'While the First Amendment to the Constitution does guarantee the free exercise of religion, the right so guaranteed is not without limitations. The individual has the absolute power to believe in any religious doctrine he may choose but only limited power to act pursuant to that belief.'

"Without going further into the case, it appears to us that the Federal Court in Chicago has taken a great deal unto itself. The First Amendment, which it obviously seeks to limit and subvert, says thus: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'

"Just how a federal judge can manage to interpret the Amendment so that his statement respecting the "limited' rights of persons in establishments of religion is expected to be valid is beyond our ken. It is apparent that here we have a flagrant case of usurpation of power by a court never intended by the framers of the Constitution.

"The Constitution sets NO limits. And constitutionally anyone of us can give of our labor or anything else in any way we see fit without even incurring the slightest risk of federal displeasure, since Congress can make NO law respecting our free exercise of our belief."

While we do not anticipate the government's interference in our church operations, we must not forget that minorities have been persecuted by devious means. We are a minority! With the growth of Catholicism, a potent political force in this country, to the extent that an American archbishop says this is "no longer a Protestant nation," anything can happen.



NAAMAN'S LEPROSY CURED

Elisha Refuses to See Syrian Captain

SAMARIA, Israel, A.M. 3204—Ben-hadad's chief captain, Naaman, came to King Joram the other day, and asked to be cured of the dreaded white plague, leprosy. With him, to repay well the miracle-worker, Naaman brought a king's ransom in silver and gold and raiment. Joram thought Ben-hadad was seeking a justifiable excuse for another war.

Apparently, though, Naaman was sincere in his request. King Joram was preparing to send him away when he received a message from Elisha. "Let him come now to me, and he shall know that there is a prophet in Israel."

Naaman went down to Elisha's house. That prophet, not showing the respect that Naaman was in the habit of receiving, merely sent his servant to the captain with this message, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." Naaman was angered at such a foolish request and, raging inwardly, turned his steps toward home. He was stopped, though, by the cool reasoning of his servants, "If the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?"

Convinced by this logic, Naaman retraced his steps, and dipped himself in the Jordan River seven times, and, lo! the putrid sores were gone! Naaman's flesh was as smooth as that of a little child. Now Naaman knows that our God is supreme. Rimmon, the god he has been wor-

Berean Youth Fellowship News

By Harold Doan, Youth Director

shiping these many years, could work no such miracle, for his god could neither walk, nor talk, nor hear. Truly, ours is a wonderful, miracle-working God!

-Berean Aggregate.

SOUTHLAWN BEREAN YOUTH

We were able to visit the Southlawn Berean youth meeting while in Grand Rapids, Michigan, recently. This group is ably led by Bro. and Sr. Robert Hardesty, and the Junior Bereans are led by Bro. and Sr. Emil Holquist.

The two groups met together on Sunday evening for a few minutes for singing and while we spoke briefly for them, and then separated for their class meetings.

The senior group has been co-operating with the Christian Outreach projects and has been using the Handbook for Fellowship suggestions and service project suggestions also. They were beginning a new series of lessons on "Dating" and other boy-girl relationships the evening we visited, and we wished we could have been there for all the succeeding lessons, taught by Bro. Hardesty.

The Southlawn Bereans have been publishing The Michigan Mirror, the State Conference missionary paper. They also assist in some of the Sunday evening services.

The Junior Bereans here meet at the same time as the senior group, and will have a natural tendency, upon graduation from their group, to continue meeting on Sunday evenings with the Senior Bereans.

We recommend this plan for having Junior and Senior Bereans meet at the same time, but in separate rooms, at least for class. This associates the juniors with the seniors, and not with the smaller children, and makes it easier for them to make the transition to the senior meeting.

BROWNTOWN, VIRGINIA, YOUTH RALLY

The Youth Rally that was held at the Browntown church on October 29, was one of the most successful that the young people of the Virginia Conference have held. There were thirty-seven in attendance. A fine program was successfully planned and carried out by the young people.

We used to say that the young people were the church of the future until someone later said they are the church of today. When we see them begin to launch out in service to God we have to admit that they can be and are a very important element in the church.

-Virginia Bulletin.

WHY STAND YE IDLE?

(Continued from page 4)

long as we are zealous and sincere?" My answer to that question is that it makes all the difference between eternal life and eternal death! Let us be willing to labor in the vineyard, telling the message of salvation in love, truth, and sincerity, and allow God to give the increase, never failing to give Him due thanks for the increase. While the people ask the question, let us tell them and show them the difference.

ISOLATED CHRISTIANS

(Continued from page 7)

But what about the isolated member, that Christian whose home is too far away from a church that understands the gospel as he does, to permit him to attend regularly? I do not wish to sound unsympathetic, but I strongly suspect that Jesus would not be very greatly impressed with their plight. I doubt that He would recognize the necessity for any Christian to be isolated longer than he himself chooses to be.

Suppose that the necessity for earning a living does separate us from an established church of our own persuasion. We find it difficult to shrug off the words of Acts 8:4, with regard to those Christians who were by persecution driven out of Jerusalem. Here we are told that when Saul "made havock of the church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went every where preaching the word." They did not regard their isolated condition as hopeless, nor themselves as helpless. If they could not go back to Jerusalem to associate themselves with a body of believers, they immediately set about establishing a body of believers where they were. Since they were Christians, they could not be alone with their faith. The spirit of Christ bade them share that faith with those about them.

To argue that conditions in the world are different today is to beg the issue. Human nature has not changed, neither have the requirements of Christianity. It is as true today as it was then that the Christian and the church are interdependent one upon another. Neither can properly fulfill the mission which Jesus has assigned without the other.

Why don't you attend the family reunion taking place in your church today? Why don't you associate yourself with the flock that is following the Good Shepherd? Why don't you assume your privileges and responsibilitics as a member of the body of Christ? Do it now!

THE WEATHER AND THE MILLENNIUM

(Continued from page 8)

Kings, as prophesied in Daniel 7:27: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

By faith we know that there is no real need to worry about the weather, even though hurricanes and tornadoes should increase yet more. (Incidentally, one scientist claims that an ordinary thunderstorm releases more energy than one hundred atom bombs.) These things must be, before the time of the end, when Christ shall appear the second time in all His glory. He Himself has warned us, "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places . . . but he that shall endure unto the end, the same shall be saved" (Matt. 24:7, 13).



GOD'S SPIRIT-WHAT IS IT?

(Continued from page 9)

That is exactly what Paul was saying in Galatians 5: 22, 23: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

We think, too, of the words of Paul in Romans 5:5, where he wrote, "The love of God is shed abroad in our hearts by the Holy Ghost [or Holy Spirit] which is given unto us." The important thing is that we yield ourselves to that sweet influence from God; let God fill our lives with peace and joy. There will be no question about salvation, if we follow the commands in God's Word and yield to His will.

Something for Slow Arrivals

Plan a surprise feature, three minutes long, after the opening bell. Keep the doors closed during the surprise feature and hand out slips of paper to late comers with the message in red ink:

"You have just missed the surprise of our Sunday school. Hope you are on time next Sunday." Try this for a few Sundays and plan something different each Sunday. Many of the late comers will be early arrivals next Sunday!



Training Now!

By Mary Railton

"Mother, I can't wait until I am grown up,' exclaimed ten-year-old Bobby, as he put his school books down on the library table one cold, fall afternoon.

"Why so suddenly anxious to be grown up, Son?"

"You see, today we had to write an essay on what we expect to be when we are grown up, and I got to thinking, Bobby said, "that the time will never come."

"It does seem like a long way to go now, but it will go so fast you'll be grown up before you know it."

By this time nine-year-old Betty had entered, and she began at once to ask Bobby all about his essay. For the teacher had recommended Bobby's essay as being the best in his class.

"You know, Mother, I'm going to be a doctor when I grow up," said Bobby, "but the things I have to do every day haven't anything at all to do with being a doctor."

"Let's sit down and talk about a physician we all know," said Mother. "Did you know, Bobby, that Jesus is often called the Physician, which means doctor?"

"Why would people call Jesus a physician, Mother? He didn't carry a bag of instruments around with Him."

"Goodness, Bobby," cried Betty, "He didn't need to carry instruments around with Him. He could heal people just by touching them. But, Mother, I never thought of Jesus as being a doctor."

"People came in large groups to Jesus, Betty," said Mother, "and they would beg Him to heal them. Often they brought their loved ones to be healed by Jesus."

"But, Mother," exclaimed Bobby, "what did Jesus do while He was a boy to make Himself a physician?"

"Well, Bobby," replied Mother, "do you remember the story in the Bible about Jesus when He was twelve years old?"

"Yes, He went to the temple and listened to the great teachers of His day. He asked them a lot of questions and told them a lot of things He knew."

"Well, Bobby, He was learning about His Father's business. And later, as He grew older He learned to act much as we like our doctors to act. He was kind and loving, always helping people, and giving them comfort whenever He could. He learned to be like a doctor while He was still young, and when He was old enough to do His Father's business He was prepared.

"Oh!" said Bobby thoughtfully.

"That's what I like about Dr. Brown," said Betty. "He is so nice. He doesn't hurt me. He always treats me like I was his own little girl. I like him!"



"Why did people love Jesus so much, Bobby?" asked Mother.

"Well," he replied thoughtfully, "because he was nice to everyone and helped them all the time."

"Isn't that what a doctor is like?" Betty pointedly looked at Bobby.

"And Bobby," continued Mother, "don't you imagine Jesus was kind and good while He was still a boy? Our Bible tells us He was obedient to His parents, being a good son. And He was well liked, for our Bible says He increased 'in favour with God and man.'

"So you see, Bobby, the things you do now while you are young will make you the kind of man you want to be when you are grown. If you wish to be a physician, like Jesus, you can begin your training now while you are young, by developing a kindness and love for everyone and a desire to help people."

"Mother, I never thought of all that. When I am grown up and am a doctor, I will be helping people as Jesus did. I will enjoy being a doctor, for I know that Jesus is called a physician, too."

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Kimberly Varthie Mills, Dec. 7, age 14, Cozad, Nebr. Mischelle Gaspar, Dec. 7, age 2, Eden Valley, Minn. Sara Jane Peters, Dec. 8, age 12, Paynesville, Minn. Phyllis Louise Peters, Dec. 8, age 8, Paynesville, Minn. Barbara Ellen Errett, Dec. 9, age 11, Springfield, Ohio. Janey Dee Church, Dec. 10, age 11, La Grange, Ill. Timmie Zazitz, Dec. 10, age 13, Stamford Center, Ont. Elizabeth Frances Ryan, Dec. 11, age 13, Pueblo, Colo. Ronald Jay Macy, Dec. 11, age 5, Urbana, Ohio. Cheryl Ann Marsh, Dec. 11, age 6, Cleveland 11, Ohio. Linda Le Ann Barnett, Dec. 12, age 8, Holbrook, Nebr.

This is Promotion Day for Kimberly Mills. We invite you to read the Youth Fellowship Page, also.

Children's Corner



PAGE 14

January 20 - 22 — Southwest Conference, San Jose, Calif.

SISTER THAYER'S SCHEDULE

Dec. 4-10—Mullin Bible School, Mullin, Tex. Dec. 11-18—Gatesville Bible School, Gatesville, Texas.

-LIVENING EVENING SERVICES

Fredricktown Church of God

The Sunday evening service for December 11, will be titled "Bible Night." Special honor will be given to the Bible. Those who attend are asked to bring the Bibles they use daily and any interesting Bibles they possess which has some special history or significance.

Pennellwood Church of God

The Sunday evening service of November 27 was especially for men. "Be one of the ninety-nine men who will sing 'The Ninety and Nine,'" the announcement reads. Special speakers from the community are scheduled.

Oregon Church of God

The third Sunday of every month features an evening program in charge of the Berean youth. Special speakers and special music are part of the program.

Bro. Floyd Stilson Seriously III. Word has reached us that Bro. Floyd Stilson, while traveling to Florida, was stricken with a heart attack. He is in Middle Georgia hospital, Room 103, Macon, Ga., where he will stay until able to continue his trip to his winter home in Florida. The prayers of the church are requested for Bro. Stilson, a longtime faithful worker, and for his family.

Bro. .Dale Rouch of South Bend, Ind., is also confined to his home with a heart condition that keeps him from work and church.

HERALD RECEIPTS

Archie L. Loether; Mrs. Helen Schafer; Floyd V. Marsh; Frank V. Marsh; George Lindsey; Mrs. E. W. Swank; Lawrence Cunningham; Ernest Ransom; Richard Hansen; Henry T. Cooper; Harve Loehr; Arnold Johns; John Renner; L. M. Howell; J. H. Fletcher, Jr.; Paul L. McPherson; Dorothy M. Gardiner; Mrs. Lueille Wulff; W. A. Reid; George McMurtric; Leona Conrad; Mrs. Alvin Bennett; L. H. Emigh; Mrs. W. A. Walden; Mrs. R. A. Jordan; Mrs. George Holland; Verna Thayer (2); Cecil A. Patrick (2); Mrs. W. H. Holland (3); Edward Kirkpatrick; Mrs. Don Mumford; Mrs. Clifford Weaver (7).

General Conference Progress

The General Conference Program

The Christian Worker's Manual, which we began to review in October in this column, is a how-to-do-it book for church organization. For instance, section D of the Manual is an 11-part plan for youth work. This section includes information on such subjects as: How to Organize a Youth Group; How to Organize a Junior Berean Society; How to Conduct a Youth Rally; How to Conduct a Summer Youth Camp; and How to Conduct a Local Youth Meeting.

The Manual has seven sections, each full of ideas for improving organization and methods for doing the Lord's work more effectively.

These Manuals are available to ministers, churches, state conferences, and other departments. For information, write, Mary C. Railton, Box 231, Oregon, Ill.

Conference Dates

The General Conference secretary, Stanley Ross, has written to State Conference secretaries, informing of the proposed dates for next summer's General Conference. Those dates, as now confirmed, are, August 13-18, at Quaker Haven Camp, Dewart Lake, Indiana. Youth Rally will precede General Conference, being the week of August 5-12.

For several reasons, it was decided that it will be best to have Youth Rally before Conference. These are the earliest dates that this Camp is open to us. These dates make it possible to rent the Camp for two weeks without leaving the Camp management with "dead" days at the beginning of a week, and at the end of another week. With Youth Rally running for only seven days instead of ten days, tuition will be lowered and the over-all cost of Conference and Youth Rally will be somwhat less.

"Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil... Take the sword of the Spirit, which is the word of God" (Eph. 6:10, 11, 17).

PENNELLWOOD CHURCH

Missionary Projects

Camera: The Pennellwood Missionary Society is buying a camera and film for Bro. S. S. Manoah in India so that he can send us good pictures of his field.

Needy: Pennellwood missionary workers are also sending used elothing to a home missionary in Kentucky for distribution in his field of work.

Tracts: Bro. Danford Richmond has agreed to make a dozen tract racks which will be placed in public places in Grand Rapids, Mich. A supply of tracts will be furnished for the racks by the Missionary Society, and also tracts are supplied to individuals for use in calling and mailing.

Cradle Roll: Regular calls are made on parents of children listed on the cradle roll, and on new parents to enroll their children in the cradle roll of the Sunday school. —Pennellwood Bulletin.

DEDICATION AT KOKOMO

During the past year, much has been done to make our church building, dedicated to God's service, more pleasing and appropriate for worship and praise. Time, energy, and finance have been generously given.

The beautiful new pulpit and pews are the crowning 'fulfilment of prayer and labor. The sanctuary has been redecorated, and the floor refinished. The basement has been brightened with new paint throughout. Our hymn books, "songs of truth." add dignity to the services. In all, God's "meeting house" has been made as beautiful and fitting as our combined efforts could make it. Our heartfelt thanks to all who belped in any way with time, labor, and finance.

Sunday, November 27, was Dedication Day. We need our added seating expansity.

Our Sunday school attendance has been registering from 91 to 94. We hope to make it 100 for next Sunday.

The pastor and his wife are very grateful for the warmth and comfort of the newly installed gas furnace in the parsonage.

Other Kokomo News

We are sorry to report the severe illness of both Bro. and Sr. O. J. Parker, 725 S. Waugh St. Bro. Parker has been in the hospital at Indianapolis several times. He is at home now, but very frail. Sr. Parker is suffering severely from arthritis and is at times bedfast. She is more comfortable at present.

Bro. Robert Harvey is also very frail. He is finding it increasingly difficult to keep up and around. His wife, Sr. Elsie Harvey, has been very ill from a serious heart ailment for the past two months. It is a great comfort to them that their son Donald has completed his military service and is now home with them. Their address is 1246 S. Jay St.

We would appreciate the prayers of all for those who are ill, for we know our heavenly Father knows and cares when we are afflieted, and gives help and comfort to all who call upon Him, "in faith believing."

A. M. Jones, Pastor.

Pictorial Chart of the Ages. A number of years ago Bro. Sydney Magaw used a large wall chart which showed the several ages of God's dealings with men—from the Garden of Eden to the Times of Restitution and Eternity. Anyone desiring printed copies of this chart may obtain them at five cents per copy from National Bible Institution, Oregon, Ill.

BO	DGET
Budget	\$39,849.00
Received	7,235.87
Needed	\$32,613.13
"What shall I re	ender unto the Lord nefits toward me?"



"I dearly love to read The Herald and study the Bible. I am seventy-two years of age and do not live where I can hear our ministers preach. I am glad to hear of the progress of the church. . . . "-Mrs. W. A. Walden, Coldwater, Miss.

"I am sorry to hear that the national budget is so far short. Enclosed is [our gift]. . . . We are isolated members and our main contact with our church is through The Restitution Herald. We enjoy it and would be sad if it were discontinued. . . . If our church is not to be swallowed up in the tidal wave of "trinitationism" we members must support our church financially, both locally and nationally."-Mrs. Robert Follin, Michigan City, Ind.

"We are very pleased with the articles appearing in The Herald. . . . We took one of the recent issues to an elderly people's home [Lutheran . . . It made the rounds and he [the man who first received it] never got to finish reading it."-Mrs. L. H. Emigh, Corvallis, Ore.

TEST YOUR CONSECRATION

- 1. Can people actually see Christ in me?
- 2. Do I feel that I have accepted the place God has for me !
- 3. Am I endeavoring to fill that place with a contented and joyful spirit?
- 4. Do I fully rely upon Christ for strength when I have a "large" place to fill? 5. Do I accept the "small" place gladly and
- do my best?
- 6. Do I try to serve my hest, in spite of any handicap I may have?
- 7. Do I really try to be a "little Christ" in my home? Is the spirit in which I keep house or do the little chores in a Christian spirit?
- 8. Do I always manifest a gracious, kind, loving spirit in my immediate relationships?
- 9. Do I feel a Christian responsibility to my neighbors?
 - Is the entrance to my heart a door that swings
 - Where through I go and come with eyes that smile.
 - And folks without as gladly come to me;
 - That haply I may learn that thing worth while-

The art of human hospitality?

- 10. Do I really try to carry my share of the responsibility of the local church work or do I "gracefully" let the other fellow do it?
- 11. Are my relationships to my church gracious, kind, co-operative, or am I always ready to criticize the minister, the church council, and others who are trying to carry on God's work?
- 12. Can I honestly say that I am concerned that all people, both in this country and in the far corners of the world, should know the love of Jesus Christ?-Selected by Ernest Poole, Lawrenceville, Ohio.

THE RESTITUTION HERALD

OREGON BIBLE COLLEGE NEWS

On the evening of November 18, Oregon Bible College sponsored a Singspiration at the Oregon Church. Many gathered to sing praises to God. There were special numbers and congregational singing. During a short intermission in the middle of the program, refreshments were served in the dormitory basement. A candlelight ceremony, followed by singing "Now the Day is Over," concluded the service

On Monday night, November 21, our basketball team played a team from Leaf River. In the "scrambling scrimmage" our boys won 80 to 66. Bro. C. E. Lapp led the few spectators in several yells!

One recent College project was that of helping Bros. Paul Riley, Billie Kennedy and Don Ward dig the ditch for a water line to their trailer park.

Our Thanksgiving banquet was held on Tuesday night, November 22, in the dormitory basement. There were thirty-seven people present. Bro. Jerry Reeves was the guest speaker. His wife and his mother were also guests. The fellowship committee and their helpers decorated and prepared for the event. The cooks, Srs. Grace Wiggins and Mattie Agard, did a marvelous job! Three young ladies, Rachel Krogh, Janet Turner, and Donna Claussen, helped the cooks by waiting tables. We wish to express our thanks to all those who helped make our banquet a success.

Most of our students spent the short Thanksgiving vacation in Oregon, Bro. Otto Dick and his family, including daughter Betty and granddaughter Diana, visited relatives in Indiana on Thanksgiving. They then took Betty and Diana back to Missouri where Betty's husband, Milo Magaw, will soon return from Camp Polk, La. Dale Johnson went home to Hector, Minn., Paul Riley and his wife Dorothy, spent the weekend visiting their families in Blanchard, Mich. James Klepinger visited his family in Prescott, Mich.

We ask your prayers for Oregon Bible Lois Crouch, Reporter. College.

SEE THE BACK PAGE

For an excellent Christmas suggestion to help you with your shopping, see the back page of this issue!

MRS. S. W. HIOTT

Mrs. Josie Hiott, eighty years of age, died September 1, 1955, at her home in Walterboro, S. C., after an illness of three months. She was the wife of Stephen Weston Hiott. Born in Walterboro, she was the daughter of the late Henry Hiott and the late Hariett Griffin Hiott.

Funeral services were conducted September 3, at the Fred Parker Funeral Chapel by Pastor George Sanders, Pastor Thomas Kemmerlin and Elder M. O. Williamson. Burial was in Live Oak Cometery.

Surviving her are her husband, five sons, two daughters, two sisters, thirty-one grandchildren, and twenty-one great-grandehildren.

Sr. Hiott was a member of the Guthrie Grove Church of God. S. W. Hiott

ESTHER WILSON TURNER

"I have just received word of the death of a cousin, Esther Wilson Turner (Mrs. Norman Turner), of Oakland, Calif., September 10, 1955.

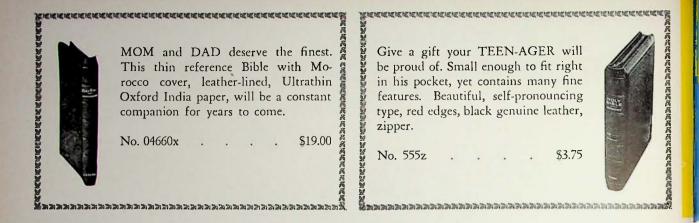
"Esther was the daughter of Thomas Wilson (editor of The Last Days), and Lily Cockroft Wilson. On her mother's side, she was related to the Appleyard family. Her father was the nephew of Benjamin Wilson of Emphatic Diaglott fame.

"For years she was very active in Sunday school work and the training of Sunday school teachers. She published The Eye Method for primary and intermediate Sunday school teaching.

"She now sleeps in the Lord and her works do follow her " Leila E. Whitehead.

Correction Please! On a few papers the names of the two men on the front page are reversed. The top picture is Abba Eban and the lower one is Moshe Sharett.

A LE
THE IDEAL CHRISTMAS GIFT
You can give a Christmas gift that will continue all year. Give a gift sub- scription to The Restitution Herald. It is the thoughtful gift with eternal val- ue. We will send an appropriate card and begin the subscription with the Christmas issue.
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9¼ in.	edges. Divinity circuit.
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December 6, 1955 Restitution Herald

VOLUME 45, NUMBER 10

VITAL MESSAGES

The Miracle of Israel Divorce and Remarriage The Scriptural Basis for Giving



The Year of Actio in MINNESOT



PICTURES-

Top:

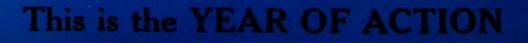
New Minnesota camp site on Long Lake

Center:

New parsonage being constructed at Saint Cloud

Bottom:

New church at Litchfield about to celebrate mortgage burning



THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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.

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Minnesota pictures on front page by J. R. LeCrone

DAILY BIBLE READINGS

- M. Dec. 12. Isa. 56:1-8. "Blessed is the man . . . that keepeth the sabbath."
- T. Dec. 13. Ex. 20:8-11. "The Lord blessed the sabbath day, and hallowed it."
- W. Dec. 14. Acts 15:5-12. "Why tempt ye God, to put a yoke upon . . . disciples?"
- T. Dec. 15. Acts 15:22-29. "We gave no such commandment."
- F. Dec. 16. Luke 13:11-17. "All his adversaries were ashamed."
- S. Dec. 17. Luke 14:1-6. "Is it lawful to heal on the sabbath day?"



The Year of Action in Minnesota

Minnesota Churches of God are perhaps typical of the Churches of God in the United States and Canada, in that the past ten years have seen tremendous strides forward. A new church building was built and paid for at Litchfield. A new church is forming in Minneapolis and is planning to build. Saint Cloud is building a new parsonage. A new church is being constructed at Graytown, Wisconsin, under supervision of the Minnesota Conference. A new parsonage was built at Hector. The building and parsonage at Eden Valley have been improved and remodeled. A large, beautiful camp site has been purchased for conference meetings and youth camps.

These past ten years have seen similar progress in other districts of the Church of God. A good foundation for evangelism and membership expansion has been laid. Now we must strive to use these facilities to win men and women to Christ, bringing them through the preaching of the gospel, and the putting on of Christ, into the household of faith. Stopping short of this, our facilities and physical progress are in vain. Now our business must be to win the lost of the world for the Lord!

Horror of Sin

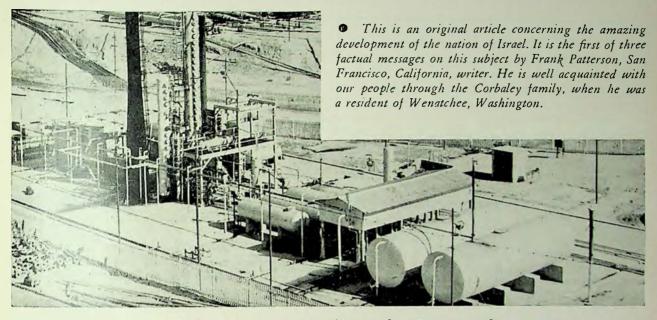
"Horror hath taken hold upon me because of the wicked that forsake thy law" (Psalm 119:53). The Psalmist was horrified at the sinfulness of those about him. He was horrified also at his own sin, confessing, "I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only have I sinned" (Psalm 51:3, 4). To the ancients, sin was a fearful matter; a horror to the righteous.

Perhaps, one of the greatest evils of our day is not sin itself but the prevailing attitude toward it. Generally speaking, sin is no longer held in horror. It is viewed variously as a mistake, a sickness, the invention of prudes, the result of environment, a process of negative thinking, or as non-existent. Rather than being horrified at sin, we try to explain it, or justify it, or learn to live with it, or ignore it.

A state bar association recently suggested that since adultery is widely practiced, and difficult to prosecute, laws against it should be annulled. Some reviewers of the infamous Kinsey papers suggested that since immorality is so prevalent, our attitudes against it should be relaxed.

There came a time in the history of Israel when God said of the people, "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush" (Jer. 8:12). Horrified at sin? No, they had learned to live with it, and had become so sophisticated they could not blush. For their attitude they were sorely punished.

The much-discussed "burden for the lost" is actually a result of our attitude toward sin—as well as our love for the sinner. If sin is not a horror to us, then we cannot get much concerned about those who are entangled in its net. What do you think about sin?



The Miracle of Israel

By Frank Patterson PART ONE

"Hath God cast away his people? God forbid.... God hath not cast away his people which he foreknew.... Even so then at this present time also there is a remnant according to the election of grace" (Rom. 11:1, 2, 5).

A LITTLE over half a century ago there was an elderly servant of God whose name was Richard Corbaley. He expected the soon coming of Jesus, and as a sign of that coming he continually preached of the Restoration of Israel. I, as a boy, absorbed every word from this grand old man, and have read and studied and written about the soon return of Jesus. Elder Corbaley did not expect Israel to become a nation until Jesus came. And I think you and I will have to admit that we did not expect the nation of Israel to become a reality as it is now. But it did become a nation in 1948, and no such an overwhelming miracle has come to pass since Jesus arose from the grave.

Six periodicals come to my desk which are devoted to the nation of Israel. One of these comes from Jerusalem, and one from Tel Aviv. It is almost like being bodily in Israel. In addition to the periodicals telling us about Israel, the newspapers are alive to the affairs going on in that little nation.

We wish to discuss three vital subjects about Israel: the astounding enterprise, the incredible development of the desert, and the courageous stand which the tiny nation has taken in the face of the war-hungry Arabs. To do credit to all three of these subjects in one issue of THE RESTITUTION HERALD would be unsatisfactory, and for that reason we shall put these three topics before you in three issues of THE HERALD. We shall discuss the subject of Enterprise first.

Israel's Enterprise

From the beginning of the nation of Israel, there has been much activity in the planting of trees, the development of the soil, the care of the refugees, the building of homes, and especially the training and education of children. These things are demanding much effort. All of these things come under the heading of Enterprise, but we are not going to consider any of these activities now. We give all our available space to the discovery of atomic power, and if there is any space left we shall talk about oil, or the new ships, or both.

Every schoolboy here in America has learned something of the new and overwhelming power in the breaking of the atom. When you and I went to school we learned that the atom was the smallest possible part of matter. But in the last few years it has been discovered that the atom can be broken. This breaking and reconstruction of the atom creates a power which is inconceivable. It is this breaking, or explosion, of the atom which furnishes the heat and light of the sun. It was only yesterday that this overwhelming power has been harnessed on this little speck of dust which we call the earth. A

WHY ARE WE INTERESTED IN ISRAEL

We are printing the Israel story in The Restitution Herald as it unfolds before us, because we believe that here is one of the great evidences of the Lord's soon return. The development of Israel confirms the accuracy of God's prophetic Word. The events in Israel indicate that God is turning back toward His people and Gentile times are nearing their end. Praise God that our redemption draws near!

-Editor.

thimbleful of this stuff would, and will, supply the same amount of heat as ten tons of coal. Unbelievable? Yes! But this power was in existence before Adam and Eve stood in the garden. It is only in these last days that this power has been discovered and harnessed. This is the work of God. He spoke, and it was done.

Atomic Energy in Israel

Israel plans to build an atomic pile. It will require at least four years to take the first step toward captivating this power. No Arabian nation has the slightest conception of what the atomic power is. Israel's attempt to control this power is only one of the many advanced bits of modern knowledge unknown to the Arabs. The Egyptians, Arabians, and the people of Jordan, who are enemies of Israel, have no notion of what this atom is about.

Israel is badly in need of water power—of every kind of power. As Israel has harnessed the Yarkon River which flows into the sea just north of Tel Aviv, and for the same reason Israel is digging a tunnel to run water from the Jordan River to the desert: just so Israel has discovered and harnessed the power of the atom.

This accomplishment is termed "Atoms-for-Peace." There is an agreement between Israel and the United States to the effect that Israel will not use this power for war. In 1951, four years ago, the Atomic Energy Commission began this effort. In June of this year, the State Department of the United States announced the signing of an agreement to provide Israel with an atomic reactor for peaceful purposes. It must be admitted that control of atomic power has not yet been accomplished. But success is in sight.

You know that for many years past the United States, and other nations, have desperately tried to harness the power which comes from the light of the sun. This is also being tried in Israel; but, as yet, not enough heat can be generated to be of practical use. The Boy Scouts use a reading glass to start a fire, but this is about as much as we can accomplish at present. Israel is still hopeful.

Returning to the subject of atomic power, some Bible

students think that the complete explosion of the atom will destroy the whole earth. They base their conclusion on 2 Peter 3:10-12. "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. . . Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" The word "heavens," in these verses, is not meant to be the heaven where God is, but the atmosphere around the earth.

You have seen pictures of experimental explosions of atomic bombs at sea where great umbrelia-like clouds spread out for miles. Some scientists are fearful that such explosions, if a trifle more powerful, will set the water on fire and a chain reaction will destroy the whole earth. As you know, water is composed of oxygen and hydrogen. If oxygen is released it becomes the source of fire.

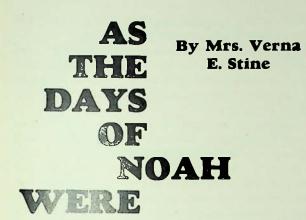
Oil in Israel

Just now that is all we will have to say about Israel's experiments with atomic power. We shall now consider the subject of oil in Israel. In Arabia, in Iraq, and on the western border of Iran, oil has flowed in ever-increasing quantities; except for the shut-down of two years ago at the head of the Persian Gulf. Stimulated by this shortage of oil, Israel began to think of the possibilities of oil in the Negev. The Negev is the great desert at the southern end of Israel's possessions. It was in this land that Abraham made his home, and where he sent Hagar, with her litle son Ishmael who became the ancestor of the Arabians. (See Gen. 21:12-21.)

In this desert the Pan-Israel Company began drilling for oil on April 18, 1955. They drilled on the same spot where a less determined effort was made ten years previously. This was before Israel became a nation. The British-Iraq Petroleum Co. began drilling in 1947, but abandoned the effort at a depth of 3,464 feet. The Israeli workers went 1541 feet deeper and struck oil. This also may be considered providential, because the British had control of Palestine and expected to take the oil for themselves. As it is now, the oil belongs to Israel.

Another company began drilling near Haifa at the northern end of Israel near where the great oil refinery had been located many years before Israel was an independent people. The Haifa oil refinery had been boycotted by English companies. In the latter part of September of this year oil was found, and a great celebration took place in Israel. This means another great increase in the financial status of Israel.

Some of the citizens of the Negev are in dread of the oil wells crowding out their marvelous agricultural (Please turn to page 11)



THE disciples of Jesus asked Him a sign of His coming and of the end of the world. Jesus told them: "As the days of Noe were so shall also the coming of the Son of man be" (Matt. 24:37). Jesus pointed out many of the evils of that time: eating, drinking, marrying, and giving in marriage.

To be sure, one must eat and drink to live. The evil was in misuse by overeating, and drinking intoxicating drink. Marriage was ordained by God, but divorce and remarriage were not a part of His plan. (Matt. 19:8, 9.) Are not these sins and many more prevalent in our day?

Jesus said there would be wars and rumors of wars in the last days. Can anyone deny the fulfillment of this prophecy? Hardly a generation has passed without witnessing a war between nations. It is a natural thing for nations ravished by war to experience famine and disease. Are there any living who have not heard of earthquakes in diverse places?

Tales of terrible persecution of God-fearing people under the rule of sinful men have reached the ears of most people. We think particularly of the persecution of the Jewish people. Certainly, false prophets have been in the world since the time of Adam and Eve. Some have risen who say they are Christ.

All these evils seem to pertain to worldly men but what, dear Lord, are the signs of Your coming concerning your church? First, and probably the greatest sin, is this, "Because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12).

Why is love among the brethren so important? Love is commanded. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20).

Paul wrote in Romans 13:10, "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."

Solomon in godly wisdom wrote, "Hatred stirreth up strifes; but love covereth all sins" (Prov. 10:12).

"Lovers of pleasures more than lovers of God," may well be applied to many church members today. Worldly pleasures rob us of time, energy, and money that belong to God. The cares of this world, and the deceitfulness of riches choke the Word, and one becomes unfruitful.

In the last days many will leave the faith because they believe the doctrines of devils. "Let no man deceive you by any means: for that day shall not come except there come a falling away first" (2 Thess. 2:3, 4). Falling away from what? From the faith which we have in Christ Jesus! For unless we have the faith, we cannot fall away from it. In summing up all the prophecies and their fulfillment, concerning the Church of God, what is your conclusion? Are we witnessing the falling away?

If so, we are much closer to the coming of the Lord than some believe. On the heels of the falling away, the man of sin will be revealed. The writer believes this prophecy to be literal, and that a sinful man will perform all those things spoken of him in various scriptures. Nevertheless, it may also be true that many of those who claim to be righteous will, under trial of the last days, reveal that they are men of sin.

We do not know when Christ shall come, but we have the signs that point to the soon coming of Jesus.

Man in Line for a Blessing



THE STORY of Jacob's leaving home in search of a wife is one of the best known and loved in the Bible, especially the part that tells of his dream of the ladder which reached into heaven. But sometimes little attention is given to the rest of the story, wherein is described Jacob's reaction to this marvelous experience in which the Lord promised him His protection and care.

These were God's words to Jacob: "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. And, 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" (Gen. 28:13-15).

When Jacob awoke from this dream, he was awed and frightened; but he resolved to take God at His word, making this solemn vow: "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).

As we consider Jacob's vow to return unto the Lord a tenth, or tithe, of all that the Lord should give to him, the question comes, "Why a *tenth*?" Why should it be *this* proportion, *this* percentage, necessarily? What was the basis for such a vow?

To answer this question, we must go back to the time of Jacob's grandfather, Abraham. It is in connection with Abraham that the first mention of tithing—giving a tenth —is found in the Bible. The great patriarch had gone in pursuit of an army that had captured his nephew Lot. After rescuing Lot and recovering the spoils from the enemy, Abraham stopped at the city of Salem to receive the blessing of Melchizedek, priest of the most high God. But it was not only to *receive* something from Melchizedek that Abraham visited him; it was also to give something to him who was the minister and representative of God. It is recorded that Abraham gave *tithes* of all the spoils to this priest of God. (Gen. 14:20.)

It was Abraham, the "father of the faithful," the one in whose steps Paul said Christians should walk (Rom. 4:12), who provided the first recorded example of this practice of tithing, though some have thought that it existed before his time. If Abraham adopted this method of giving for himself, it is likely that he also taught it to Isaac and other members of his household. Isaac, then, must have practiced it while Jacob was growing up, so

The Scriptural Basis for Giving • •

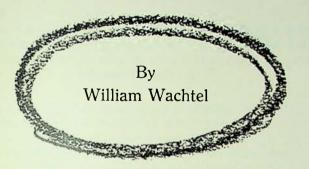
Part 1-The Teaching of the Old Testament



teaching it to him. This seems to be the most natural explanation of why the young man Jacob should now specify a *tenth* as that part which he would give to the Lord.

Jacob was just now "starting out on his own"—he was going to make his own living from now on. He had left his father's home behind, and from henceforth would be responsible for his own support. With God's blessing and care, Jacob expected to earn "bread to eat and raiment to put on." What better time, then, than this, for a young person to decide that he would repay a tenth of his income to the One from whom all these blessings came?

The practice of tithing, however, did not cease with Abraham, Isaac, and Jacob. The Lord caused it to be incorporated into the law of Moses for Israel, so highly did He regard it. Leviticus 27:30-34 declares that the tithe of the land, the seed, the fruit, and the herd was to belong strictly to the Lord. Numbers 18:20-24 explains that this tithe was to be used for the support of the priests and Levites, who received no inheritance in the land,



and whose constant occupation was to attend to the service of the Lord's house. The practice of tithing, thus, was the official method—the Scriptural basis of giving which God ordained for Israel.

The later history of the nation of Israel furnishes a dramatic commentary on how the giving or withholding the tithe resulted in alternate blessing or lack of blessing from God. For example, after the nation's return from the Babylonian captivity, Nehemiah the governor discovered that the people were withholding their tithes from the Lord's house. "I perceived that the portions 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. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries" (Neh. 13:11-13).

When the tithe was kept back from those who served in the Lord's house, they naturally had to leave their ministry and find employment elsewhere. This caused all work and service in the Lord's house to cease, a situation which placed the nation in grave spiritual danger. God could not pour out His blessings under such circumstances! When the people resumed giving their tithes, the priests and Levites returned to their appointed work; and the spiritual life of the nation, as reflected in the temple worship, began to prosper again.

A modern example of similar nature may be found in the experience of a certain church in Roanoke, Virginia. Though it numbered a membership of four hundred twenty-five, it came to the place where the congregation felt it financially impossible to carry on its program, or even to meet basic expenses. It was discovered, however, by means of unsigned slips dropped in the collection plate, that one hundred thirty-seven of its members had a definite income averaging \$18 per week. (This must have been during the Depression!) The pastor challenged this group to tithe for a period of three months. One hundred and eighteen signed such an agreement. Immediately the weekly offering rose from \$50 to \$216 per week, amounting on one Sunday to \$450. At the end of three months the people who had said in good faith, "We cannot carry on," had contributed \$2,626. Many now said, "As long as God gives me any kind of income, I am going to pay Him the tenth."

Another instance of how the principle of tithing was illustrated in Israel's history comes from the reign of good King Hezekiah. This righteous king followed one of Judah's worst kings, Ahaz, Under Ahaz, the doors of the temple had been closed and God's ministers scattered, while the idolatrous monarch gave himself and his people over to false gods and rituals. When Hezekiah came to the throne, however, "he in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them. And he brought in the priests and the Levites, and gathered them together" (2 Chron. 29:3, 4). Not satisfied with this, he "appointed the courses of the priests and the Levites after their courses. every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the Lord. He appointed also the king's portion of his substance. . . . Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord" (2 Chron. 31:2-4).

When the people received the command of their king and witnessed his own good example, they "brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly" (v. 5). The result of their obedience is thus described in the words of the chief priest of Hezekiah: "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store" (v. 10). God's blessings, both spiritual and material, descended upon those who followed His ways and tithed. Of the worthy king who led his people to obey the Lord, it is written: "Thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered" (vv. 20, 21).

The classic Old Testament passage on tithing is found in Malachi 3:7-12. This dates from the same general period as that of Nehemiah, mentioned above. The people needed to return to the ways of God, and Malachi attempted to point out to them how to return. By withholding their tithes and offerings, the prophet said, they were but robbing God—they kept for themselves that portion which was rightfully His. This was God's challenge (Please turn to page 11)

Divorce and Remarriage



Genesis 2:24 and Deuteronomy 24

M OSES recorded that in the beginning Adam said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). Jesus indicated that this comment had God's sanction. (Matt. 19:4, 5.)

Prior to the giving of the Mosaic code, the Israelites had little restraint in divorce and remarriage, no law being administered from God. The Mosaic law required the man to give his wife a bill of divorcement, if he wanted to divorce her. She could be divorced if he "found some uncleanness in her" (Deut. 24:1). If she married again, she was forbidden to marry her former husband either in the event of the second husband's death or if the second husband divorced her.

What was meant by "some uncleanness in her" the Jews could never decide. One school took it to be adultery; the other school of Jews took it to be mere incompatibility. They were still hotly debating the question during Jesus' ministry.

Matthew 5:31, 32

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement" (Matt. 5:31). Jesus opened the subject by reminding His audience that the current code required the husband to give his wife a writing of divorcement if he divorced her. Though this requirement seems unspeakably inadequate, it was current Jewish tradition and was supported by Deuteronomy 24:1. It was evidently some reform from the practice of man's putting away his wife *without* a bill of divorcement, thereby obstructing her remarriage.

Jesus taught a new ruling: "But I say unto you, That whosoever shall put away his wife, saving for the cause of

By Gary France

fornication, causeth her to commit adultery" (Matt. 5: 32a). The husband was not said to be guilty of committing adultery—he simply caused his divorced wife to commit adultery—providing she was not already guilty of fornication. Obviously her adultery was not by virtue of the divorce; it occurred in her remarriage.

"And whosoever shall marry her that is divorced committeth adultery" (Matt. 5:32b). The second husband's adultery was not caused by any previous marriage of his, but he was an adulterer because her first marriage was still in effect.

Actual cases to which this passage applies include those wherein the first husband remarries before his innocent divorced wife remarries. The husband then is an adulterer, giving his innocent wife grounds for divorce in the sight of God, but Jesus did not release the innocent wife to remarry even then. If the husband were so irresponsible as to divorce without cause, he certainly would not hesitate to marry another, and soon. But Jesus' statement teaches simply that the innocent woman and her new husband were guilty of adultery. Therefore remarriage by the innocent mate is not permitted, even though the irresponsible husband remarries first. For further evidence, see Matthew 19:9 which concerns just such a case.

It should be noted that Jesus' statement in Matthew 5:32 concerns a case *not* involving adultery ("whosoever shall put away his wife, *saving* for the cause of fornication"). Jesus never made any comment about the case if it *had* fornication for the cause. We assume that if a woman commits fornication, the innocent husband may divorce her, but note carefully that the verse does not *say* this.

Matthew 19:3-9

The Pharisees tempted Jesus, asking, "Is it lawful for a man to put away his wife for *every* cause?" (Matt. 19:3). Everyone agreed that one could divorce his wife for fornication. Jesus had indicated it. (Matt. 5:32.) The stricter Jews allowed it. Of course, the broader Jews allowed it. But the Pharisees asked if a man could divorce for *every* cause.

Jesus' answer meant "NO," and He said it so emphatically that He did not even mention fornication for which divorce was permissible. "Have ye not read that he which made them at the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more

THE RESTITUTION HERALD

• This is a scholarly study of a vital question now under discussion in the church at large. The Church of God has adopted no unified position in this matter, other than that it "disapproves of any Church of God minister performing a marriage ceremony for anyone who has been divorced and whose former companion is still living."—Editor.

twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19:4-6).

Jesus, having omitted even fornication as just cause for divorce, the Jews immediately asked, "Why did Moses then command to give a writing of divorcement, and to put her away?" (v. 7).

"Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so," answered Jesus (v. 8).

Although His answer sufficiently defended His omission of *any* divorce, Jesus proceeded to answer their questions a little more fully, this time *allowing* divorce for the cause of fornication. Their original question was whether a man could divorce his wife for *every* cause. All agreed there was *one* cause justifying divorce. "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery" (v. 9a).

Whether the clause "except it be for fornication" modifies only the divorce or whether it modifies both the divorce and remarriage has long been questioned. At first observation one recognizes an implication that in the case of fornication, the innocent mate may even remarry. This conclusion, however, is subject to several difficulties.

The Jews' original question concerned grounds for divorce, not grounds for remarriage. When Jesus acknowledged the grounds of fornication, He was referring to divorce.

The second objection to allowing remarriage after fornication is the last part of the verse: "Whoso marrieth her which is put away doth commit adultery." Having first condemned as an adulterer the husband for divorcing without cause and for remarrying, Jesus then forbade the divorced wife to remarry! This divorced wife centainly had grounds for divorce, and if marrying another were permissible for fornication, she would have been permitted to do so. Instead Jesus said that whoever married her would be an adulterer.

It should be noted that this passage discusses a case wherein the man divorced a woman *not* guilty of fornication ("Whosoever shall put away his wife, *except* it be for fornication"). Jesus never did make a statement regarding the divorcing of one *guilty* of fornication. It simply is not in the Bible. We assume that a man may divorce his wife if she is guilty of fornication, but we cannot assume he can remarry because of the two objections just listed and those to follow.

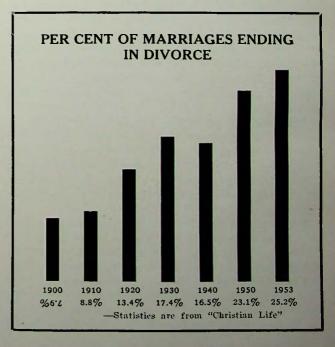
All argument to allow remarriage after fornication de-

pends upon Matthew 19:9. It is interesting that the Revised Standard Version footnotes the fact that there are no less than three grossly different but authoritative ninth verses to Matthew 19! Each is supported by the ancient authorities! The King James Version uses one of these three in the text, The Revised Standard Version uses another of the three in its text, and the Diaglott uses the third in its text. Interestingly, the Diaglott used the phrasing that resembles Matthew 5:32, which leaves remarriage for cause of fornication out of the New Testament! Other objections to allowing remarriage after fornication come to light as we study the following passages.

Mark 10:11, 12

"Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." That a woman should divorce a man was not common in Bible times, but the possibility is mentioned here. On the surface the passage suggests that Christ's code of divorce applies equally upon men and women.

"Except it be for fornication" is conspicuously absent from Mark's account. The clause is not necessary for two





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reasons. First, whenever the Bible makes an exception to a principle in one passage, that exception applies to that principle (and to that principle only) throughout the Bible. The exception of fornication applies to divorce and to divorce only. Matthew 5:32 is so written. Also the fact that the Pharisees' question concerned only cause for divorce (not cause for remarriage) shows that Matthew 19:9 should be so understood.

The second reason the exception need not be mentioned here is that those who divorce and remarry, regardless of the cause, *are* guilty of adultery. Mark's record is accurate as it stands. Had he recorded, "Whosoever shall put away his wife causeth her to commit adultery," then it would have been necessary to apply the exception of fornication to the verse. The phrase "except for fornication" applies to divorce, not to remarriage. Thus it is not vital that the recorder mention it when remarriage is included in the verse.

Luke 16:18

"Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery." Again the recorder omitted "except it be for fornication." Of course the phrase may be added without damaging the thought. Matthew 19:9 authorizes it. But again the phrase is unnecessary, for when remarriage enters the case, the husband becomes guilty regardless of the reason for divorce.

Again the last half of the verse forbids remarriage by an innocent wife as was the case in Matthew 19:9. Because the woman is forbidden to marry again, even though her first husband is stated to be an adulterer (which would give her cause to divorce), it is evident that unfaithfulness of a man licenses divorce only, not remarriage.

It has been the experience of the writer that some have mistakenly supposed that the woman in the last half of Matthew 19:9 was guilty of the fornication mentioned in the first half of the verse. This is merely a misunderstanding of the language and scarcely deserves mention. The man described in the verse divorced *not* for fornication but for a lesser reason. To explain that she cannot remarry because she had been a fornicator simply is not consistent with reason. One unable to understand this from Matthew 19:9 need only glance at Luke 16:18 (where fornication is not even mentioned) to understand that the woman was not a fornicator. "Except it be for fornication" may be applied to Luke 16:18, but it can scarcely be the antecedent subject material for the last half of the verse.

Romans 7:2, 3

"The woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."

Paul used this principle to illustrate the Christian's freedom from the Mosaic law. (The Mosaic law is dead; Christians are free to marry the principles of Christ.)

Paul was not discussing legitimate grounds for divorce; indeed, he was not even discussing divorce. Therefore he did not say anything about fornication. He merely said that any woman who had a second mate while the first mate was alive was an adulteress. If remarriage were permitted for fornication on the part of the mate, his statement without noting the exception would have been grossly inaccurate.

1 Corinthians 7:10, 11

"Unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."

This verse is somewhat awkward in that it does not make immediately clear the meaning of *depart*. Some say it means mere separation, because otherwise it would not be consistent with the view for remarrying after divorce. The verse specifically commands not to remarry, and those favoring remarrying say that the reason for not remarrying in this verse is the lack of proper divorce.

That the word "depart" means divorce is evident for three reasons: The woman is said to be "unmarried"; she is legally marriageable, for she is commanded to "remain unmarried"; and the last clause uses the phrase "put away" as it places the same obligation on the male sex.

Why, then, after commanding not to divorce, is divorce evidently tolerated? The only grounds for divorce is fornication. Even in the case of fornication it is better to reconcile than to depart.

Conclusion

If the church were to take the position that remarriage is permissible by a woman if her husband were an adulterer, the rule properly could be stated, "Whosoever shall put away his wife, except it be for fornication, and shall marry another committeth adultery: and whoso marrieth her which is put away doth *not* commit adultery." Jesus said the opposite. He omitted the word *not*. If we omit that word, we are quoting Matthew 19:9.

In closing, let us recall the spirit of Jesus in the scene of Matthew 19. When questioned about divorce, Jesus wisely indicated that no divorce whatsoever was the original intent of God.

"A word to the wise is sufficient," but the eager Pharisees quickly showed Jesus the discrepancy between His and Moses' teaching. In reply Jesus said, "Moses suffered"! Neither Jesus nor Moses appreciated a people clamoring for divorce for any cause! Jesus continued defending the view held both by Moses and Himself, saying, "From the beginning it was not so."

Only then did Jesus finally imply divorce would be suffered for formication. Even then He did not *actually* justify it. He did *not* say, "A man may divorce his wife for the cause of fornication."

We are weak. We are, therefore, evidently given the legal right to divorce for fornication. But lest we marry again—indeed before we even divorce, let us reverently consider the preference of Moses, of Christ, yea, of the Creator.

"What therefore God hath joined together, let not man put asunder."

THE SCRIPTURAL BASIS FOR GIVING

(Continued from page 7)

to them: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

This marvelous promise of blessing and the challenge to test the Lord seem to be an echo of words recorded centuries before, by wise Solomon, "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9, 10).

As we have already said, and have tried to show, the principles laid down in these promises have been proved and demonstrated time and again in the history of those to whom they were given. God has always been true to His Word and has acted in accordance with all that He has said! His command regarding the tithe has been no exception to this rule! (To be continued)

THE MIRACLE OF ISRAEL

(Continued from page 4)

enterprise even as is being done in the heart of Los Angeles at the present time. Smog, and more smog, is the disagreeable pest of oil. The oil well in the Negev is almost a mile deep. The drillers expect to go much deeper.

Many of the people in Tel Aviv have sold their property and invested in oil stock, expecting immediate wealth, even as in Los Angeles. It will be an indefinitely long while before the speculators get any financial returns, and it may be that they will not get any, for the government of Israel will have control of the wells. Many tourists from America have brought home bottles of the black oil, known as black gold, from the wells in Israel.

A geologist, whose name we do not know, has a most optimistic outlook on this oil discovery. He says that there are vast oil lakes along the coast and near the hills on the eastern part of the Negev. He thinks that this underground sea of oil has no connection with the oil deposits in Arabia. He says, "This oil is a better quality: it comes from a much older formation."

Israel's Ships

When Israel was beginning to exercise its statehood it got possession of some old ships which were not seaworthy, but were used to bring refugees from foreign lands to the new nation of Israel. Some of these ships were sunk by the British. One was kept aimlessly afloat in the Black Sea until it went down with all its crew and passengers.

On July 16 of this year, Israel bought two new ships from the British. These ships will give Israel the best navy on the Mediterranean, with the possible exception of Turkey's. In addition to these great warships, Israel now has an adequate fleet of merchant ships which transports her growing production of fruit to market. These ships are manned with 1,160 trained sailors. Last year there were 48,000 passengers who came from, or to, Israel; and 12,000 immigrants were brought to Israel, where they made their homes. Today a new passenger ship named *The Theodore Herzel*, is being built. It will be the fastest passenger ship on the Mediterranean.

Haifa, on the northern coast of Israel, is the home port of both passenger and war vessels. When this new ship landed, the city was wild with the celebration. One passenger said: "Walking around the ship is almost like touring Israel."

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more" (Zeph. 3:14, 15).

DECEMBER 6, 1955



The Bible and the News

-RNW

By the Editor

INCREASE IN CHURCH GIVING

United States Protestants are continuing to give more to their churches than ever before, an all-time high of over \$1,600,000,000 in 1954, according to the National Council of Churches.

Contributions reported by forty-seven Protestant and two Eastern Orthodox bodies, with a combined United States membership of more than 34,000,000 totaled \$1,687,921,729—a jump of \$145,000,000 over the previous year. The per capita figure is \$48.95. Most denominations reported for the fiscal year 1954.

The great bulk of contributions was earmarked for local congregational expenses—a total of \$1,353,553,358 reported by forty-eight bodies, as compared with \$1,233,-766,530 reported by forty-seven bodies the preceding year. These funds went to pay for ministers' salaries, church maintenance and repairs, fuel, lighting and similar expenses, and capital improvements.

Eighteen of the forty-eight bodies reported that more than thirty-one per cent of all their congregational expenses had gone into new building programs, reflecting the unprecedented national church construction boom.

Significant gains were also shown in benevolence giving. Contributions for church-sponsored home and foreign mission programs, overseas relief, orphanages, homes for the aged, and hospitals amounted to \$334,368,371—an increase of more than \$25,000,000 over the 1953 figures.

Highest per member giving was recorded by the Wesleyan Methodist Church, with contributions of \$176.91. Largest total giving was reported by the Methodist Church, whose 9,202,728 members gave \$345,416,448--up \$30,900,000 from last year's previous all-time high.

LOOKING FOR THE ARK

In Turkey, John Libi of San Francisco is leading another expedition up Mount Ararat in an attempt to locate Noah's Ark. During a similar trek last year he claims to have sighted "a promising five-hundred-foot mound about one thousand feet below Ararat's 19,946-foot peak," but he had to quit because of illness and other complications. This year he plans to chop through ice and snow to see what's in the mound, "even if the ice and snow are fifty feet deep. . . . I figure the petrified remains of the ark must be up there," he says, "and I'd like to find it. It would be a great discovery for Christians all over the world."--ERA.

PROPOSED SENATE HEARINGS CALLED OFF

The United States Senate was supposed to begin hearings in October on the subject of constitutional rights and particularly on the matter of church-state relationships. The hearings have been postponed indefinitely. Back of this incident is a strange story of Roman Catholic plans which backfired.

Various Catholic groups, including the Knights of Columbus, and the National Catholic Welfare Conference, urged the hearings be conducted in the first place. They saw this as an opportunity to get a foot in the door closing them out of access to funds from the public treasury for their schools.

But some Protestants were alert to the danger and demanded a part in the hearings on this matter. Mr. Glenn L. Archer, head of Protestants and Other Americans United for Separation of Church and State, led the fight.

Sensing that their scheme had backfired and that there would be an answer for every accusation, the Catholic organizations urged the Committee to put off the hearings. The Senators, bowing as usual to Catholic political influence, acted as directed and the hearings were canceled. (Facts from *Christian Advocate* and *ERA*.)

WORLD POPULATION

"Population Reference Bureau, Inc., of Washington, D. C., released a new estimate of world population that should both frighten and challenge. . . . There are now, according to the private research group, 2,500,000,000 persons in the world. Next year there will be another 35,000,000 mouths to feed. There is a net gain of 100,000 births over deaths every twenty-four hours. In the past ten years, since the founding of the United Nations, world population has grown by 300,000,000 souls."—*ERA*.

"FREEDOM" AT WORK IN SPAIN

In Spain, the new Baptist Chapel in Elche (near Valencia) has been closed by an official order of the governor of the province. Approximately a hundred people attended the first Sunday services held in the new building. The following Wednesday the police sealed shut the doors and windows of the chapel, putting the inscription: "Closed by order of the civil governor of this province." Closure of the chapel was based upon the fact that the pastor did not have governmental authorization to begin holding services there. The pastor stated that he had applied for the permission three times since the first of this year and that it had not yet been granted.—*EPS*.

How We May Please God In Our Homes

By Mary A. Gesin

G OD knows that our nation is made up of homes and families. He wants our homes and families to be the very best possible. The only way in which a home can be truly good is for every member of the family to love and honor God.

We see many beautiful homes. We see homes with everything in them to make life pleasant. When God is loved and benored in such a home, the children are truly blessed. For there is everything to make them happy and useful.

We see homes that are poor and unattractive, too. In many of them God is not loved or honored. When that is true, such a home is very poor indeed, and the children are not really happy.

However, it isn't the size and beauty of the building or its furnishings that make a happy home. It is the fact that the father and mother and the boys and girls of the family love and honor God.

Do you remember the boy Timothy? When he was very small, his grandmother read to him every day from the Old Testament. Timothy's mother taught him, too, explaining the verses as he grew older and asked the many questions that all boys do. His grandmother and his mother had taught Timothy so well that when he grew to be a young man he was ready to be the helper of the great preacher, Paul.

Paul said that Timothy should hold fast to all the good things he had learned as a child. Paul said it filled him with great joy when he thought of the faith of Timothy's grandmother and mother, the same faith they had instilled in their little boy and which stayed with Timothy all his life.

Many of you boys and girls who read this page have such grandmothers and mothers. If you learn in your early years the really valuable things of life, you will be wise and happy as Timothy was. Love for God, faith in the promises He has made to us, respect for God's Book and a desire to read it—these are some of the really good things—the worth-while things in life.

Imagine for a moment the difference there would be if



every father and every mother in your neighborhood loved and honored God and taught their girls and boys to do so, too. How happy those families would be! How differently they would act!

You know, God told His people way back in Moses' time that if they taught their children God's ways He would give them longer life and happier days. God really meant it, too, and it came about as He said it would.

Don't you think God would give every family today as great a blessing for honoring Him? How many ways can you think of in which life would be better and happier?

There would be no quarreling, for one thing. Each member of the family would work for the welfare and happiness of every other member of the family. Children would obey their parents cheerfully, and the parents would sympathize with the children in their problems.

Fathers and mothers would set good examples before their boys and girls. All the family would attend church together. Such a home as that, you would remember with joy when you were grown up, and you would want to pattern your own home after it.

Remember, girls and boys, home is the most sacred place on earth. It is the most wonderful place. But you have a part to perform in helping it to be the most wonderful and sacred place on earth. Every member of the family has a part in making home a place of joy and peace.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Dan H. Gallagher, Dec. 14, age 2, Cleveland, Ohio. Daryl Sogge, Dec. 18, age 4, Eden Valley, Minn. Judith Ann Mercer, Dec. 18, age 8, Macomb, Ill. Cheryl Lynn Trimble, Dec. 19, age 11, Tempe, Ariz. David Krogh, Dec. 20, age 10, Oregon, Ill. Gary Sogge, Dec. 20, age 9, Eden Valley, Minn.

Love and Honor God!



January 20 - 22 - Southwest Conference, San Jose, Calif.

SISTER THAYER'S SCHEDULE

Dec. 11-18-Gatesville Bible School, Gatesville, Texas.

December 19-30-Harlingen, Texas

December 26-30-Bible School at Harlingen, Texas

BRUSH CREEK OHIO

Bro. William Wachtel was our guest speaker for our special meetings November 15-27. The meetings were well attended and we enjoyed having Bro. Wachtel in our midst.

Special Thanksgiving services were held on Thursday morning and immediately following this service Kathy Stine and Marceille Pearson (both of Rt. 1, West Milton, Ohio) were baptized into the body of Christ. We hope and pray that God will richly bless them in their new walk of life.

Clara N. Sandifer, Reporter.

JORDAN CHURCH OF GOD

The Church of God at Jordan, Mo., was blessed with beautiful fall weather for its annual Thanksgiving services, November 19 and 20. There were fifty present on Saturday night for the opening service. Bro. Francis Burnett's sermon was about the present land of Israel. Srs. Gertie and Juanita Owsley sang a duet and Sr. Vivian Mabary played a saxophone solo.

Attendance at Sunday school was eightysix, increasing to one hundred six for the morning worship service. Fifty of this number were visitors. Thirty-eight were visiting brethren from Cedarville, Bosworth, and Kansas City, and the remainder were from other local churches in Wheatland, Urbana, and Cross Timbers. Bro. Burnett brought a Thanksgiving message at this time. Special music was a duet by Srs. Iris Burnett and Doris Elkins, and a trio by Martha, Mary, and Miriam Burnett.

At noon the long table in the church basement was filled to overflowing with a Thanksgiving feast, the main attraction being roast turkey. A large group remained for the afternoon service. Bro. Burnett's sermon was entitled "Decision." Bro. and Sr. Billy Sundwall sang a duet and Bro. Burnett sang a solo. A special Thanksgiving offering was received, amounting to \$107.43. This, together with the Sunday school offering made a total of \$158.43 given to the Lord's work on this day of thanksgiving. We believe that this large offering shows the true Thanksgiving spirit. May God reward each person who helped to make the service a success.

Mrs. Billy Sundwall, Secretary.

General Conference Progress

TWO STEPS FORWARD

Have you sent in your request to receive the new quarterlies? The new Junior Truth Seekers' Quarterly will begin January 1, 1956. It will be printed in approximately the same size as the other printed quarterlies and will include helps for the teacher in teaching the lesson and activities for the pupil. If your Junior Class has been using the mimeographed quarterlies they will be happy to use the new quarterlies; and teachers will enjoy the helps and suggestions for making the lessons interesting. Order plenty for your class now! This new quarterly is for ages 9-12.

The Intermediate Quarterly is expanding into a new realm the Church of God has not considered. It will be called the Junior-Senior High Truth Seekers' Quarterly for ages 12-19. The Junior and Senior High classes can meet in their own classrooms and each use this quarterly for their own age group. There are helps and activities for both age groups. In small Sunday schools, the young people 12-19 years of age may be grouped together to use this quarterly until such time as the class grows large enough for separation. In large Sunday schools this quarterly will be found more ideal for both age groups than any materials yet published.

The Adult Truth Seekers' Quarterly will be written for adults on the adult level in the future

Send in your orders early, so your classes can be sure of receiving the proper quarterlies. Order today!

CHRISTIAN WORKERS' MANUAL

One of the sections in the Manual for Christian Workers and Leaders concerns the organization of the local church. This is an especially valuable portion of this Church of God how-to-do-it book, for it bears upon questions that interest every church. In this section, there is a chart for an ideal church organizational arrangement, and a description of how to organize a local church which will function efficiently. Also considered are the duties of church officers, and how to properly install new church officers. There are hints on how to go about securing a pastor, and how to help your pastor in his work. For church officers there is information about delegate representation at General Conference; and for the church secretary, information on keeping accurate church records. In addition, you will learn how to conduct a stewardship campaign in your church; how to have a good public relations program; and how to plan for church building. This is just one of the seven helpful sections in the Manual. Your pastor, and your church should have one. For further information, write, Mary C. Railton, Box 231, Oregon, Ill.

EVANGELIST'S REPORT

Bro. Walter Wiggins is now at Hendersonville, N. C., where he is holding services and working with the church. At the present time, Bro. Loie Jones is preaching alternate Sundays at the Hendersonville Church.

The week of December 4-11 Bro. Wiggins will be holding services at Morristown, Tenn. While in Morristown, he will be speaking on the local radio station fifteen minutes each day.

On his way to Hendersonville, Bro. Wiggins visited a Tennessee mountain missionary who had shown some interest in our church and its teachings.

JERUSALEM (EL KUDS) IS THE HOLY CITY

"I rejoiced at the things that were said to me, we shall go into the house of the Lord. . . Our feet were standing in thy courts, O Jerusalem. . . . Pray for the peace of Jerusalem. They shall prosper that love thee."

Jerusalem is the holy city because there the earth was bathed in the blood of our Saviour and Redeemer, Jesus Christ. There He testified in due time His eternal truth when He said, "I am the way, the truth, and the life. . . . I am the light of the world. . . . I am the door. . . . I am the good shepherd."

Jerusalem is the holy city because our Lord's empty tomb is in the city, and many miracles happened in the city.

Jerusalem is the holy city because Jerusalem is not as other cities. We must see and approach Jerusalem in the spirit of devotion, as Christian, with faith in our souls, with prayer on our lips, with Christ Jesus in our heart.

Jerusalem is a large and beautiful city, fifteen miles from Jordan and the Dead Sea, and thirty-one miles from the Mediterranean Sea. Jerusalem is written in the Bible more than eight hundred times. Many hills, mountains, and valleys are around Jerusalem, like: Mount of Olives, Mount Sion, Mount Moriah, Mount of Evil Counsel, and Mount of Scandal.

Jerusalem is two parts, the old city enclosed within the city wall like a square around Jerusalem. Old Jerusalem is with the Arabs. Jerusalem has seven gates. The streets are not too much narrow and crooked : sometimes they are straight. Many times Jerusalem was destroyed in wars. The new Jerusalem is with Israel. This part is very beautiful and the streets are wide and straight.

Jerusalem is the capital of Palestine. Many churches, mosques, colleges, and hospitals are in the city. I hope every one of you could see this city to remember our Lord's time and to see many holy places.

"For verily I say unto you, That many prophets and righteous men have desired to see these things which ye see, and have not seen them, and to hear those things which ye hear and have not heard them."

May God bless you.

Adib Liddawi.

(Adib is a student at Oregon Bible College from Palestine and Lebanon .- Editor.)

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Budget Received	\$39,849.00 7,649.07
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BEREAN YOUTH FELLOWSHIP NEWS

Pennellwood Bereans

The Bereans at the Pennellwood Church in Grand Rapids, Mich., have assumed the responsibility of sending The Restitution Herald to all newly baptized members of the church. This is a worth-while project for any youth group seeking a responsible work to be done for the Lord.

The Junior Bereans at Pennellwood made nut cups as a Thanksgiving gift for children at Pinchurst, a local institution. The Junior Bereans also helped with the annual Thanksgiving service by passing out handbills advertising the service. Here, too, is a work that young people are able and willing to do for the Lord.

A Fellowship-Service Idea for December

Young people's groups often take hayrides in the winter as a form of recreation. We often form caroling parties, too, at Christmas time. Why not combine the two, and travel from place to place earoling from a hayrack? A hot lunch and devotional program at the end of the ride would complete an evening of service and fellowship.

It also is possible that the church would appreciate the young people's effort to decorate the building for Christmas. Appropriate decorations might be made or provided by the youth to add color to the services this festive season. Outdoor decorations are good public relations.

Hope Chapel Youth Program

Our senior group has organized a gospel team of five boys and five girls. We had charge of the service on Sunday evening, November 27, and everyone thought they did exceptionally well. Here is the program we gave:

- 1. Introduction
- 2. Singspiration, led by Linda McChesney and Marilyn Schwanz
- 3. Scripture reading by Josephine Boxwell
- 4. Prayer hymn
- 5. Prayer by Charles Talcott
- 6. Clarinet trio James Talcott, Charles Talcott, Donnis Ritter, accompanied by Eugene Stilson
- 7. Offering prayer by James Talcott
- 8. Offering—Larry McChesney, Charles Talcott, Dennis Ritter
- 9. Orchestra-clarinets: James and Charles Talcott, Dennis Ritter; violin: Eugene Stilson; viola: Sylvia Stilson; accompanied by Lottie Pickerl
- 10. Special by gospel team, all ten singing
- 11. Sermon by Eugene Stilson
- 12. Solo by Sylvia Stilson, accompanied by Eugene Stilson
- 13. Closing song by congregation
- 14. Benediction by Dennis Ritter

The team is anxious to go to some church close by and do it again. We are planning on having our Berean lesson one Sunday and the naxt Sunday get ready for another evening service. I was amazed when it was over, to hear some of them say, "That was fun, let's do it again." — Lottio Pickerl.

BROTHER FLOYD STILSON

We are sorry to report the death of Bro. Floyd Stilson, of South Bend, Ind. He died in Middle Georgia Hospital after suffering a heart attack while en route to Florida. We extend our sincere sympathy to his family in the present loss of the great man of faith. (A full obituary will be printed later.)

CORPUS CHRISTI, TEXAS, MEETINGS

The Church of God folks at Corpus Christi met at the Haney home on Monday night, November 21. Bro. James Mattison conducted the Bible lesson on "Testing Our Faith," based on Romans 8:28.

Bro. Allen Hayse taught the class for the young folks. Their lesson was also on the subject of faith.

We had a good attendance and such an enjoyable evening of fellowship. The song service was uplifting. These meetings are very encouraging to those who are so far from their home congregations. We appreciate the support given Bro. Mattison by the General Conference which makes these meetings possible. Mrs. Betty Thibault.

Dear Brother Doan:

My father, Bro. Howard Hawkins, is quite ill with a severe case of "shingles." I'm sure he would appreciate the prayers and any messages from those in the faith. His address is Rt. 1, East Rochester, Ohio.

Mrs. E. A. Frederick.

<u>KKKKKKKKKKKK</u>KK

RECENT VISITORS AND CONFERENCE WORKERS

Recent visitors at the General Conference offices have been: Bro. and Sr. Gordon Landry, Bro. William Wachtel, the J. R. Le-Crone family, and Bro. Gilbert Kennedy. . . The Otto Dick family spent the Thanksgiving week end in Indiana and Missouri. . . Bro. James Watkins is feeling much better and is able to spend much time each day in his office. . . The editor and his family were in Grand Rapids, Mich., for Thanksgiving.

OREGON BIBLE COLLEGE NEWS

Several students and teachers attended the presentation of The Messiah at the Rockford Lutheran Church on November 26, 27.

Mr. and Mrs. Hollis Partlowe, Ruth Savage, and John Lewis traveled to Chicago on Sunday, November 28. Bro. Partlowe delivered the message and Bro. Lewis led the song service.

We ask that you continue to pray for Oregon Bible College. John Lewis, Reporter.

HERALD RECEIPTS

Dale Ward (2); R. S. Cooper; Cora F. Babcock; Francis M. Woods; M. A. Bankston; C. Jack Emmons; Mrs. S. L. Rife (2); Dora Hess; David Houser; Ida Russell; C. F. Pryor; Harry Gockler for others (8); Mrs. Vivian J. Lavitz; Mrs. Pete McGinty for others (6); Gordon Landry; Charles W. Hutchinson; Herman Laning; James Klepingor; Mrs. Ray Maysilles; Mrs. Michael Shea.

NEWS FROM FONTHILL, ONTARIO

Bro. and Sr. M. W. Lyon returned from their vacation, which was interrupted by the death of Charles Page, husband of the church organist.

During the Lyon's absence, services were conducted by Bro. Thomas MacArthur and the writer. Evening services were in charge of the Bereans.

A turkey dinner for carly in December is planned to honor Bro. and Sr. Lent, Bro. and Sr. Kirkwood, and Bro. and Sr. Dilamarter, who have all eelebrated twenty-five years of married life.

We are especially pleased with the energetic group of young people we have who are an inspiration to our Sunday evening services.

The year 1955 will soon be ended. When we read our newspapers and compare them with the Bible, we can see the rapidly approaching end of man's rule, and the second coming of our Lord and Master Jesus Christ. May we all be watching and ready!

J. H. Fletcher, Jr., Reporter.

BRARRAR CREARCE CREARC



THE IDEAL CHRISTMAS GIFT

You can give a Christmas gift that will continue all year. Give a gift subscription to The Restitution Herald. It is the thoughtful gift with eternal value.

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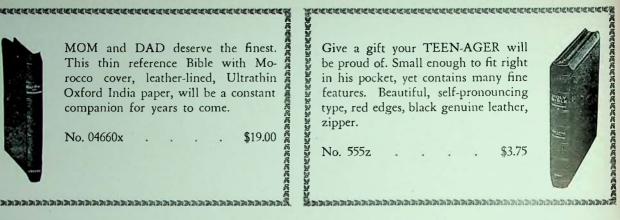
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THE RESTITUTION HERALD



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December 13, 1966

VOLUME 45, NUMBER 11

"There were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy" (Luke 2:8-10).

"There came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. They departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was" (Matthew 2:1, 2, 9).

-Pictures by J. M. Watkins.



Restitution Herald



CHRISTMAS GREETINGS

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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.

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- T. Dec. 22. Luke 23:13-21. God's Gift rejected.
- F. Dec. 23. John 6:66-71. God's Gift received.
- S. Dec. 24. John 3:16-21. God's Gift to all.



In Defense of Christmas

Every year about this time, and also a few weeks before Easter, some publications and ministers on the fringes of truth, begin blazing forth against Christian holidays. Their stories differ, but usually take the course of showing that some obscure Babylonian, or Roman, or Greek god was worshiped on a similar day and therefore we Christians are worshiping pagan gods when we celebrate Christmas and Easter. Usually, these blasts are put forth in connection with a feeble attempt to prove that this is the sign of the beast upon us, and if we would only go back to the old law and to the keeping of a seventh day we could purify ourselves of all this paganism.

We take this opportunity to defend Christmas. We like Christmas. We enjoy the carols being sung. We appreciate the decorations around us which recall the Christmas story, the wise men, the star, the shepherds, the angels, and, above all, the birth of the Son of God in a Bethlehem manger. We are lifted up by the kindness in the air, the acts of charity, the meditations on peace. It is good to see secular magazines with religious pictures and emphasis on churches and their work. The "Christmas spirit" shows what could be accomplished if we would always put emphasis upon the Son of God and upon religious values. Smiling faces, concern for the welfare of others, and emphasis upon children's happiness, is indicative of good, not of evil. "It is never wrong to do right."

Of course, there is much in modern Christmas celebration that is foreign to the birth of the Son of God. But whose fault is that? Is it the fault of the ancient Babylonian god, Tammuz, or the fault of lukewarm Christians who do not know the meaning of their own faith? Why overthrow Christmas because some commercialize it and others desecrate it? As well overthrow the church because there are hypocrites in it; or destroy democracy because of grafters; or stop church services because some have perverted them.

"What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and therein do rejoice, yea, and will rejoice" (Phil. 1:18). We rejoice that Christ is glorified in this season. We rejoice that His name is magnified. We rejoice that His principles come to the front, at least for a short time each year. We rejoice at the crowds that fill the churches, in spite of the fact that they may be there on a once-a-year basis. We rejoice that praises are sung to the Son of God far and wide, and that even world leaders take time to look back to the greatest of all, Jesus Christ the Son of God.

We, too, regret the drinking at Christmas parties, the term "Xmas," the commercialism of Santa Claus, and overemphasis on gifts. But the day, in theory at least, is dedicated to the memory of the birth of Jesus Christ the only begotten Son of God, and if it were not for those trying to sell a peculiar Christian-Judaism, no one would associate the day with anyone but Jesus.

STAR



AMONG the mysteries that surround the birth of Jesus is that of the star which led the wise men to the place where the young child lay. The secret of what this star may have been, and how God used it to convey to the wise men the knowledge of the birth of the Messiah and to lead them on their journey, has never been surely penetrated by mortal men.

Some think that the star may have consisted of a conjunction of planets in the heavens. The records of astronomy show that there was a triple conjunction about that time. Others think that it was a direct miracle which served its purpose and then disappeared. Still others think it possible that it was visible only to the wise men. But no one knows with any degree of certainty.

I do not propose to settle this interesting but illusive question, for I cannot. But, in spite of my ignorance with regard to the exact nature of the star, I believe that the experience of the Magi with the star contains an important lesson for each of us.

This paragraph, by Donald William Ruth, seems to me to be directly to the point, and to be worthy of a great deal of thoughtful, serious consideration. "As those wise men looked into the sky, there were other stars. There must have been bright stars shining in the night—stars which left the wise men choice as to which they would follow. This is one of the ways in which God works with men."

In meditating upon this thought, I could remember no single instance when God bestowed a blessing upon any person who did not first have to make a choice as to whom or what he would follow. The Bible contains many illustrations of this truth, but we should like to pursue further the lesson of the star.

A number of times the Scriptures use the heavenly bodies to symbolize guides, that is, the principles that men accept and follow in making the important decisions in their lives. To the navigator, who sets his course by the stars, and calculates his position by the sun, such a figure is easily understood.

IN THE EAST

By J. R. LeCrone

I am not sure which of the more recent sages it was who advised the young to "hitch your wagon to a star." But we all readily understand that the advice is to choose a high goal, and then live by the exalted ideals that are necessary in order to reach that goal.

So, we have no difficulty understanding the figure used by the prophet Malachi, who wrote, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (4:2, 3). We say instantly, of course, the "Sun of Righteousness" that is to arise is Jesus the Christ. He shall bring both healing for the righteous and destruction for the wicked.

Neither, when we keep this figure in mind, do we have any difficulty understanding Peter's advice recorded in 2 Peter 1:19. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the daw dawn, and the day star arise in your hearts." The "day star" or "morning star" is that planet which appears in the heavens very early in the morning, and heralds the approach of a new day.

Webster's Unabridged Dictionary tells us that "the morning star is any one of the planets Venus, Jupiter, Mars, Mercury, or Saturn, when that planet precedes the sun in rising. Especially Venus."

Countless millions of shepherds, night watchmen, sailors, and others who were charged with watching through the long, weary night must have rejoiced to see this herald of a bright new day arising in the east. For it brought with it the assurance that scon the sun would appear, bringing with it its friendly rays of brightness, cheer, and life-giving warmth.

When faith in Jesus dawns in our hearts, and that faith becomes our guiding star, we become confident that the "Sun of Righteousness" will soon come to dispel the gloom and terror of a long night of sin and darkness, bringing with Him righteousness, healing, and joy. The Old Testament Scriptures were the "light shining in a dark place" which guided those who believed in God, until the "day star" appeared at the birth of Jesus. He came to assure them that the new day that the prophets had so long foretold was near at hand. (over) This thought becomes more sure, and hence more precious, when we compare it with Jesus' words as recorded in Revelation 2:26-29. "He that overcometh, and keepeth my words unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches."

A potter's vessel is broken to shivers because it fails to answer the design and purpose of the maker, but the one which readily yields to the forming hands of the potter, serving his purpose, is preserved and used. Those who refuse to conform to the pattern set by Jesus shall be destroyed, but those who follow His teachings shall have the sure guidance of the morning star. It was Jesus' way of saying that He would give them Himself, to be their constant guide.

It was the unwilling prophet Balaam who first used

the figure of a star with reference to the Messiah. "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Num. 24:17).

Lest any should think that we have given our imagination too free a reign in calling Jesus the "morning star," we point you to the words of Revelation 22:16, where we find the Master claiming the title for His own. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David and the bright and morning star."

How appropriate it was that the wise men should have been led to the Christ Child by a star! The star that leads to Jesus is the only star that wise men will follow.

There are many stars in the firmament of the life of each person, and only the individual can determine which star he will follow. Such stars may be named as success, wealth, fame, financial security. Some will regard no stars but those that lead to luxury, pleasure, the indulgence of (Please turn to page 11)



Profit and Loss

I T IS indeed a remarkable coincidence that the world's greatest interest in profit and loss should be centered on the day commonly observed as the birthday of Jesus Christ. It is one more added testimony to many already given, that the name of Jesus should be above every name, and to that name every knee shall bow.

So gentle was Jesus' character, and so great His interest in others, few have realized that He ever gave serious thought to matters of profit and loss. Yet, there are in the Gospels many incidents which reveal that He had keen regard for this phase of life's responsibilities. The Parable of the Talents, the

Lost Piece of Silver, the coin in the fish's mouth, and the rendering of tribute to Caesar, were testimonies to the fact that Jesus had "good understanding" in all matters pertaining to values. If not, why was it that Matthew the tax-gatherer was one of the first to be called by Jesus? Why was it that the greatest sermon ever preached regarding values, had its fullest and most pointed application in the Gospel written by Matthew?

Doubtless, many a time when Matthew was on duty collecting taxes, he had numerous occasions that called

A Christmas message by R. H. Judd

for plain speaking. Now when on service for a cause far greater, he is just as definite and to the point in making his message plain, indeed, more so. Why? Because the issues at stake in the service of Jesus were greater by far than when he only did business for the Roman governor, for then they were of only temporary concern. Now the issues involved were matters of life and death.

Listen—"What shall it profit a man if he gain the whole world and lose his life? What shall a man give in exchange for his life?"

You may seek for consolation, as many do, in the lines written by the poet Longfellow: "There is no death, what seems so is transition." But King Solomon, who was reputedly among the wisest of men, knew better than that some two thousand years before, when he said, "The living know that they shall die, but the dead know not any thing." From that day to this, no man yet has succeeded in evading the grave as his last resting place.

Religions of various kinds abound; but among them all there is only one that has dared to promise the gift of life everlasting. Again we ask you to listen, and if you will accept the message of Jesus, this Christmas Day will be to you the happiest Christmas that you have yet had. Life now, and life hereafter, will have a new meaning. Jesus said (and no man has ever spoken like this man), "I am the resurrection, and the life; he that believeth on me, though he die, yet shall he live."

Light Masters Darkness

HIS is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19).

The light of the gospel is the manifestation of God to man. We read in Luke 2:9, "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid." The light that shone "round about them" was the "glory" of God. Truly, the shepherds

were frightened and greatly awed by the manifestation of light in the dark of night; but from the beginning of time men have been filled with consternation at the light of God.

Let us look at a few examples of the manifestation of light as the token of God's presence. In the creation, when God's Spirit was made manifest, He created light, and from that time forth God's influence is revealed by light. The flaming sword to keep the way of the tree of life was the evidence of God's authority. The burning bush was a testimony of divine presence to Moses as were the flaming presence on Mount Sinai and the pillar of fire which led Israel through the wilderness. This revelation of divinity will be culminated when Revelation 21:23 is fulfilled, "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

The blessing of heavenly light, of which Luke testifies, is only a figure and a fragment of the light that can shine into all men's hearts as they yield themselvesspontaneously-as did the shepherds, in the direction of God's will.

The condemnation mentioned in John 3:19 was that the devotion of men's hearts is of a nature that they would not want made manifest. In the three verses of John 3 (19-21), the word "light" means "to make manifest." Hence, he that "doeth [Greek-practices or habitually does] evil; hateth the light." He that "doeth [Greek -actively produces, having regard to the end of the action] truth cometh to the light," or to that which will make manifest his deeds.



Winter in Bethlehem, where Jesus, the Light of the World was born

How appropriate and in keeping with the "manifestation" of God was the great light that illuminated the shepherds on that eventful night. During this Christmas season, and throughout life, we must gain a better view of that Light "which lighteth every man that cometh into the world" (John 1:9). As long as so-called Christians are apparently willing, and sometimes even eager, to expel Christ from Christmas and celebrate an "Xmas," the true Light cannot be their blessing and hope.

In John 1:5 we read, "The light shineth in darkness; and the darkness comprehended it not." Just as surely as the light was seen by the shepherds, so all men now may see and even experience the evidence of that all-powerful light that is still shining. Several other versions translate the second half of verse 5 as follows: Goodspeed-"for the darkness has never put it out"; Kent-"did not overcome it"; Weymouth-"has not overpowered it"; Moffatt -"did not master it." Light is and always will be the "master" of darkness.

Light in the Scripture can be defined loosely as being any small knowledge of God or the glorious manifestation of His very existence. What an opportunity we have to teach our children of the glorious Light of God through the birth of the One who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). When we would shed some of this light to others, it is necessary that we resort to the simple teaching principle made clear in Luke 2, for when the light shone, the angel spoke the "good tidings of great joy." The angel went on to tell, not of the magnitude of the Kingdom that would (Please turn to page 11)

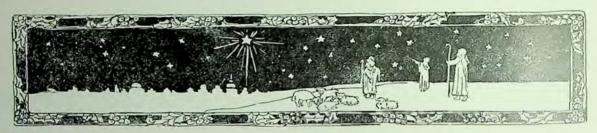
THE RESTITUTION HERALD

By Harvey U. Krogh, Jr.

The MEANING of His Birth

been freely taught and generally followed? Where do people work so little for the necessities of life but in the lands where they have been taught by the Christ to work together? We could go on and in great detail enumerating the blessings that have come to us and others either directly or indirectly from the one whose birth we commemorate at this time of year.

Of much more importance, however, is the meaning of Christ's birth in regard to cur future. What prospect or



FEW who read THE RESTITUTION HERALD do not know the meaning of the birth of Christ. It is well, however, for all of us to think seriously once again of those things that mean so much to us. We may have thought of these things several times since last we celebrated His birth, but how often does a bride-to-be look at her engagement ring and think over all that it means to her. We have something far more important, a much greater prospect to consider and reconsider.

By the time Jesus was born there had been thousands who had anticipated that great event and had longed for that day. His birth was promised when God made the statement in Genesis 3:15 that one born of woman would bruise the serpent's head. No doubt there had been at least a few faithful in every generation from that day until Jesus' birth who earnestly longed for that time to come.

Christ's birth was the fulfillment of a promise that was made more than twice as long before its fulfillment as we are now living after its fulfillment. In other words, we are looking back only half as far as Adam had to look forward. Our vision and understanding should, therefore, be far greater than that of any who lived before Jesus' birth.

First let us briefly consider what the birth of Christ has already meant, not only to us, but to much of the world. Whose influence, but that of the Christ, has abolished slavery in many parts of the world? Whose teachings have brought inspiration for the finest literature, art and music that the world has ever known? Whose missionaries have gone into the darkest areas on the face of the carth to enlighten the heathen and lift them from the cruel practice of human sacrifice and torture?

Where in all the world is the standard of living so high as in those nations where the precepts of Christ have what proof does anyone have beyond this life apart from the premises given in connection with that holy Child who was born some nineteen centuries ago? The heathen have nothing to substantiate their belief in a life after death. The magician by his skill has duplicated every deceptive demonstration by the spiritualist that the spirit lives on after death. Who but the Christ has ever returned from death never to die again? He alone has said, or thus far can say, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18). "If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:17).

Christ's birth to us means the beginning of the fulfillment of all the wonderful promises God has made. Gcd's whole plan is built around Christ, as Paul tells us in Ephesians 1:10-12, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ."

What follower of Christ has not been grieved at the injustice and inequality that are in the world? Not for the smallness of his own share of this world's goods or any unfairness that he has experienced does he grieve, but for the many who through lack of knowledge of God's great gift die without hope; for those who through circumstances beyond their power to control have been deprived of the joys and satisfactions that we claim every day. Whose heart does not ache at the funeral of a child who has barely tasted of life and its sweetness before his eyes have been closed by the enemy? What Christian sees a blind person or one deprived of his hearing without thinking of the prophecy in Isaiah 35:5 which shall be fulfilled when the Christ returns? "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

Are you not disturbed when a nation plans world conquest and oppression, delighting in chaos that they might conquer? How wonderful it is for those who have heard to hear again the words of God's prophet, "For 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 Christ was born in Bethlehem more than nineteen hundred years ago, just as God had promised. He fulfilled His Father's will in all that He was required to do, even to the last detail. His teachings have changed the world and made it far better than it could have been otherwise. These changes are only a sample of what God will do through His Son Jesus. This Son, our Saviour, is coming back to this earth to complete the work God promised His Son would do. It is the work of restitution, of making right, of compensating for the wrongs that men have done. His coming will mean life from the dead for those who have been His faithful followers. It will mean eternal life to the chosen of God. Yes, the birth of Christ should mean much to us!

There is, therefore, a responsibility that we dare not forget. It is that of telling others. If we tell them not, we have not understood the meaning of these things ourselves nor have we any appreciation for the grace of God. Tell them by your church attendance, by your contribution to the Lord's work, and tell them with your own lips of the wonderful gift of God.

"God So Loved ... That He Gave'

THE CHRISTMAS season is at hand. The birth of Christ is being refreshed in our minds. The words of the prophet are again being heard, "Unto us a child is born, unto us a son is given."

The word "gift" fills the air. Children are writing out what gifts they would like to get for Christmas. The business world is putting the word "gift" in glistening letters in the store windows. Pictures are seen of the wise men bringing their gifts to the newborn Jesus. Gift boxes are being filled to be put under the Christmas tree. The spirit of giving is being felt in more ways than one.

The Bible has much to say about giving and the principles of giving. The Bible says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Bible says, "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). God has been the originator of all good and perfect gifts.

Giving comes out of love: "For God so loved the world, that he gave." We do it not because we have to do it, but because we want to do it. Love, says the Bible, "is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way... love never ends." Scrooge of Dickens' *Christmas Carol* could not give as long as he did not love. When love melted his icy heart then his attitude changed from not wanting to give to giving.

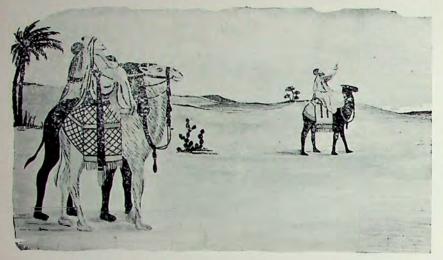
• By Orville Westlund

The Bible has eight solid principles for giving, principles we should use if we are the children of God, "the giver of all good and perfect gifts." Let us see if we are abiding by the Biblical principles of giving as we celebrate the Christmas season.

- A. The Bible says we should give *cheerfully*. (2 Cor. 9:7.)
- B. The Bible says we should give *liberally*. (Luke 6:38.)
- C. The Bible says we should give *sacrificially*. (2 Sam. 24:24.)
- D. The Bible says we should give *humbly*. (Matt. 6: 3, 4.)
- E. The Bible says we should give honorably. (Prov. 3:9.)
- F. The Bible says we should give *profitably*. (2 Cor. 9:6.)
- G. The Bible says we should give systematically. (1 Cor. 16:2.)
- H. The Bible says we should give proportionately. (Deut. 16:17.)

The Bible says we should give cheerfully, liberally, sacrificially, humbly, honorably, profitably, systematically, and proportionately. Are these Biblical principles of giving our principles of giving? If they are, then God's principles of giving are in our hearts. The Psalmist wrote: "Thy word have I hid in mine heart, that I might not sin against thee."

DECEMBER 13, 1955



Seeking Jesus

By William Wachtel

"Where is he that is born King of the Jews?" (Matt. 2:2).

THE STORY of the wise men seeking the baby Jesus has always been one of the most interesting and beloved parts of the Christmas message. We do not know how many wise men there were who sought Him, for the Bible does not say; but usually it is represented that there were three, because of the three different gifts they gave to Jesus.

As one thinks about the meaning and purpose of their search and the way in which they finally found the One they sought, the striking fact emerges that the four different means they used in seeking Christ are exactly those followed today as men seek for Him and for the knowledge of God and salvation.

"We have seen his star" (Matt. 2:2), they said, as they described the first object that had led them on their journey. The star represents *nature*. All men of common sense realize that nature, in all its beauty and intricacy, points to the existence of a Creator. "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1) was the awed cry of the Psalmist. The Apostle Paul called the phenomena of nature God's "witness" (Acts 14:17), and said that "the things that are made" (Rom. 1:20), clearly show forth God's invisible power and Godhead.

Yes, nature proves God's existence and power; and the star, an object of nature, led the wise men to God's Son. Yet, with all this, nature is incomplete as a revelation, for it does not tell us anything in a *personal* way about God and His Son. Nature alone will not lead to the knowledge of salvation, just as the star alone did not lead the wise men to Christ.

When the wise men arrived in Jerusalem, they held a consultation with Herod the king, who "enquired of them diligently what time the star appeared" (Matt. 2:7). Herod, as king, might be thought of as represent-

ing organized society and its authorities, with their knowledge and experience and resources. That a king might be thought of in this way is also suggested by the history of Naaman, who went to the king of Israel for his healing before going to Elisha the prophet. (2 Kings 5:1-8.)

This, then, was the second means used by the wise men in seeking Christ—they approached the recognized *authorities* among men. There are likewise many today who seek their knowledge of God and His truth at the mouth of human authorities—scientists, philosophers, statesmen, recognized leaders of world thought and molders of public opinion. But, like Herod, these of themselves are utterly unable to give the desired information, and become "troubled" (Matt. 2:3), if one actually desires to learn the truth about Christ!

The third means employed in the search for Christ was to consult the *ministers of religion*. "When he had gathered all the chief priests and the scribes of the people together, he demanded of them where Christ should be born" (Matt. 2:4). These might, in some cases, be considered among the "authorities" mentioned above, for they, as leaders in the religious life and thought of the people, might be expected to know what could be known of God's plans. And yet even they, of themselves, could present no answer to the question!

These priests and scribes, however, happened to be wiser than many religious leaders today, in that they did not attempt to answer this question on the basis of their own speculations, theories, or religious "insights." Rather, they referred their inquirer to the source of all true information concerning God and His promises and plans —the Scriptures, God's Word. (This, after all, is the true function of a minister or teacher of religion: to point his hearers to the Word of God and its teachings, and not (*Please turn to page 10*) **I**N THIS Christmas season, we remember scriptures about the birth of Jesus and especially the announcement of the heavenly host to the shepherds, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

Jesus was born to bring peace to this earth, but to this day we do not have peace. Did Jesus fail? No, Jesus did not fail—man failed. When that evil generation rejected Jesus and His Kingdom, they rejected the peace that He could have brought. Someday soon Jesus will return to this earth and establish His Kingdom with power and might. Then we will be able to enjoy everlasting peace.

Until that day comes, we live in a war-torn world on an earth that knows little peace. Hardly a generation has existed when war has not raged somewhere on the earth. A generation of peace would be so blessed that men seek it like a breath of fresh air. Peace is so unusual that a Pharaoh of ancient Egypt ordered for his tombstone the following inscription of his greatest achieve-

On Earth Peace

ment: "During my administration the infantry and cavalry lived peacefully in their homes. The bows and arrows were stored in the armories and remained unused." Perhaps our country would be better off if we made more monuments to men of peace than to men of war!

At the turn of the century, the Hague Tribunal attempted to further the cause of peace and decided that men now were too intelligent to settle differences by barbaric methods. While they rested confidently in this philosophy, World War I broke out and all nations were plunged into the most terrible struggle the world had known. When the war ended in 1918, President Wilson said in his Thanksgiving Proclamation, "Complete victory has brought us, not peace alone, but the confident promise of a new day as well, in which justice shall replace force and jealous intrigue among nations."

The first World War was called the "war to end wars" and was supposed to make men so sick of war that no one would dare fight again. But the next generation couldn't remember the devastation of that conflict and was led by Hitler into another world battle. World War II was so fierce it made the first one look like child's play. Even though some nations desired to remain peaceful and neutral, through circumstances and intrigue they were drawn into the bloody struggle. Many were beginning to ask, "When will this earth enjoy a genuine peace?" • a message of hope in a dark world by William Dick



After World War II, world leaders wished to profit from their mistakes and decided that not all nations could be trusted to keep their arms in storage. They formed the United Nations Organization to police the world and insure peace. The United Nations is succeeding in theory, but is failing in practice. At the same time its delegates talked peace over conference tables, they authorized the war in Korea. Although this three-year war began as a civil war between North and South Korea, it resulted in a war between the "free world" and the "communists" and involved nearly every nation on earth. History books may record the Korean war as "police action," but any American soldier will tell you that the fighting was more intense than any battle of World War II.

Neither side really won the Korean War and feelings remain at a high pitch. Today's "cold war" can be compared to two fighters who have retired to their corners to catch their second wind and are waiting for the bell to sound the final round of the bout. The peace we have today, if we can call it that, is very shaky. Headlines repeatedly inform us of incidents, protests, prisoners in Red China.

One of the Russian leaders, Molotov, threatened our peace with this statement, "Communism will conquer the whole world and there is no force powerful enough to stop it." Recently, Russia has tried to make us believe ALTER ALTER ALTER ALTER ALTER ALTER ALTER ALTER ALTER ALTER

How Long Shall I Give?

"Go break to the needy sweet charity's bread; For giving is living," the angel said. "And must I be giving again and again?" My peevish and pitiless answer ran. "Oh, no," said the angel, piercing me through, "Just give till the Master stops giving to you."

-Anonymous.

that she has changed her policy and is interested only in peace. She tried to deceive us at the Geneva Conference and through delegations of good will to this country, but we are not fooled. Deputy Premier Kaganovich of Russia said in a speech to his nation on November 6, 1955, "Communism will win in this century." So we know the Reds still believe in revolution and are determined to rule the world.

Although the United States is not at war today, can we call it a time of peace? Do you realize that our government is spending as much money on implements of war in this time of peace as we would if we were in fullscale war? We are building more powerful bombs, designing faster airplanes, improving our weapons, drafting young men for military training, and acquainting ourselves with civilian defense. Is this peace? The louder we cry peace, the more we prepare for war. It appears that 1 Thessalonians 5:3 will be fulfilled soon, "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."

A look at the history of the world shows that each battle has increased in severity. We shudder to think of a third world war and the terrible destruction and possible annihilation that could result. It seems that events are taking shape to set the stage for the final conflict, the Battle of Armageddon.

Why can't we have peace? Because this world is ruled by the passions of sinful men. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" (James 4:1). Political revolutionists are controlled by lusts of the flesh and thrive on strife. "There is no peace, saith my God, to the wicked" (Isa. 57:21).

We cannot have peace without a moral regeneration of the world. Armies can win wars, statesmen can sign peace treaties, but only God can change the human heart.

According to prophecies about conditions that will exist in the end time, there is little we can do to convert the world to peace. We can expect wars now because we are told there will be "wars and rumours of wars" (Matt. 24:6). It may be honorable to work toward peace according to the Beatitude in Matthew 5:9, "Blessed are the peacemakers: for they shall be called the children of God," but any attempt we make to insure peace will fail, because it is based upon the hopes and dreams of men.

We cannot have peace without the Prince of Peace. The only hope for the salvation of this world is for the coming of Jesus Christ who will destroy all wickedness and "speak peace unto the heathen" (Zech. 9:10). Then "they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4).

Then will be fulfilled the words, "On earth peace, good will toward men." This Christmas as we think upon these words, let us pray that the Prince of Peace will come soon!

SEEKING JESUS

(Continued from page 8)

to dream up ideas and doctrines of his own!)

The fourth means, thus, in the search for Christ, was the *Bible*. As the final, sufficient, and complete revelation of God it settled the matter once and for all. "Thus *it is written*" was the satisfying and conclusive reply that was given. No other was needed! "In Bethlehem of Judaea: for thus it is written by the prophet" (Matt. 2:5; cp. Micah 5:2).

The Bible is the true guide to Christ. If one wishes to find Him and His salvation, it must be through the Word! Jesus said, "Search the scripture; for in them ye think ye have eternal life: and they are they which testify of *me*" (John 5:39). The noble Bereans searched the Scriptures daily, and *"therefore* many of them believed"! (Acts 17:12). (Continued on next page)

How to Give?

Give as you would if an angel Awaited your gift at the door. Give as you would if tomorrow Found you where giving is o'er.

Give as you would to the Master If you met His loving look. Give as you would of your substance If His hand the offering took.

-Anonymous.

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Are you in search of Christ and eternal life? "Search the Scriptures!" There you will find Him, and through Him you will find God—for "no man cometh to the Father but by me," said Jesus, and "he that hath seen me hath seen the Father" (John 14:6, 9). Neither nature, nor human authorities, nor religious leaders, can, of themselves, lead the seeker to Christ. It must be through the Word of God, where God says, "It is written"!

STAR IN THE EAST

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(Continued from page 4)

the lusts of the flesh. But the only Star that leads to salvation and everlasting life in the Kingdom of God is the "Bright and Morning Star," Jesus Himself.

It is possible that some of the other ideals that men choose for themselves may for a time lead in the same direction and cause no conflict. But sooner or later each person must make the decision, Shall I follow Jesus or my personal ambition? whatever that ambition may be, for no person can indefinitely follow two stars at the same time. Jesus enunciated the principle involved when He 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). No more can you follow any other star and the Star of Bethlehem at the same time.

We would like to bring our message to a close by quoting a beautiful little story told by Temple Bailey in the "Star in the Well."

"The wise men saw the Star of Bethlehem shining brightly in the eastern night and set out to follow it as rapidly as possible. They traveled all night. At last the first long fingers of dawn could be seen coming over the horizon. With the coming of dawn came also the light of the sun, so that the stars could no longer be seen. How the hearts of the wise men fell, for the star was lost! Tired and weary and sick at heart, one of the wise men bent over a well to draw some water to drink. There, in the darkness of that well, he saw reflected the lost star, shining brightly during the day."

Many who have failed to see the Star in the brightness of success have found it in the darkness of despair.

The wise men saw many stars, "but when they saw His star, they rejoiced with exceeding great joy," for it led them into the presence of the Messiah and their Saviour.

So, today, we think of the Star of the East, that led men to Christ. And Christ Himself shines as the fairest star. Christ lights the life of those who choose to follow Him, for "in him was life; and the life was the light of men."

Choose today which star you will follow, but be sure that you choose wisely, with eternity in view.

LIGHT MASTERS DARKNESS

(Continued from page 5)

be, nor of the social reform that was to come, nor of the political issues involved, but of the simple fact of a Babe born in a manger—a Babe who through the simple principles of love and devotion was to teach men, yea, and all the world, the way to the Source of the Light of life.

Anything that we do or say to omit Christ from Christmas is a closing of the door through which others may know Christ in us. Christmas is becoming a holiday instead of a holy day. It is the secular parties, booming business, and frenzied crowds which people say gives them the "Christmas spirit." But some of us are beginning to wonder what all this hectic holiday rush in homes, stores, and travel terminals has to do with Christmas. A visiting stranger from some non-Christian land would suspect that this "Christ," whose name the day bears, surely must have been a great spirit behind our material economy. Remote from his mind would be any thought of what the angel said to the shepherds in the fields of Bethlehem to herald the glad tidings that the Christ-child was born. The Christ, whom Herod plotted to kill at Bethlehem, and whom Pilate endeavored to eliminate at Calvary, now is simply elbowed out of His birthday. How pathetic to see Christian people letting other things take the place of Christ on Christmas! Without Christ there is no Christmas!

Where do you find your true joy in Christmas? What is your incentive in the giving of Christmas gifts? If it is not with the spirit with which the angel spoke, "Behold, I bring you good tidings of great joy"; or the joy of the wise men as they presented their gifts of gold, frankincense, and myrrh; or with some measure of appreciation of God's love and Gift to us, it is hypocritical giving. How can Christmas giving be Christian giving without Christ? We like to sing:

"O come, all ye faithful, joyful and triumphant!

O come ye, O come ye to Bethlehem!

O come, let us adore Him, Christ the Lord."

But we cannot do it on the run. It takes time to worship. Adoration and worship are born in the atmosphere of communion with Christ. It is the Christmas gospel in the Bible, and the glorious music that is inspired by it, and the Christ who gave it, that make Christmas truly Christmas. Christ then becomes our lasting joy.

Jesus said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:46). Conscientiously and reverently, let us maintain Christ in our Christmas, and for each succeeding day, let the "Day Star" fill our lives by "belief" and "works," that we may "not abide in darkness," but have the "light of life."



ATTENTION, YOUTH LEADERS AND PASTORS

Packages are being mailed to each pastor or youth leader which will contain the new Junior Berean Youth Leader's Handbook (blue cover), the new Senior Leader's Handbook (white cover), and the first in the series of Youth Leader's Training Course lessons. Please be watching for this material, and distribute it to the persons who are in charge of the youth work.

The new Junior Handbook will be for use by classes, ages nine through eleven. This will be for Sunday evening, after school, or other midweek classes of this age, and will replace the teaching material for this age formerly supplied by Sister Verna Thayer.

CRESTS AND PATCHES

We have not forgotten the Berean crests that we mentioned on this page earlier this year. An order soon will be placed for a beautiful, five-color arm patch, which will become available to all Berean youth. It will be a symbolic crest, suggesting our three-phase work; study, fellowship, and service, and will be a real eye-catcher.

Berean Youth Fellowship

By Harold Doan

OMAHA BEREAN NEWS

The Thanksgiving program was in charge of the Bereans and was very well attended. The special activity for the month of November was a progressive dinner.

The Bereans have divided into teams and are staging an all-out effort to enlist new members in the Berean meetings. The winning team will be treated to a party by the losers.

HILLISBURG BEREAN YOUTH WORKING

Hillisburg Bereans, with some aid from the Sunday school, have undertaken to help meet the needs of mentally retarded children at the Muscatatuck State School at Butlerville, Indiana. Their special project is a colony of boys, whose primary need at the moment is for warm winter clothing. A recent letter from the school to the Bereans also suggested several recreational items that were needed.

This is a very appropriate work for the Christmas season, in fact, for any season, and will bring much real pleasure to the young people who take part. Perhaps other Indiana youth will be interested in this project and will be able to help care for these boys in need.

In every community there are homes for aged, or orphans, or mentally retarded, or others who live in need. What a blessing it is to be *able* to help.

AVAILABLE FOR LOAN

The Youth Department has available for loan the following filmstrips and slides:

- 1. The Life of Paul. A series of twelve filmstrips.
- 2. Bill's Decision. Seventy-nine slides with records. Excellent for juniors especially.
- 3. At Home With God. Seventy-two slides with records. Concerns family worship.
- 4. Parables Jesus Told. Color filmstrip on Kingdom Parables.
- 5. Sermons From Science. Moody Institute filmstrips, eight with manual, and one with tape recording.
- 6. The Life of Joseph. Five filmstrips; good for juniors.

For information write, Youth Department, Box 231, Oregon, Illinois.

PASTORAL AID PROJECT

The Pastoral Aid project in Christian Outreach for October and November was well received, with \$55.00 being sent in for this important work. The current CROP project is also deserving of your attention. Some have already responded.

We are interested in Christian Outreach projects that might be helpful to you or your work. If you have a suggestion, mail it to us. Perhaps we can all help support some worthy cause connected with your youth work.



The Best Gift of All

Grandfather Cox was dearly loved by all his relatives sons and daughters, nieces and nephews, grandchildren and great-grandchildren. For special days they always gathered in the home of one son where Grandfather lived, and he was the center of the circle.

Now Grandfather was very old and so frail he was not able to leave his chair. His eyes were dim and his hands trembled. But he loved all his family and they knew that, too.

How did they know Grandfather loved them all so much? Wasn't it because they brought him such nice gifts and cared for him every day? No, indeed! They knew Grandfather loved them because, when he could, he was always doing something for them. They had always taken their problems to him, for he was such an understanding person. He was happiest when he could help someone who needed a helping hand in any way.

The last years of Grandfather's life settled like a crown of gold around his head. The kindliness of all his past life was reflected in the lives of those about him. At Christmas time each one tried to think of a beautiful gift to give Grandfather.

One little grandchild, Beth, puzzled her curly head for weeks over what her gift would be. When she thought of something nice she discovered that Grandfather already had that. There seemed to be nothing he lacked.

Here it was the morning before Christmas, and she hadn't made up her mind! She could have taken Mother into her confidence, but each one liked to choose Grandfather's gift without asking anyone else about it. Grandfather was so very special, you see.

Beth was straightening her bed that morning when her eyes fell upon the little Bible she always kept under her pillow. Every night before she fell asleep she read a few verses from it. Some verses she had read over and over.

She opened it now to the first page and read: "To my Granddaughter, Beth, from Grandmother Cox. May she learn to love this Book." How she did love it! And how often she turned to this page to read Grandmother's writing. It was her dearest possession.

Suddenly she knew what she would give Grandfather for Christmas. She would give him her little Bible, the one given her by Grandmother, whom Grandfather had loved also.

Beth got her pen and wrote under Grandmother's lines these words: "To my Grandfather from his Granddaugh"Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

ter, Beth. I know he loves this Book." Then she wrapped and tied it very carefully in pretty paper and bright ribbon.

The strangest thing happened on Christmas morning when all the relatives gathered to give Grandfather their gifts. Shyly, Beth presented her little worn Bible, as gaily decorated as if it had been a new gift, and received Grandfather's gift to her in return. It was a new Bible, larger and more beautifully bound than the other one.

Beth opened it and read almost the same words that Grandmother had written in the old one, except that it was from Grandfather. Then she looked up and saw the tears of joy in Grandfather's eyes as he recognized the little Bible Beth had given him.

Many years ago, boys and girls, another person gave a gift to you and me. It was His dearest possession, too. He gave His dearest possession to help us live as we ought.

Yes, God loved you and me so much that He wanted to give us something that would be the gift of all gifts. He sent His own beloved Son to be the world's best Christmas Gift.

The world was full of sin and sorrow. God knew that His beloved Son could make the world a place of joy and peace, so out of the goodness and love in His heart He sent His only Son to make our lives happy and full of joy.

For a few, short years Jesus lived and traveled to many cities to proclaim the gospel His heavenly Father had taught Him. How loving and kind He was to give up family and friends to do the work His Father had sent Him to do. It is because of the unceasing efforts of Jesus that you and I can experience love and show love unto others today. It is because of the willingness to give Himself unto others that Jesus became our Saviour.

Yes, that little baby born long ago was a gift from God —a gift of love and salvation. What greater gift can be found? And what gift can we give in return for God's Gift? As Beth gave her Grandfather a gift she knew he would treasure, let us give God a gift we know He would treasure.



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January 20 - 22 — Southwest Conference, San Jose, Calif.

January 24-26-Midwinter Ministerial Conference.

SISTER THAYER'S SCHEDULE

December 19-30-Harlingen, Texas

December 26-30-Bible School at Harlingen, Texas

AURORA, ILLINOIS, NEWS

Recent activities in the Aurora Church of God have included a special service for installation of church and Sunday school officers. The suggested outline for such a service was taken from the new Church Worker's Manual and adapted for use in our group. The Manual is very helpful, and both pastor and church have a copy to use.

On October 16, Aurora co-operated in the Illinois Conference pulpit exchange. In the absence of the pastor, who was preaching in Oregon, Bro. Leon Driskill came to this city. Bro. Driskill, new pastor at Peoria, Ill., preached in the morning, and provided a stimulating Bible study in the afternoon, following a church potluck dinner.

A business meeting was held recently. Especially encouraging were the financial reports for the current treasury and building fund. Even greater things could happen among Christendom if we would all realize that we must give, not especially because bills must be met, but that we need to give to the Lord so that our spiritual life may be at its highest level.

On November 5 and 6, Bro. Jesse Gallegas of Aurora and the pastor were able to attend most of the Illinois State Quarterly Conference at Eldorado. Both benefited greatly from the fellowship and inspirational services. Bro. Weldon Holland, a ministerial student at Evangelical Theological Seminary, Naperville, Ill., ably filled the pulpit in the pastor's absence.

Ronald Dilamarter, Pastor.

INDIANA MINISTERIAL MEETINGS

A meeting of the ministers of the Churches of God in Indiana was scheduled to be held at the Hillisburg Church of God, Monday afternoon, December 5, at 1:00 p.m. The purpose of these meetings is to consider ways and means by which the work of the ministry may be made more effective, both in the local churches, and in the state-wide effort. By pooling our experiences and uniting our efforts, we feel that we can accomplish much more than would be possible if each pastor were to work alone.—Hillisburg bulletin.

NO HERALD NEXT WEEK

According to custom in missing one issue in December, there will be no Restitution Herald mailed next week, December 20, Be watching for the following issue, however, for more articles of significance for our times.

We might also explain, at this time, our mailing schedule. The paper is mailed at the Oregon post office late Monday evening or Tuesday morning. It never is mailed later than this. The papers leave the Oregon post office the same day, and any delay in delivery is eaused either at the Chicago post office or at the eity where final delivery is made. We are sorry that some do not receive their papers till ten days or more after they are mailed in Oregon, but we are not able to control this circumstance. Editor.

NEW QUARTERLIES NEED YOU

In announcing the newly printed Junior Quarterly and an expanded quarterly for Junior-Senior High students, we are exercising faith in each member of the Church of God to support these ventures both in their use and in helping to raise the funds necessary to print these quarterlies. Until we can print at least 1,500 of each quarterly, we will lose money with each printing. So you see that the dollars you send for the work of the General Conference will help to make possible the continuance of these new ventures.

BURR OAK, INDIANA

Miss Anita Heiser of the Burr Oak Church of God is at Healthwin Hospital, Room 268, South Bend, Ind., recovering from tuberculosis. Mr. Russell Heiser, also of the Burr Oak Church, is recovering from the same illness at his home, Rt. 2, Culver, Ind.

Orville Westlund.

PENNELLWOOD MISSION PROJECT

Grand Rapids, Michigan

Happy Birthday! How we love to hear those words, and to receive presents on our birthday! How glad we are to see the look of joy on the face of one to whom we have given a birthday present. This time of year we are celebrating the most important birthday in the world—that of Jesus our Saviour. But what shall we give Him? He lives in heaven with God, and really has need of nothing we can give Him. He has told us to look after the needy in His name and it will count as doing something for Him.

December 18, our whole Sunday school offering is to be given in the name of Jesus to a boy who is studying to become a missionary to the people of the land where Jesus was born. Everyone in the Sunday school will march to the front of the church and give his offering to Jesus. This will be a part of our Christmas program. There will be a birthday cake (each child will be given a piece) and a birthday song. Parents and Sunday school teachers will explain to the children about this offering, making them conscious of the joy of giving a birthday present to Jesus. —Pennellwood builletin.

MERRY CHRISTMAS FROM THE GENERAL CONFERENCE WORKERS!

AND ANAMANNA

The workers at the General Conference office wish each one a happy and blessed Christmas, and a new year filled with the blessings of the Lord.

We thank you for your Christmas eards and greetings, and take this way of extending our personal greetings to you.

The General Conference Staff.

BLOOD RIVER, LOUISIANA

Special meetings were conducted, November 6-13, at the Blood River Church of God. Bro. T. A. Drinkard, Arlington, Tex., special speaker for these services, brought to us messages of encouragement and hope from the Word of God. Abundant Scriptural evidence was presented to prove that man's hope for eternal life lies in the promise of resurrection, and that man's eternal dwelling place will be here upon the earth. Doctrine, intermingled with prophecy and suggestions for practical Christianity, developed a wellrounded series of sermons. There were no conversions, but the messages live on, and may engender more love for the truth within each of us, Gordon Landry, Pastor.

OMAHA CHURCH NEWS

Sr. Jessie Dixon is now living at the Stephens Rest Home, 1303 Park Ave., Omaha, Nebr. . . Bro. Arnold Johns was a recent guest speaker at the Omaha Church of God. Everyone enjoyed it very much. . . The Ladies Bible Class has become the Doreas Society. F. G. Carpenter, Reporter.

RICHARDSON - JENKINS

On Sunday afternoon, November 27, 1955, Ophelia Richardson became the bride of Aubrey Jenkins. The simple ceremony was conducted in the home of the bride, at Blood River, La. Ned Threadgill was best man, and Ophelia was attended by Ruth Ann McIntyre. Wedding cake and punch were served the guests, after which the bride and groom left for a brief trip to Baton Rouge.

We pray God's blessings upon Ophelia and Aubrey in their new life together. May they always seek the guidance of Him from whom all blessings flow. Gordon Landry, Pastor.

	CONFERENCE IDGET
Budget	\$39,849.00
Received	8,811.89
Needed	\$31,037.11
What gift will for the Gift Go	you give in return d gave to you?

POMONA, CALIFORNIA

Our church in Pomona has been here for several years. Our members met each week to keep alive their precious faith and laymen took turns in leading Bible discussions and preaching sermons. In recent years, services were conducted by Bros. Norman McLeod, George Lichty, and Edgar Adamson. This year the church felt it had progressed to the place where it could support a full-time minister and secured the writer in this capacity.

When I came to Pomona in September, I found the work so well developed that it was easy to assume my pastoral duties. I am impressed by the enthusiasm of the people here to support their minister and to build a working church. It is an inspiration to sit in the business meetings and observe how everyone discusses propositions in the spirit of love and with an open wind. When final decisions are made, the whole church body stands behind them and carries them out immediately.

The members here have done everything possible to show that they really want a minister and are making us feel at home. When the moving van arrived with our furniture, the church wrote a check for \$630 to cover our moving expenses. Since the church had never had a minister before, they did not own a parsonage and had to do something about housing the minister. They wanted to buy a new house, but after studying the matter carefully, they decided to wait until they could build a house of their own later. When we discovered that we would have to pay more rent than we expected, the church voted to raise my salary to cover the extra expense.

So Betty, Robyn, and I are living comfortably in our new home at 1816 Fleming Street in Pomona. I expressed the desire to have my study at the church, and no sooner said than done, arrangements were completed. My office equipment was moved into an adequate study room, bookshelves were made and put in, a rug was placed on the floor, and a telephone installed. I have arranged my daily schedule so that I am working at the church study every morning and am out calling and visiting the people every afternoon.

We have sixty-five active workers in the Pomona Church and are never wanting for special music at all services, teachers, leaders, or myone to do the least of services for the Lord. Every Wednesday night, we meet in the homes of various members to study the Bible. The singing, prayers, Bible quizzes, and study are conducted by the minister. Average attendance has been about twenty.

Services held on Sunday are Sunday school at 10:00 a.m., and the church service at 11:00 a.m. About twenty-five attend Sunday school and about fifty come to church every Sunday. Several assist us each Sunday by providing flowers for the sanctuary, playing the Hammond organ, presenting vocal selections, and serving during the Communion service. Our sermon messages are planned to provide a balanced diet of Scriptural truths and each month the sermons are based upon the four themes: doctrine, prophecy, Christian living, and worship.

We thank the Lord for the opportunity to serve in this vineyard and for the faith and zeal of the Pomona brethren. We pray that the Lord will continue to bless and that He will open a way for more abundant service. William Dick, Pastor.



"Please renew my subscription. I would not like to miss any of the papers. It seems to me that the present articles are especially significant in showing the wonderful trend in present events."—Mrs. VeNard, Macomb, Ill.

FREE LESSON BOOKS

We have on hand several copies of Berean lesson books. Because of the shortage of storage space, we would like to give these books away, free for postage.

We have the following:

Berean Lesson Books 2 and 5

Berean Scarehlight, books 2 and 6

Berean Bible Studies 1923-25

Story of the Hebrew People (Juniors)

Bible Animals (Juniors)

Bible Answers for Bereans, books 1 and 2 The Visitor

The Mystery of Iniquity

You may have one or several copies of these free for postage. Write, National Bible Institution, Oregon, Ill.

BETH RICHARDSON MOSHER

Beth Richardson Mosher, daughter of Amasa K. and Edith M. Richardson, was born on the Richardson homestead in Hastings Township, Barry County, near Coats Grove, Mich., on April 10, 1894. She attended high school and County Normal in Hastings, graduating in 1913. Following her graduation she taught school for several years.

On August 6, 1919, she was married to Rollo G. Mosher of Wayland, and for nearly thirty-five years she aptly aided her husband in the publication of the Wayland Globe. She was also his assistant for nearly thirteen years while he was the village postmaster.

Beth was vitally interested in the eivie and social affairs of her home town, having served for thirty years as a member of the Library Board, and was on the Community Fair Board for five years. She was actively interested in the Ladies Library Club, the Wayland Garden Club, and the American Legion Auxiliary.

She was baptized into the Christian faith in 1907, and was a charter member of the Pennellwood Church of God of Grand Rapids, Mich.

Besides her husband, she leaves one sister, Mrs. Arlie Townsend of Grand Rapids; and two brothers, Myrle and Arthur Richardson of Hastings, besides a host of loyal friends.

She died very suddenly from a heart attack on Thanksgiving evening, November 24, 1955. She was laid to rest in a service conducted by the writer on November 28, to await the call of her Saviour. All scriptures used were taken from Sr. Mosher's notes on the resurrction. E. Milon Hall.

OUR FATHER ABRAHAM'S CITY HEBRON (El Khalil)

The first thing we can see when we leave Bethlehem to go to Hebron is Beit Jala town. Yes, a little town, but beautiful, and all of the people Christian! Now there are a few families of Moslems living there because they are refugees. Many hills are around Beit Jala. Of course, on them are olive trees, apple trees, plum trees, apricot trees, cherry trees, and grape vines.

At eight and one half miles (from Bethlehem) we can see to the right the Khader's village. In this village there is a big Church for Saint George with the Greek Orthodox. Saint George in the Arabic is "Saint Khader," and this village is called by his name, El Khader.

About 300 feet from Khader's gate to the road we can see Solomon's pools. The first pool is 590 feet length, 213 feet width, and 50 feet depth. The second pool is 430 feet length, 223 feet width, and 40 feet depth. The third pool, which is the last, is 387 feet length, 233 feet width, and 25 feet depth. These pools sometimes supply Bethlehem and Jerusalem.

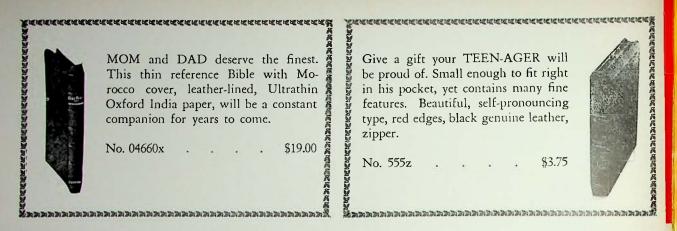
After this point we can see many roads for many several villages which are written in the Holy Bible. In our road we can see El Arrub. There is a large eistern of Ein El Arrub, and many trees and gardens in this place. We can see also in El Arrub, Baraka Hospital for American Mission. Then we want to go to Halhul, Beth Zur, and Gedor (see Josh. 15:58), about four miles far from Hebron.

Hebron is 3,100 feet above sea level, between high mountains and many hills. Hebron is a large city and is one of the oldest citics in the world, according to the Holy Bible. Open your concordance and read all the verses about Hebron, then you know Hebron well. (See Num. 13:22, 23.) Hebron is 221/2 miles south of Jerusalem, and 321/2 miles north of Beersheba. David's family was born in Hebron; Amnon, Daniel, Absalom, Adonijah, Shephatiah, Ithream. (See 1 Chron. 3:1-4.) Let us remember Abraham's family was buried in Hebron, Sarah, Abraham, Isaac, Jacob. (See Gen. 23:2, 19; 35:27.) Abner "was dead" in Hebron (2 Sam. 4:1). Let us remember Oak of Mamre. Hebron it is one of the most ancient citics of Palestine. There are several factories and everything cheap in Hebron.

Adib Liddawi

HERALD RECEIPTS

Mrs. C. B. Hammel; Mrs. J. C. Waller (3); Emma T. Rankin; Mrs. E. R. Appleby; Mrs. Clara L. VeNard; J. B. Mock; Mrs. Gordon L. Toney, Sr.; Roy R. Capps; Mrs. Floyd Wood; Mitzel Brandenburg; Arthur K. Richardson; Mrs. V. A. Cunningham; Leora Spindler; Mrs. T. Savage (2); C. E. Lapp; Mrs. Edith McKinney (2); James L. Rankin; C. B. Smead (2); Glenn R. Mixer; G. M. Siple; Dale H. Ward (2); Theron Murphy; James Roland Kee; C. B. Elliott (5); R. H. Judd; Flora Anthon; Fred Schuld; Glenn Canfield; Mrs. Pearl Engel (3); Mrs. Arthur Barnett; Mrs. Donna Miller (2); Mrs. Florence Pease; Mrs. Horton Jones; Carroll E. Hutchinson; Thomas H. Davis; Esta V. McInturff; Mrs. Florence Kelley.



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CHERRERE CHERC	NARRERERERERERERERERERERERERERERERERERER
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thrill from having a Bible of his own.	National Bible Institution
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that can take hard use. Cloth binding.	Name
No. MP53 \$1.00, plus 15 cent	Address
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December 27, 1955 Restitution Herald

VOLUME 45, NUMBER 12

MESSAGES FOR

- * Adults
- * Young People
- * Children

NEWS

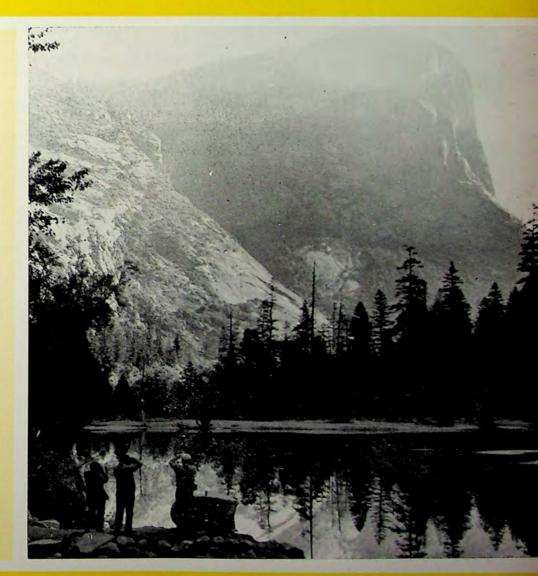
PROPHECY

COMMUNICATIONS

PICTURE:

"Lord, what is man, that thou takest knowledge of him! or the son of man, that thou takest account of him! . . Touch the mountains, and they shall smoke."

-Psalm 144:3, 5.



A BLESSED NEW YEAR!

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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.

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- T. Jan. 3. The promised Son. Isa. 9:1-7.
- W. Jan. 4. What is His name? Prov. 30:4; Isa. 7:14.
- T. Jan. 5. The beloved Son. Matt. 3:17; 17:5.
- F. Jan. 6. A Son to reign. 1 Chron. 17: 11-15.
- S. Jan. 7. The pre-eminence of the Son. Col. 1:12-19; Heb. 1:1-5.
- M. Jan. 9. Gen 3:1-6. The first man's temptation and sin.
- T. Jan. 10. 1 John 2:12-17. The lust of the flesh, the lust of the eyes, and the pride of life.
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- T. Jan. 12. James 1:12-16. Enduring temptations
- F. Jan. 13. Rom. 6:11-23. Yield not to temptation; yield yourself to God.
- S. Jan. 14. Heb. 4:12-16; 7:24-27. The believer's sinless, sympathetic High Priest.



Ministry of the Printed Word

In reviewing the reports of church work that come to our desk, we are gratified to see more and more emphasis upon the distribution of the gospel in print. Often a tract is enclosed with the church bulletin. We read of churches buying tract racks for the church or to be placed in public rooms for free distribution of gospel messages. Some churches have subscribed to THE RESTITUTION HERALD for every member for Sunday school families, and for the nearest public library and doctor's office. One writer sent us some sample tracts that she would like to see printed for inserting in Christmas cards and Easter greetings. The Missionary Society plans for the day when THE RESTITUTION HERALD and other Church of God publications will be distributed world-wide. New tracts, booklets, quarterlies, correspondence courses, home Bible study courses, and information papers are planned because of the growing interest in, and realization of the importance of, the printed word.

In this year of action in the Decade of Development program, we are moving ahead with publishing. Here is an area of service wherein we can reach the multitudes easily and cheaply with the great message of the Church of God; Jesus Christ the Son of God, and the salvation that will be fully realized in Him when He comes to establish His Kingdom. Number of tracts, number of subscribers, beauty of printing, tons of paper used, are all second to the great purpose of placing the gospel of salvation in the hands of the lost.

We need clearly written, simple, personal, positive messages for THE RESTITUTION HERALD and for gospel tracts and leaflets. This forces us to an understanding of our faith, hope, and ideal, that can be explained intelligibly to the uninstructed. "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" (1 Cor. 14:9). One need not use a foreign language to speak or write in such a way as not to be understood. Opportunity is here to minister to the lost through print. "If truth is not diffused, error will be," said Daniel Webster.

Christians Are Ladies and Gentlemen

One of the marks of a Christian is common (or should we say, "uncommon"?) courtesy. Consideration for the feelings and rights of others, the characteristic which distinguishes the couth from the uncouth, also distinguishes the love-filled Christian. Graciousness, tact, and kindness are not signs of weakness, but evidences of the Spirit of God at work. The surly, embittered browbeater, in addition to working up an ulcer, losing friends, and infuriating people, is a disgrace to the gentle Christ. That life must feed on hate which sees no need to consider the personal rights and feelings of others.

This may seem like a simple and trivial matter; but is it? How many people have been lost to Christ because some Christian was spiteful, unmannerly, or lacking in consideration? To cause one to stumble is a serious act. Christians are ladies and gentlemen! What will the New Year bring forth? Will conditions improve? Will mankind establish peace? Are you ready for whatever may come?

> No New Thing

By J. R. LeCrone

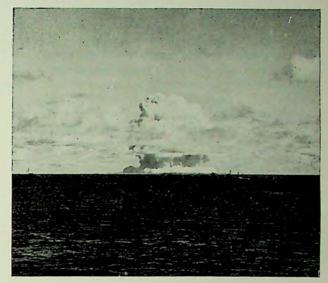
You need not be reminded that we are standing at the threshold of a new year. Neither do you need anyone to tell you that the beginning of a new year is traditionally the time for reviewing the past and estimating the prospects for the future. It is also the time when we make noble resolutions concerning our conduct during the New Year, and possibly renew the resolutions that we made last year and failed to keep.

The New Year is often represented as a book of clean white pages, none of which has as yet been written upon. Sometimes, it is characterized as a newborn babe who has not yet committed deeds of either noble or reprehensible nature.

We are all intrigued with the thought of leaving the old failures and shortcomings behind and launching upon the New Year as upon a new life. It is unhampered by what has occurred in the past and we are completely free to build the future into something glorious. As we go into the New Year, each of us pictures himself as playing a noble role upon the stage of life, and coming to the end of the year richly meriting the approval and applause of those about us. It is a wonderful picture, but, unfortunately, not a realistic one.

We would not consider the Wise Man of the Bible as a pessimist. Yet neither was he so optimistic that he permitted himself to be blinded to obvious truths. In Ecclesiastes 1:9-11, we find him making this statement: "The thing that has been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after."

Deep in our hearts, each of us knows that January 1, 1956, cannot possibly be a fresh beginning for the world.



We are aware that battles started in 1955 will not automatically cease, simply because the calendar tells us that we are living in 1956. Careers of hatred, crime, vice, and lust will continue as they were. Men will continue to make the same old mistakes, not heeding the lessons of the past.

Let me hasten to explain that I am not pessimistic regarding the future. I am only realistic concerning mankind's demonstrated inability to learn from the experiences of the past. Every Christian is fully justified in looking forward to a bright new day for the world. There is no doubt at all that such a-day, free from all of the sufferings, sorrows, and heartaches which plague mankind today, will come. But it is equally certain that it is futile to look to mankind's innate goodness and wisdom to bring it about. It will come only by the goodness and mercy of God.

If you want to know something of the future of the world, open your Bible with me to 2 Peter 3, and read verses 10 through 13. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."

This is not a picture which represents the earth as gradually growing better and better as men learn to apply the lessons of history, but of an earth where wickedness and cruelty become so rampant as to finally bring about violent destruction of what unregenerated mankind has built and called civilization. There is, however, a bright promise in the picture which takes away any fear which might otherwise be brought about by the picture of violent destruction. It is the promise of a "new heavens and a new earth, wherein dwelleth righteousness," mentioned in verse thirteen which permits the faithful Christian to view the prophesied scenes of violent destruction with confidence and peace in his heart.

It is as though God has said, "I will tear down the slums of the earth, that have so long been the breeding place of hatred, lust, disease, suffering, death, and sorrow, and will replace them with homes so perfect, so beautiful, peaceful, and healthful that there shall be no more disease, sorrow, and death among the people." With such a beautiful and sure promise, who could mourn the destruction of the slums.

John the Revelator was permitted, through the medium of the Holy Spirit, a preview of the reconstructed earth, and wrote down for our instruction and encouragement what he saw. "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" (Rev. 21:1-5).

But let no man think that all of the old slum dwellers will be permitted to move into and take over this new paradise which God has promised to create upon the earth! After all, it was the wickedness of men that created the slums in the first place, and the same wickedness would soon make the new paradise the same place of suffering and sorrow as the former slums. Therefore, Peter asked the question, as pertinent for you and for me as it was for those of his time. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." And in 1 Peter 3:14, 15, he added this essential advice: "Wherefore, beloved, seeing that ye look for such things, be diligent that we may be found of him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation: even as our beloved brother Paul also according to the wisdom given unto him hath written unto you."

Do you get the logic of what Peter said? The destruction of this present evil world is certain and its replacement by one wherein shall dwell only righteousness is sure. The only uncertainty is whether or not you will be permitted to dwell in the new earth, or will be destroyed along with the old. That decision depends upon you. You may prepare for your place in the future paradise of God now, and be sure of admittance. Or, you may delay such preparation until it is too late and be forever shut out. This new earth will be inhabited by new creatures. If you would have a place in it, you must become such a new creature.

But becoming such a "new creature" is not merely a matter of a New Year's resolution. We become new creatures only through our Lord and Saviour Jesus the Christ. As Paul explained in 2 Corinthians 5:17, 18, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."

The central purpose of the Christian ministry is to bring men and women to Christ, that their sins may be expunged from the record of God, that they may learn (Please turn to page 12)

How Do You Rate?

By Eunice Fischer

la message from the National Sunday School Department

"Ministers of his, that do his pleasure"

THIS scripture from Psalm 103:21 sums up what is 1 expected of Sunday school teachers, pastors, superintendents, and officers. The first requisite is to be His. When we are His, we can do His pleasure if our service is done for His glory. These standards may help those who are this ministers" in Sunday school. Rate yourself on these points frequently. If you measure up on 10 to 12 you're tops, 8 to 10 good, 6 to 8 fair. If you rate less than 6, better ask yourself, "Am I doing my best for my Lord?"

AS TEACHER, I ...

- 1. Strive to live out in my daily life the Bible truths I teach others.
- 2. Pray daily for my pupils and fellow workers.
- 3. Seek God's guidance in teaching my pupils how to AS SUPERINTENDENT, I ... find Christ as Saviour and how to grow in the Christian life.
- 4. Love each pupil personally, knowing his hobbies and heartaches.
- 5. Arrive each Sunday fifteen minutes before the opening bell.
- 6. Have a teaching aim for each lesson.
- 7. Encourage pupil participation.
- 8. Spend at least two hours each week in lesson preparation and more time in personal Bible study.
- 9. Regularly follow up absentees.
- 10. Attend the Sunday school socials.
- 11. Go to workers' meetings.
- 12. Support the program of the church.

AS PASTOR, I . . .

- 1. Push the work of my school, realizing I am pastor of the Sunday school as much as of the church.
- 2. Talk up the Sunday school as a God-given means for evangelizing the lost, instructing believers, and instilling missionary vision.
- 3. Pray daily for the workers, pupils, and unreached parents who send their children.
- 4. Know that good, sound teaching material is being used throughout the school.
- 5. Walk through departmental rooms with a friendly smile before the opening bell, and show impartial interest in every department.

- 6. Note total attendance each week and compare it with previous years.
- 7. Encourage church members to support their school by prayer, attendance, and helping in visitation.
- 8. Check with the trustees occasionally concerning new space and equipment.
- 9. Attend each workers' meeting or send a substitute and explanation of my absence.
- 10. Quote the superintendent frequently so that people credit him with most of the good results.
- 11. Encourage teacher training projects and Sunday school conventions.
- 12. Schedule an annual dedicatory service during morning church service with the school workers coming forward for a brief service.
- 1. Pray daily for the Sunday school that all pupils may find Christ and grow in Him.
- 2. Visit each department every Sunday, being careful not to disturb.
- 3. Know the names of all the workers and what is expected of them.
- 4. Keep several months ahead of the school in planning, thinking about fall activities in June, Christmas in October, and so on.
- 5. Work closely with pastor and departmental superintendents.
- 6. Strive for a proper balance in pushing people aggressively and soothing people tactfully.
- 7. Have a worth-while workers' meeting at least once a month, with some time allowed for departmental groups to meet.
- 8. Study attendance, punctuality, and visitation records.
- 9. Plan and push an annual Sunday school contest whenever possible.
- 10. Attend training classes whenever I can and read at least one good book or magazine on Sunday school work.
- 11. Send an annual mimeographed letter of thanks to all the workers of the school, thanking them for past efforts and challenging them to go on.
- 12. Realize that mine is not a lifetime job and my annual term may close at the next annual business meeting, so my feelings won't be hurt if someone else gets the job.

The Scriptural Basis for Giving

Part 2

By William Wachtel

II. Does the New Testament Teach Tithing?

AFTER considering what the Old Testament has to say about any particular subject, one may find that the New Testament has something altogether different to say about it. Thus, the sacrifice of animals, which figures so prominently in the Old Testament period, is utterly done away in the New Testament dispensation. Likewise, the permission to retaliate for injuries received from another, though included in the law of Moses, is withdrawn under Christ. (Heb. 10:1-14; Matt. 5:38-48.)

On the other hand, there are some things which, though they existed under the law, did not come to an end when that law was nailed to the cross. (Col. 2:14.) Under the law, for example, men were commanded to love God with all their heart, soul, and might; and it is obvious that He expects and deserves no less today! (Deut. 6:5 and Luke 10:27, 28.) Under the law, idolatry was strictly forbidden to God's people, and it is still forbidden in the present age. (1 Cor. 10:14; Acts 15:20.)

Likewise, we believe that tithing, as the Scriptural basis for giving and for supporting the Lord's work, was not abolished in the New Testament, but is still in effect as God's plan for His people in the present age. The words of the Lord Jesus Christ to the Pharisees of His day would indicate that He considered tithing to be an obligation on them: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weighier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23).

Certainly, emphasis in this statement is not on tithing it is on the more important matter of being just, merciful, and faithful, in contrast to the merely outward act of tithing. The Pharisees were always sternly correct when observing the external details of the law, to the neglect of the deeper spiritual attitudes and motives. Nevertheless, in justice to the words of our Lord, we must not overlook the fact that He was speaking of tithing when He said "not to leave the other undone." Tithing, then, was not to be neglected, either.

Lest someone might argue that Christ's approval of tithing, spoken as it was before the law was nailed to the cross, has no bearing on God's people today, we turn to scriptures that were written long after the crucifixion, written to and for the church of God of this age. In 1 Corinthians 16:1, 2, the Apostle Paul wrote these words to the church: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when 1 come."

In this passage your attention is called to the little word "as." "As God hath prospered him"—this is the apostolic order. This word implies *proportionate* giving—the proportion being reckoned on the basis of the amount gained or earned. Then the question confronts us, "What proportion is it that is universally recognized in the Bible as belonging to God in a special way?" Immediately the answer comes: "The tithe, the tenth!"

In the Book of Hebrews one discovers another New Testament argument for tithing. This book was written to Jewish Christians who were in danger of returning to the law of Moses for justification from sin instead of resting on the finished work of Christ at Calvary. The writer, under inspiration, explains that all the ceremonies and observances of the Mosaic law were merely shadows and pictures of the great reality fulfilled in Christ Jesus.

In chapter seven of Hebrews, the discussion centers around the superiority of Christ's priesthood to that of the Levitical priests who ministered in the tabernacle and temple. Christ's priesthood is better than theirs because it is like that of Melchisedec—continual, unchangeable and endless. (Vv. 3, 16, 24.) Furthermore, Melchisedec received tithes from Abraham, showing that he ranked higher than Abraham. (Vv. 4, 7.) But if Levi descended from Abraham (who was lower in rank than Melchisedec), then the Levitical priesthood also must have been of lower order than that of Melchisedec. (Vv. 9-11.) This also explains how Christ's priesthood, the same as Melchisedec's was greater than that of the sons of Levi.

In the midst of this discussion, the writer makes a remarkable statement: "Here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth" (v. 8). This verse is based on verse five, where the sons of Levi are pictured receiving tithes of their fellow Israelites. The contrast is between that arrangement and another arrangement whereby the Priest after the order of Melchisedec also receives tithes of His people. Who is this Priest? Who is this one that "liveth"? It is none other than the Lord Jesus Christ, of whom it is written, "Thou art a priest for ever after the order of Melchisedec" (v. 17). A serious consideration of these facts should convince any sincere seeker for truth that tithing has not passed out of the picture in God's arrangement for His people today.

III. What Are You Going to Do About It?

Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *docth* the will of my Father which is in heaven" (Matt. 7:21). If we know that tithing is God's will for us as his children, surely it is not wise to disregard His wishes and go about doing things our own way! If we are disoledient in this, we are likely to be disobedient in other things as well.

In drawing this study to a close, there are two advantages we should like to mention in connection with the practice of tithing. First, it places the tither on a businesslike basis with God. Christ once said, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for *where your treasure is, there will your heart be also*" (Matt 6: 20, 21). One who tithes regularly is laying up treasures in heaven. Where, then, will his interests be found, "On things above, not on things on the earth" (Col. 3:2). This is similar to people who hold stock in various corporations. They eagerly watch the progress of the stock market, and one of the first things they turn to in the daily paper is the financial page. So it is with those who are investing in spiritual holdings, eternal stock in the Kingdom of God. It is there that their heart may be found!

The second advantage we would mention is that tithing places the Lord's work on a businesslike basis of operation. Questionable methods of raising money for the church's work die out when tithing takes over. Struggles to keep going become a thing of the past, and the church finds itself able to accomplish undreamed-of things for the Lord. This has been the experience of every congregation to my knowledge that has tried it!

God is challenging you today to try tithing, to test it out for yourself. See for yourself if there is not greater satisfaction in doing things according to God's way, in seeing the blessing that can come to His work, and in experiencing His blessing come to you yourself!

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

YEAR OF ACTION

This is the Year of Action in the Decade of Development program. Have you and your church been making progress for the Lord? Make this year count in the service of Christ!



The Power of God

By Vernis Wolfe

THE HOLY SPIRIT is from God and is a part of Him, just as light is a part of the sun. It is His power. Though we do not see it, yet we see its work. We cannot see the wind, but we know what it is and where it is and what it does because we see the results of its force. (See John 3:8.) So is our knowledge of the Holy Spirit!

The Holy Spirit is a Comforter and in this work is described as "the Spirit of truth" (John 15:26). Men became "full of power by the spirit of the Lord" (Micah 3:8). This same Spirit was the power that created all things (Gen. 1:2; Psalm 104:30; Job 26:13), and made man to live (Job 33:4). It revealed God to man (Acts 5:30-32; Neh. 9:20), and was poured out (Acts 2:17) to anoint men.

God dwells in heaven, but His Spirit or power is everywhere present. (Psalm 139:7; Acts 17:22-30.)

The Spirit of God has been found in: The prophets (Neh. 9:30); servants of God like Samson (Judg. 15:14); in dumb beast (Num. 22:28-30); and houses and people (Acts 2:2-4).

The Holy Spirit brings gifts to men. (Heb. 2:4; Acts 2:38, 39; John 3:16; Rom. 6:23.)

The presence of God's Spirit manifests His power. God is more than wind, power, or force; for God is a personality. We cannot ascribe personality to the Spirit of God. God's Spirit is "wind," power, or might.



"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God" (Isaiah 35:1, 2).

PERHAPS you have lived on the frontier and seen the sage brush and snakes and jackrabbits give way to prolific gardens and orchards. When I was a small boy, we moved to the Wenatchee Valley in Washington State, where there was this kind of desert. But in time water was put on the land and the valley became one luxuriant orchard. So it is in what is now called the Negev in Israel. Please turn to the maps in the back of your Bible and find this desert in Israel just south of Beersheba. Today this desert is becoming the most fruitful part of all Israel.

What we wish to study now is not ancient history, nor the history of six years ago, but we begin our story as of July 15, 1955. On that day President Ben Zvi of Israel turned the handle releasing the flow of water through the huge concrete pipe which brings water from the Yarkon River just north of Tel Aviv, to the thirsty land which we now know as the Negev. The Prime Minister of Israel, Moshe Sharett, gave, on this occasion, an eloquent oration. We would like to record his speech here, but we quote only his opening sentence. "The progress of irrigation is the most startling economic life and pivotal force of the agricultural revolution which began over seventy years ago with the digging of the first well at Rishon-le-Zion and is continuing."

Just north of the new and beautiful city of Tel Aviv

the Yarkon River, which, for untold thousands of years, has emptied its waters into the Mediterranean all to no profit or advantage to anyone; but now, through these great concrete pipes, its waters flow into the Negev where the thirsty soil becomes something better than gold. We, in America, have some self-satisfaction in knowing that this great enterprise is financed by the United States. In fact, it is the United States which has made Israel an independent nation. Ten minutes after midnight on May 15, 1948, when Israel declared itself a State, President Truman, by telegram, acknowledged Israel a free and independent State, and thus pronounced the United States a friend and defender of Israel.

On this day of the celebration of the opening of the water into the desert, our Mr. Averill Harriman spoke, saying: "It is an expression of the desire of every American to help you." It is a definite matter of prophecy that those who help Israel will be blessed; and it is by the will of God that America is the most prosperous nation on earth at this time. For evidence of this we turn back through our Bibles to Genesis 12:1-3, and there we read a great promise which is repeated twelve times in the Bible. I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed."

We, in the United States, do not have to flatter our-

The Desert

Part II By Frank Patterson

selves for our goodness. It was 1921 years before Christ when God made this promise which the United States new enjoys. Not one-hundredth of one per cent of America's people realize that we now enjoy a promise of God made 3.876 years ago.

When the great pipes emptied their waters of the Yarken River into the desert, many people were there to celebrate the flow of water into the thirsty land. Every year, one hundred thousand million cubic meters of water are diverted from the Yarkon River through these concrete pipes to the Negev. But even as you read this, more and even larger pipes, are being laid. These two pipes will take more than half the water from the Yarkon River. Again we ask you to locate this river on your Bible map. Find Joppa on your Bible map of Israel. This is now Tel Aviv, and just north of Tel Aviv is the river which is now the Yarkon. On your Bible map it is called Kauah.

These new pipes which are being laid are five and one half feet in diameter on the inside. The new pipeline is to be finished in 1958. Then, not half, but two thirds of the water now flowing into the sea will be emptied on the higher inland. This will make pumps necessary at the southern end of the pipes. It is expected that eventually all the water from the Yarkon will flow through these pipes. But even now a tunnel is being made which will bring water from the Jordan River. This will create retaliation from the nation of Jordan. Just how the water from the Jordan River can be put into pipes running to the desert we are not told. The Jordan is below sea level at the Sea of Galilee, its source.

The two pipes from the Yarkon will cost forty million pounds, Israel money. This will be an expression of Israel's victory over the hot and worthless desert. Five new towns are being built in the Negev. These towns are receiving fresh water for the first time in years. The children do not know the taste of fresh water. Typical of the Israelis, they demand a celebration and an oration on the occasion of the coming water.

Life in Beersheba

Ruth Cale writes an interesting editorial for Israel Speaks. We quote the first paragraph which is about the town of Beersheba. If you have forgotten where Beersheba is, please look in the back of your Bible at the map of Israel and you will find Beersheba at the northern border of the desert, just west of the southern end of the Dead Sea. Ruth Cale writes: "Every Thursday at dawn, caravans of black-robed Arabs, on foot, camel, donkeys, and trucks, converge with their goods and chattels which include wines, children, and anything they want to sell. Simultaneously, Jewish merchants who want to buy goats and sheep, or their hair, or their hides, likewise flock into Beersheba from the north, while the townsfolk themselves get ready for big business."

Thursday is the big market day. Friday is the holy day for the Mohammedan Arabs, and Saturday is the Sabbath for the Jews, and Sunday is holy for the Catholics, but play-day for the Arabs. Four days in a week are for work or trading or selling their daughters.

The women are clothed in great quantities of black cloth which covers them from the top of their heads to the bottom of their feet. They are decorated with tingling chains of silver coins. Earrings, nose rings, finger rings and bracelets decorate the ladies while they squat on the ground with their children. If a tourist approaches with a camera the ladies closely cover their faces, for it is against their religion to have their pictures taken.

Presently an Arab sheik appears in a highly polished Buick. He is the "Desert King." He invites an American young lady, or an Israeli, to stand with him while some camera enthusiasts takes their picture. On a recent occasion an American lady snapped a picture of the sheik, and she offered him a pound note. The sheik threw the note, with a big wad of money at her, and disappeared in his limousine, leaving an embarrassed American lady. As you and I know, American money will buy anything, or almost anything, but not a sheik's pride.

In the afternoon this great throng of Arabs begins to depart. The man and his son straddle a camel, or a donkey, while the wife trudges through the dust with their purchases, and her baby on her back. Of course you must understand that this phase of life is not typical of the Jews who are energetically bringing the nation of Israel to modern customs and enterprises.

Water for Nazareth

From the water situation in the Negev, we take you to the north where we find another, but smaller, undertaking. It is the city water for Nazareth. You have seen the famous painting: "Mary at the Well." Mary is shown with a pitcher on her shoulder. But now the government has put in a water system similar to ours in America. The system was finished on July 27, 1955. The citizens fully appreciate the relief from the age-old well which supplied the town.

"He turneth the wilderness into a standing water, and dry ground into watersprings. And there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase" (Psalm 107:35-37).



By Harold Doan

WHY I GO TO CHURCH

* * * By Martha Walker, Rockford Junior Bereans

I go to church because I enjoy it. We work together, have fun together, and pray together.

I feel that it is not one of the things I have to do, but I feel I owe it to myself. It is something that I really enjoy. After I have gone to church, I feel very good and clean inside. I enjoy listening to the stories. They are very interesting and educational.

I felt very proud when I got the Bible with my name engraved on it. It makes me even more proud when I have learned some verses and can say them for my family and friends.

This is why I go to church.

TOBACCO ADS AIMED AT YOUTH

Just as women were taught to smoke by the advertising agencies, so young people are now being enticed by the same means. Young people are being pictured in tobacco ads and much of the literature written is in their language. Subtle forces are again at work to break down the natural prejudice against minors smoking. Having saturated the adult market, the tobacco men are looking for new fields to conquer.

CAMPS AND RETREATS FOR SPRING AND SUMMER

It is not too early to begin planning your summer camp schedule. Now is the time to look for a proper place and to set dates. Now is the time to begin preparing as councilors for next summer's work. Camps and retreats are new to us, but are receiving a wonderful response. Those who have tried camping are enthused and are looking forward to the coming camping season. Include this mat-

Berean Youth Fellowship News

ter in your youth-planning meetings, youth officers and councilors!

CAMP CLASSES INSPIRE OTHERS

At last summer's camp in Indiana, Bro. David Holquist taught a series of classes on "How to Study the Bible." The report of this series of classes inspired another group of Bible students, who publish the *Bible Student Inquirer*, to present a message on this same subject.

The point we wish to make is that one never knows where influence or an idea will carry. Good ideas and plans and thoughts may help others. Bad words or thoughts or acts may go on and on hurting and tearing down. Let us share good things.

MINNESOTA BEREAN PROJECTS

The Minnesota Bereans plan to help the Graytown, Wisconsin, Church conduct a Bible school next summer, as one of their Christian Outreach projects... The Eden Valley Bereans presented a program at the Hector Church. They used the theme "Mountains." . . Bro. Harry Sheets plans to be the special speaker at the spring Berean conference in Saint Cloud. Minnesota Berean youth will be blessed by his messages. . . A State iceskating party is being planned for February.

FREE LESSON BOOKS

Perhaps your Berean youth group has need of additional lesson material. If it does, we have on hand Berean books published in years past which we would like to give away. If there are Bible classes or other study groups that would like this material, you may have it free for postage. For a list of the books available, see the news pages.

AN IDEA FOR THE YOUTH FELLOWSHIP

We borrow this idea from the MV youth movement. It is called an "Out of the Rut Survey." Ask the young people to bring to the class a written list of suggested improvements. These can then be evaluated and a comprehensive report given by a committee of the youth. This may result in some good ideas, point up weaknesses, and will stimulate thinking about the youth program by the young people themselves.

This summer's camp at Dewart Lake, Indiana, will be August 5-12. Tuition will be \$25.00 this year. We are planning for a big camp, with plenty of activity and variety. There will be real blessing in attending!



The Bible and the News

By the Editor

JEWS IN RUSSIA

It is estimated that there are about three million Jews in the Soviet Union, plus those in the Russian satellite countries. These Jews worship in about one hundred congregations, and are planning a new seminary in Moscow for the training of rabbis. There are about one half million Jews in Moscow alone.

ISRAEL SYRIA, AND THE UNITED NATIONS

The Eastern and Western delegates to the United Nations Organization, have teamed up to reprimand Israel for the recent attack on the Syria outposts overlooking the Sea of Galitee. Israel was rebuffed by both Henry Cabot Lodge, Jr., United States representative to the United Nations and by Arkady Sobolev, Soviet delegate. Both men blamed Israel for its attack on the Syrian gunposts, after the Syrian delegate demanded that Israel be thrown out of the United Nations Organization.

Israel delegates had blundered in not reporting fully and demanding action upon the incidents in the Galilee area during the previous year. Syrian gunners have been firing upon fishermen in the Sea of Galilee, and upon Israel villages around the Sea, since the armistice. In spite of United Nations warnings, the Syrian army, now jointly commanded with the Egyptian army, has long been violating the rights of Israel in the Sea of Galilee, and Israel has nowhere to turn (she thinks) but to her army.

The fact now is, that the Soviet bloc controls, for all practical purposes, the actions of the United Nations Organization. The latest important decision in the United Nations was decided by drawing straws. So ineffective is this world government that it must resort to lottery to make decisions. With the Soviet Union wooing the Arab nations and the West undecided on any course, Israel is on her own. Eventually she must turn to God for help.

RELIGION A BULWARK

Thirty-one-year-old, John H. Noble, a recently released American prisoner of the Soviet Union, told reporters that his religious faith saved him from cracking under Communist "brainwashing" attempts. He was arrested in the Soviet Zone of Germany in 1945 and arrived in the United States in November, 1955. While a prisoner he saw many men subjected to interrogation by the Reds, but "those who weakened first were strangers to the Bible."

A Communist magazine, China Youth, published in

Peiping, conceded that it is hard to "brainwash" religious believers. The editor complained: "People can break any idol but [we] can't wash the divinity off the brain of religious followers — this must be done through persuasion and education."—E. P.

INDIANA GOVERNOR PLACES BLAME

Governor George Craig of Indiana may not know the cure for juvenile delinquency, but he feels quite sure he knows the main cause. He lays the blame at the feet of the parents who have failed to provide proper frome training for their offspring. He says that his State Department of Correction studied the case histories of one hundred seven inmates at the Indiana State Boys' School, and found that broken homes accounted for sixty-three per cent of the youths' being there. Attitudes of indifference or hostility on the part of parents were revealed by seventy-one per cent of the youths. Criminality, immorality, alcoholism, and other "disuniting forces" in the homes were reported by fifty-five per cent of the youths.—E.P.

MISSIONARY DISTRIBUTION

Out of all the people in the world:

- 9% speak English.
- 91% speak other languages.
- 96% of missionaries go to the 9%.
- 4% of missionaries go to the 91%.

Where is the fairness of this?

-Michigan Mirror.

PSYCHOSOMATIC MEDICINE

"Under the law of Moses, disease was regarded as a spiritual problem, as well as a physical or mental one. The priests, as God's representatives, had the responsibility of treating all three—ministering to the whole man.

"Then the Greek thinkers began to glorify the mind, regarding it as separate and distinct from the body. Ever since the idea was hatched, men have tried to treat their illnesses as all-mental, or all-physical, or all-spiritual.

"Only in the past dozen years or so have doctors and ministers come to realize that any ailment is an ailment of the whole man—the soul, or self. They are wisely working in closer and closer harmony and collaboration, treating the whole person. Better health is the result! God's wisdom is newly rediscovered by man!"—V. J.*Reeves.*

A recent article in the Chicago Tribune by Dr. Theodore Van Dellen, selected for us by Bro. Glenn Birkey, brings out this same truth. He calls upon ministers and doctors and phychiatrists to work in closer co-operation, realizing that some physical ailments are caused by mental upsets, and some mental ills are spiritually rooted. It is difficult to separate the influence of sin into mental, or physical, or spiritual causes.

Dr. Van Dellen observes, "Penicillin worked so well in infections, it replaced prayer. Our surgeons became so skilled that there was no need to be concerned about having the gall bladder removed or a fractured hip nailed in place."

Dr. Van Dellen tells this story. "A middle-aged woman with a functional ailment made the rounds of all her neighborhood physicians. She remained sick and troubled mentally and turned finally to religious guidance. Here she found the help she needed and was overheard to say, 'It's a glorious feeling to be able to face the world without a sense of guilt. I feel as though I had been released from prison.'"

It would be difficult to tell how many people are punishing themselves with sickness, for sins which only Christ can redeem and remove.

DISCOVERY OF BAPTISM'S IMPORTANCE

"Not long ago the scientists of an archaelogical museum in Bulgaria discovered the foundation of a large Christian church dating from the fifth century. It lies in the center of a former Thracian settlement. Among other things discovered was the position of three aisles and the baptistry. It is interesting to note that in the fifth century the baptistry was an important part of the church. There are more than seventy references to baptism in the New Testament." — Oregon Bulletin.

WHY IS THE NEGEV IMPORTANT TO EGYPT?

Aside from the fact of oil deposits, natural mineral wealth, and growing agriculture in the Negev Desert, there is another reason for the importance of this triangular wedge of land reaching down to the Gulf of Aquaba. The Negev separates Egypt from the other Arab states and keeps her from exerting the influence she would like to have in the Arab world. There is a struggle for leadership in the Arab League, as well as a struggle between Arab and Jew.

While Egypt boycotts Israel and keeps her ships out of the Suez Canal and the Red Sea, Israel also has Egypt effectively separated from her Arab allies.

Beersheba, on the northern edge of this desert, is now a bustling town of 23,000 people, and is still growing fast. One of the most modern cities in Israel, it has many industries. The fields south of Beersheba have produced the necessary food to end rationing in Israel. As one Associated Press release stated, the Negev is the "pawn in the Arab-Israel dispute."

NO NEW THING

(Continued from page 4)

the ways of righteousness and by thus becoming reconciled to God, be regarded by Him as new creatures to whom He will award a place in the new earth. It is as simple as that.

As we face the New Year, we earnestly urge each of our readers to ask himself whether or not his resolutions include anything that will assure him of being better prepared for his place in the Kingdom of God than he is now.

Our earnest plea is that you give serious consideration to this question new. Tomorrow may be too late!

A Modern Church Macher

O Lord, I come to Thee in prayer once more; But pardon if I do not kneel before Thy gracious presence, for my knees are sore With so much walking. In my chair instead I'll sit at ease and humbly bow my head. I've labored in Thy vineyard, Thou dost know; I've sold ten tickets to the minstrel show; I've called on fifteen strangers in our town, Their contributions to our church put down; I've baked a pot of beans for Saturday's spree, An old-time supper it is going to be; I've dressed three dolls, too, for our annual fair, And made a cake which we must raffle there. Now, with Thy boundless wisdom, so sublime, Thou knowest that these duties all take time; I have no time to fight my spirit's foes; I have no time to mend my husband's clothes; My children roam the streets from morn till night, I have no time to teach them to do right; But Thou, O Lord, considering all my cares, Wilt count them righteous, also heed my prayers. Bless the bean supper and the minstrel show, And put it in the hearts of all to go. Induce the visitors to patronize The men who in our program advertise; Because I've chased these merchants till they hid Whene'er they saw me coming; yes, they did. Increase the contributions to our fair, And bless the people who assemble there; Bless Thou the grab bag and the gypsy tent, The flower table and the cake that's sent; May our whist club be to our service blest, The dancing party gayer than the rest; And when Thou hast bestowed these blessings, then We pray that Thou wilt bless our souls. Amen. -Anonymous; selected by C. E. Lapp.





GOD'S BLESSINGS ON YOUR BIRTHDAY!

Beatrice Richardson, Dec. 21, age 11, Hammond, La. Frances K. Daily, Dec. 22, age 10, Anoka, Minn. Gayle Patrick, age 9, Dayton, Ind. Dwaine Morgan, Dec. 24, age 12, Hammond, La. Charles R. Richardson, Dec. 25, age 5, Hammond, La. Roger Wayne Lucas, Dec. 27, age 6, Macomb, Ill. David Paul M Pherson, Dec. 28, age 12, Tempe, Ariz. Harlan Swanson, Dec. 29, age 11, Hector, Minn. Robert Thomas Zeller, Dec. 29, age 5, Alliance, Nebr. Curtis Matheny, Dec. 29, age 14, Blackduck, Minn. William Gaspar, Dec. 29, age 13, Eden Valley, Minn. Kathryn Aileen Fluharty, Dec. 30, age 3, El Paso, Tex. Greg Doan, Dec. 30, age 7, Mount Morris, Ill. Dwight Eber Smith, Dec. 31, age 11, Big Spring, Nebr. Keith Michael Huffer, Dec. 31, age 3, Cedar Hill, Mo. James Charles Stanton, Dec. 31, age 8, Little Rock, Ark.

This is Promotion Day for Curtis Matheny. We invite you to read the Youth Fellowship Page, also.

It Was New Year's Day at the Anderson Home. All the relatives were at the home of Grandpa and Grandma Anderson. The table had looked beautiful a few minutes ago when all the food was set on the table. Such a feast to start the New Year! Everyone was busy eating and talking; but now, the voices had quieted and everyone seemed to be thinking.

As was the custom in this family, Grandpa Anderson began talking and all was hushed. "A wonderful meal! And a good way to start the year with all the family together, enjoying each other. Now, let us all resolve to improve ourselves in some way. I resolve to do all I can to bring one more person to know Christ this year. Grandma, what have you been thinking about?"

"Well," replied Grandma, "I believe my resolution will be to make friends with our neighbors. They don't seem to know we live here, and I know they are having problems. I'm sure we could help them."

Next around the table from Grandma was Ann, who said, "I have been lazy about attending Sunday school regularly with my family. I resolve to be sitting with them each Sunday."

Little Joey smiled up at his mother, for he was happy to hear her say that. Looking down at his plate, he said,

"I shall try not to be so selfish with my toys, and quit hitting June when she touches them."

Joey's dad looked down at him in admiration, and then spoke, "I have resolved to read from the Bible every day. I read my first chapter this morning before we came."

June looked at Grandpa and said, "And I sat in Daddy's lap while he read, and I am going to listen to Daddy every day while he reads from God's Book."

Twelve-year-old Nancy spoke next. "I resolve to be more friendly to the girls at school. I don't think it is right to have a small gang of friends and leave the other girls out."

Bill looked down as he said, "I am going to date girls who are Christian from now on." His mother wiped a tear as she quickly recalled some places his last girl friend wanted him to take her.

Bill's dad put an arm around his son's shoulders and said, "And I resolve to be of more help to Bill this year, to help him choose the right friends and be the kind of young man God will approve."

Bill's mother spoke next. "For a long while I have felt my family should go to church. I feel that with their help, I can resolve that we will all go, beginning this Sunday."

Tears rolled down Grandpa's cheeks, for this resolution was an answer to his many prayers and admonitions.

Shirley spoke up. "I'm going to spend less time with the gang and help Mother more at home. I can do my own ironing and keep my room clean. And she is going to teach me how to bake and cook."

Betty and Bob, the newlyweds, began to speak together. Betty said, "You tell them, Bob." Looking to Grandpa, Bob said, "Ever since I've known Betty and all you folks, I have found a happiness I've never known. I know that it comes from the love you show to everyone. I have learned to appreciate the Christian atmosphere in your homes, and the family gatherings, like today. Betty and I have both resolved that our home shall be filled with love for one another and all who enter its doors. Our home will be Christ-centered."

As all of them bowed their heads, Grandpa prayed with a trembling voice, "We thank Thee, Lord, for this New Year, and all these wonderful resolutions. Please help us, each one, to fulfill our resolutions that we may grow in service to Thee. In Jesus' name we pray! Amen!"

PENNELLWOOD CHURCH NEWS Grand Rapids, Michigan

We sent a shipment of used clothing about December 1 to the Martins, who are home missionaries in Kentucky. They plan to give elothing to needy children for Christmas.

Danford Richmond has agreed to make a dozen tract racks which we hope to place in public places. Plans are being made to have a supply of tracts on hand to give out when making calls and to mail in letters.

Our Radio Fund has been given to the state treasurer to help pay for the Sunday broadcast now on the air from a Mount Pleasant station.

The Cradle Roll Department has seventeen babies enrolled. This department is an important arm of the missionary department of the clurch.

The Berean Department has a missionary project which is the sending of our church paper, The Restitution Herald, to all newly baptized members.

The adult Berean class is studying many interesting facts about the Bible as a book. The young people's class has an enrollment of twenty-two, and had fifteen in attendance last week. They are studying "Why I Believe There Is a God." Lessons are taken from the book "The Harmony of Science and Scripture." Linda Slagter, Reporter.

OREGON BIBLE COLLEGE OFFERS ASSISTANT PASTORS

Seven young men in the upper three grades of Oregon Bible College are interested in spending the summer as assistant pastors. If your church can use an assistant pastor this coming summer, to help carry on and enlarge your work, write for further information now! Address, Otto E. Dick, Superintendent, Oregon Bible College, Oregon, Ill.

This is an opportunity to help in the training of these young men and also an opportunity to strengthen your church with trained assistance.

BLANCHARD CHURCH REPORT Blanchard Michigan

On November 16, a meeting was held to elect officers for a missionary society. The church board appointed Frances Wood as president. Dorothy Coulson was elected vice president, and Enid Maddock as sceretarytreasurer. The first meeting was limited to a study of how to organize and get started. It was voted to join the National Missionary Society.

The Missionary officers met on November 29, to plan our first projects. The first project is to start a tract distributing campaign. Four tracts were selected to be ordered so people could get them to enclose in their Christmas cards. Also, an advertising campaign to advertise the radio program on WCEN, Mount Pleasant, was planned. This program is now on at 9:30 Sunday mornings. It is near 1200 on your radio dial.

The Junior Berean class has ordered two Restitution Herald subscriptions, one to he sent to the high school and one for the local doctor's office. They also are making Christmas stockings to be sent to the home for retarded children at Mount Pleasant.

Frances Wood, Reporter.

Churches IN THE News

January 14, 15.—Indiana Quarterly Conference at Burr Oak.

January 20 - 22 — Southwest Conference, San Jose, Calif.

January 24-26-Midwinter Ministerial Conference.

TIME TO ENROLL

It is time now to enroll for the second semester of Oregon Bible College. The new semester starts January 30!

IN HIS SERVICE with Verna C. Thayer

We shall try to give you a glimpse into the fields where we have been working.

With the Colored People Morristown, Tennessee

A Bible school for the colored people was held at Morristown, Tenn., last September. The attendance was a little higher, and enthusiasm always runs high. This school was held in the home of Margaret Wright all but one evening. That evening we were invited to the home of Ann Nichols, one of their teachers in the public school. It was a real pleasure to me to be invited to visit their school and give short talks in the various rooms. It was an inspiration to meet and talk to the superintendent of their college.

One of the families moved from Morristown to Cleveland, Ohio. This family expressed a desire for such a Bible school in their home in Cleveland. While conducting the teachers training class at Golden Rule Church, a visit was made, and arrangements were made for a school for them in June. At the same time one is to be held at Golden Rule Church. One will be in the morning and one in the afternoon.

Sr. B. E. Holt and Petsy assisted in this work at Morristown.

North Little Rock, Arkansas

In November, a Bible school was held at the Holly Grove Church for the colored people there. One hundred twenty-five were enrolled, with an average attendance of eightyeight. We had plenty of co-operation and willing helpers at all classes. This is always an inspiration to me. Their enthusinsm is surely contagious. Judy McGinty of the Mc-Gintytown Church went with me each night to play the piano and help with the classes, as I have no helper at present.

The same thing happened here as at Morristown. One of these families moved to Milwaukce, Wis. They have expressed a desire for Bible school work there. And so it grows!

Albany - Springfield, Louisiana

A school at this place will be held, the Lord willing, the first of January. This is our largest school; one hundred forty-seven last year. We are looking forward to an even larger school this year.

HERALD RECEIPTS

Mrs. C. R. Brackett; Mrs. Ida Leslie; Mrs. Arthur E. Poe; Charles Stump; Mrs. V. E. Magaw; E. Anderson Drake; Jennie E. Townsend; Mrs. J. H. Hancock; Elmer Soltow; Mrs. Ella E. Johnson; Mansel I. Rogers; Mrs. Hazel Pritchard; Janice Kroes; R. E. Hood; Mrs. Albert Harper; Walter Conner; Mrs. Ruth Allen; Oral Miller; Mrs. Ed. McIrvin; Donald McCombs; Hollis Partlowe; Russell Shearer; Litchfield Church of God (17); Mrs. Mae Mercer (7); Margaret E. Turner; W. Weldon Holland; Mrs. Louise Jenter; Percy L. Read; Mrs. Ruth Moore; George Savage; Darold Liestman; Mrs. T. M. Savage; Mrs. Effie Hess; Willis Roose; Burr Oak Church (28); Mrs. R. E. Powell (2); Mrs. I. O. Rogers; Elbert Ferrell; Forest Carpenter (2); Milford Heston; Olof Lewis; Mrs. Elmer Winfrey; Mrs. Maude M. Renner; Margaret Ballentine; Mrs. C. V. Meth; Fred H. Mills; Lloy ! Thomas; Alva Huffer; Mrs. Eldon Davis; Marold Domigan; Ruth S. Tomlinson (3); Don Ward (2); Alvin Phillips; Dudley Lippert; Glad Tid-Chapel (4).

GROVE - CAREY WEDDING

On October 15, 1955, Miss Aurilia Brown Grove became the bride of Rohin Blackwell Carey, Jr., at the home of her sister, Mrs. Nina Hicks, in Front Royal, Va.

Aurilia was attended by her sister, Mrs. Betty Rudacille. Mr. Carcy's father served as his son's best man. After the service a reception was held for the family, after which the couple left for Florida where they spent their honeymoon. They will make their home at Riverton, Va.

Mrs. Carey is a member of the Cool Spring Church of God.

May God's blessings be upon them as they go down life's path together.

Stanley Lawrence, Pastor.

FREE LESSON BOOKS

We have on hand several copies of Berean lesson books. Because of the shortage of storage space, we would like to give these books away, free for postage.

We have the following:

Berean Lesson Books 2 and 5

Berean Scarchlight, books 2 and 6

- Berean Bible Studies 1923-25
- Story of the Hebrew People (Juniors)
- Bible Animals (Juniors)
- Bible Answers for Bercans, books 1 and 2 The Visitor
- The visitor

The Mystery of Iniquity

You may have one or several copies of these free for postage. Write, National Bible Institution, Oregon, Ill.

GENERAL CO BUDO	
Budget	\$39,849.00
Received	9,652.58
Needed	\$30,196.42
The Lord's work is the Lord's people.	s dependent upon

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We were glad to have Bro. E. L. Macy with us at Harlingen for meetings from November 27 through December 4. On most week nights Bro. Macy answered questions from the question box. It was very interesting! I am sure it made us more alert on Bible subjects. We went to Corpus Christi on December 5, and Bro. Macy led the class of twenty-three.

It is a little chilly here; about 65 degrees, I suppose. James Mattison.

Where Does Your Conference Stand? GENERAL CONFERENCE CONTRIBUTIONS According to Districts

Below are listed the District, the membership, and Contributions to date:

Illinois 545 1,562.79 Indiana 415 817.49 Michigan 336 817.36 Southwest Conference 337 437.45 Western Nebraska Conference 122 434.30 Missouri 263 425.00 Minnesota 322 247.53 Texas 198 200.00 Northwest Conference 133 140.00 Northest Conference 133 140.00 Northest Conference 149 132.60 Eastern Nebraska Conference 90 125.25 Virginia Conference 142 76.00 Arkansas-Oklahoma 248 75.00 Jowa 177 40.00 Southeast Conference 212 39.50 Budget \$39,849.00 Receipts for five months should be 16,603.75 Actually received Actually received 7,649.07	Ohio	317 \$1,775.40
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FLOYD A. STILSON

Bro. Floyd Stilson was born near Plymouth, Ind., on June 17, 1882. He spent his early life in that vicinity. He was married to Lulu M. Shafer on December 24, 1905. (Death separated this devoted couple just twenty-five days before their Golden Wedding Day.) The Stilson's had three children who survive them. These are: Everett, South Bend, Ind.; Arthur, Battle Creek, Mich.; and Eva Kuhn, Sarasota, Fla. He lived long enough to become a great-grandfather. He is also survived by two brothers: Rolland and Forest, South Bend; and two sisters: Myrtle Houser, Lakeville, Ind., and Iris Kirkley, Plymouth.

Bro. Stilson united with the Church of God nearly sixty years ago, and was a faithful and active member to the last. He served as Sunday school superintendent of North Salem Church for several years and was eventually licensed as a minister of the Church of God. As a teacher in the South Bend schools for over twenty years, he was able to lead the membership in this city as they worshiped in the Y.M.C.A. He was instrumental in helping to purchase Hope Chapel, and helped to guide the church to its present development.

For quite a number of years Bro. Stilson was president of the Indiana State Conference and a teacher there for even more years. He and his family lived in Oregon, Ill., for three years while he served the General Conference as its Executive Secretary.

Bro. Stilson's wisdom, faithfulness, and Christian conduct were so pronounced, and so appreciated by Hope Chapel that he was elected "Permanent Elder." Few men have been so honored by any Church of God. His wise counsel, gentle, charitable guidance, and fine Christian example will be greatly missed by Hope Chapel and the Indiana State Conference.

Bro. and Sr. Stilson were on their way to Florida for the winter when he suffered a heart attack. Under the skillful care of a heart specialist in Macon, Ga., he was making satisfactory progress in his recovery when a blood clot ended his life on November 30, 1955, two weeks after the initial attack.

Funeral services were conducted from the Hay Funeral Home, South Bend, by Bro. Harvey U. Krogh, Jr., and the writer. Bro. Stilson was laid to rest on December 3, 1955, in Oak Hill Cemetery, Plymouth, to await the resurrection call of his Master, whom he served so long and so well. Harry Sheets.

"I wish to express my appreciation for the article, "Why Stand Ye Idle," by C. F. Pryor in the November 29, Restitution Herald. We need more writers to express the same truths about it making a difference what we believe and teach. Be loyal to GOD'S plan of salvation, and tell others, as He says."-W. G. Moffet.

"In my distress I cried unto the Lord, and he heard me" (Psalm 120:1).

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- Develop Home Missions
- Support Our Missionary
- Everyone a Faithful Steward
- Trained Workers in Every Sunday School
- Youth Groups in Every Church
- The Restitution Herald in Every Home

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BE LOYAL TO YOUR CHURCH!

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VOLUME 45, NUMBER 13

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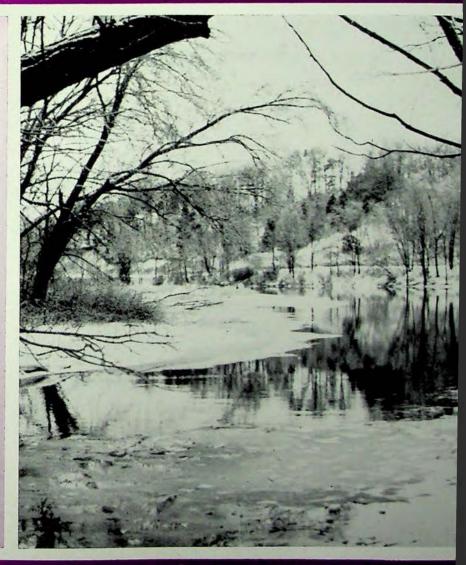
Love-Vernon Nichols

History of an Early Church of God-Leila Whitehead

WINTER SCENE-

"Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?" (Job 38:22).

"God . . . saith to the snow, Be thou on the earth . . . By the breath of God frost is given" (Job 37:6, 10).



THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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.

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DAILY BIBLE READINGS

- M. Jan. 16. Rom. 10:8-17. How shall they hear without a preacher?
- T. Jan. 17. 1 Tim. 2:1-7. Paul was ordained a preacher.
- W. Jan. 18. 2 Peter 2:1-5. Noah was a preacher of righteousness.
- T. Jan. 19. James 5:13-16. James' comment regarding healing.
- F. Jan. 20. Acts 19:1-8. Paul taught of the kingdom of God.
- S. Jan. 21. Dan. 7:13, 14, 22-27. Daniel foresaw the Kingdom of God.



"Gorgetting Those Things Which Are Behind"

One of the admirable qualities of the Apostle Paul, and one which was of great benefit to him in his ministry for the Lord, was his ability to forget the past. In spite of his background of hatred toward the church and Christ, Paul was able to accept the word of the Lord, believe he was forgiven, and go forward to great deeds for Christ.

Many modern Christians are not possessed of this quality. They are unable to forget past mistakes or to accept the forgiveness of the Lord. Hence, they go into every new day, and into every new year, carrying the guilt of the past on their shoulders. We must, of course, feel remorse for past sins, but when they are forgiven, God forgets them and so should we. Only in "forgetting those things which are behind" can we "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). We can hardly go on to new achievements while carrying a past defeat. Nor will we strive for new successes if we always live in the shadow of past success.

Paul also was able to forget the mistakes of others, forgiving them and going on without holding a grudge. John Mark failed Paul, but later, Paul wrote to Timothy asking that Mark be brought to help him in Rome. (2 Tim. 4:11.) Because Paul did not permanently disfellowship those who wronged him or failed him, but was able to forget the past, he had many useful friends in time of need. Paul was not burdened down by old hatreds and grudges, nor by old failures. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

The trials and burdens of the present are sufficient for any person to bear, without also carrying the weight of the past. Take God at His Word. Believe in forgiveness, and forget sin. Also forgive others and forget their wrongs, and press forward to the prize of God.

Highway Manners

Every year thirty to forty thousand people are killed on America's highways, and hundreds of thousands are injured. The Christmas holiday is usually the worst period, with more than five hundred deaths on the highways.

It is probably true that most accidents are caused by poor manners. Everyone makes mistakes, and probably the greatest trial of patience today is driving in traffic. Here is a real test of Christian morality, and a trial of Christian character.

Can we love another as ourself and jeopardize his life with careless driving? Does this text apply to horn-tooting, racing, away from stop lights, and other driving antics which make up the usual rule of the road? "Add ... to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (2 Peter 1:6, 7). Every driver is guilty of impatience and temper, and this is what lies behind the terrible traffic toll of lives lost. Is it Christian? What about our testimony to the world? Part 3 of a series of messages by Frank Patterson

WAR with the Arabs



"But 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... 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... For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. 41:8-13).

I T IS with regret that we turn from Israel's marvelous enterprises to war. The control of the atom, the drilling for oil, and the transformation of the desert are the things about which we enjoy reading. But what can we say about war? There has been a war with the Arabs ever since there was a State of Israel. Peace has never been declared since 1948. The war which gave birth to the State was with the nation of Jordan, but at present Jordan has been comparatively quiet, and Egypt creates the trouble in the Gaza Strip which lies between the southern part of the Negev and the Mediterranean.

This trouble with the Arabs is usually called an "incident," but it is in reality a war. This war has demanded attention from the entire world. During the last few months Israel has attracted more publicity, and has occupied more space in the news magazines and the newspapers than has any other nation on earth, even including Russia. On a map of the eastern world occupying a full page in a book, Israel could be covered with the head of a lead pencil.

The nucleus of this war is in a little strip of land five

miles wide and twenty-five miles long between the southern end of Israel and the sea. It is called the Gaza Strip.

The grand old man of Israel, David Ben-Gurion, is now President of Israel. Ben-Gurion is to Israel what George Washington, or Abraham Lincoln, was to the United States. Early in 1955, Ben-Gurion, as Minister of Defense, wanted to inflict a full-scale war on Egypt. In July, he said: "Israel will not agree to stop the war against Egypt until the Arab States are completely defeated." Ben-Gurion is a devout student of the Bible. He is aware of the fact that this restoration of Israel is a fulfillment of prophecy. Israel, as a whole, does not accept Christianity. You have heard people say that Israel is not a people of God, for they do not recognize Jesus as the Christ. If you will take the time to diligently study the eleventh chapter of Romans, you will learn that Israel is purposely blinded so that the Gentiles may come in. But the time will come when they will say: "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9).

The entire eleventh chapter of Romans is on this theme. If you wish to know what God has in store for Israel read this chapter carefully, and then read it again. I quote only parts of five verses. "Hath God cast away his people? God forbid" (v. 1). "God hath not cast away his people which he foreknew" (v. 2). "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles" (v. 11). "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (v. 15). "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved" (vv. 25, 26). Read especially the twenty-fifth to the thirty-sixth verses of this chapter and you will never again say that the Jews will not be saved. Are you aware of the fact that two thirds of all the prophecy in the Old Testament regarding the coming Kingdom has to do with Israel?

David Ben-Gurion said in an interview with a reporter: "Before taking away a piece of our country the Arabs must destroy us. We will fight to the last. I try to see everything from the Arab viewpoint, but I can't understand what the Egyptians are after. If they want a trial of strength they must know that we will give them a good beating. Israel needs no more territory to absorb more immigrants, because increased productivity will take care of that problem."

We would suppose that Ben-Gurion's statement regarding the abundance of land would be a brave exaggeration, except for the fact that prophecy, with which Ben-Gurion is familiar, leaves us with the assurance that the tiny State of Israel will survive and become a power in the Kingdom to come.

One author says: "The Ben-Gurion school of thought remains the school of thought for the State of Israel." There are two schools of thought in Israel: one is in favor of "peaceful coexistence," and the other is led by



Ben-Gurion who seeks to solve the Arab-Israel problem by force of arms. It is true that this "incident" has not consisted of marching infantry, or charging cavalry, or roaring cannons, or a navy; but rather it consists of stealthy attacks such as the Indians made in the days of newborn America.

The "incidents" which we will consider were not prepared for, and are without military discipline. On April 26, 1955, the Egyptians attacked an Israeli patrol with mortar fire. An Israeli battery responded by shell fire. On the same day Israel approached the Egyptians and fired on them. Then the Egyptians fled across the border. The Gaza Strip swarms with 300,000 Arabs of whom 212,000 are destitute refugees. These Arabs were living in Israel enjoying peace, and a reasonable amount of comfort, and the privileges of citizenship. But they became panic stricken by what the Egyptians told them and they fled to this tiny strip of land. This strip is all that is left of what is rightfully called Palestine. Its postage stamps are labeled "Palestine."

Although this is Palestine, it is ruled by an Egyptian army. These refugees are fed by the United Nations at a cost of \$600,000,000 a year. The Canadian Chief of United Nations says that this Arab-Israel violence will not be wiped out until the refugee problem is solved. In fact, this problem of caring for the refugees is one cause of this conflict with Israel. In the week of July 10-16, 1955, the United Nations made an effort to stop the fighting, lest this conflict develop into a full-fledged war. The Egyptian and Israeli officers crowded into a corrugated iron hut which was full of bullet holes and patched up by gunny sacks. After eleven hours of wrangling the conference came to nothing.

Mohammed Herkal, editor of an Egyptian periodical, reports: "Of course there are no illusions, but that the Egyptian's campaign will result in Israel's defeat and the driving of her population into the sea. This war will be a real one, and unlike that of 1948."

In a previous part of this discussion of Israel we had much to say about the pipe lines carrying water into the desert. On June 25, the Egyptians blew up this pipe line. Israel proposed a mine and a barbed-wire protection of the water pipes. It is a little difficult for us to understand why the Arabs were so antagonistic to Israel, for at one time there were 180,000 Arabs in Israel enjoying all the good things in the nation of Israel, and especially an excellent educational system, and full privilege in political affairs.

From August 22-31, there were thirty attacks by Egyptians. Twenty-four Israelis were wounded, and ten were killed. Many of these were wounded, or killed, after a cease-fire agreement had been made.

From Newsweek Magazine of September 12, I quote (Please turn to page 10)

STEWARDSHIP TESTIMONIES

Why We Started to Tithe

By Mrs. Lillian Beardsley, Hedrick, Indiana

I N 1951, my husband was working on a farm for my cousin. For part of his pay he received a sow with ten little pigs. When the pigs were about eight week old, infection apparently set in with one of the pigs, because of a big rain which made their pen muddy.

In about a week we noticed the one little pig was not eating. When we put feed in the pen he would act like he wanted to ear but didn't seem as though he could. We thought this perhaps he had something fast in his throat.

My husband caught him and tried to open the pig's mouth. His jaws were hard and swollen and it was impossible to pry his mouth open. He had lockjaw.

Two weeks went by and the pig had become so weak and thin that he couldn't get up by himself. When he was lying down one morning, I went out and tried to hold the little thing up to feed him milk.

Then occurred to me that passage of Scripture which says, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." As I was thinking, I felt that ten per cent belonged to the Lord anyway. Another scripture passed through my mind, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

I stood there looking at the poor, helpless little pig, and thinking about these two passages of Scripture. Then I promised the Lord that if He would heal this little pig, when it was sold I would give Him all the money received from it.

After a week had passed, this little pig that had been sick almost three weeks was drinking milk. In November, when we sold the ten pigs, the one that belonged to the Lord was the only one in the group that topped the market. It weighed two hundred ten pounds and brought a little over thirty-nine dollars. It was so much better than the rest that it was singled out and sold separately. The check was made out to the church.

Since this happened we have never missed tithing. We believe that the Lord used a helpless little pig to show us that the faithful tithe. He showed us that this was His way of giving. Since we have been doing it the Lord's way, He has been blessing richly. Before this incident we had trouble making ends meet with our budget; but now, with His blessing, we have just finished building our new home.

One Hundred Thousand Dollars

By Lyle Rankin

ARE there one thousand wage earners in the Church of God? For some time much has been presented by various ones in regard to tithing. Truly, tithing is Scriptural. So are offerings. If we tithe and give offerings, look at the results from one thousand God-fearing, wageearner members. Supposing the average wage received is \$200.00 per month, the year's tithe for one thousand wage earners would be \$240,000.00. Together with offerings, the total would be \$240,000 plus.

But when faith is tapped, think of the available potential in one prominent expenditure of today. Suppose these one thousand wage earners strengthened their faith in God, and put the money ordinarily paid to an insurance company into the work of the Lord, in addition to their tithes and offering. Let's say the average individual pays \$100.00 a year for insurance. That would mean a \$100,000.00 per year increase in the funds for the Lord's work.

The result of so doing would be: an exercise of faith in God and trust in His promises concerning this present life, the taking away of fearing and trusting in man, the dissolving of an unequal yoke, and the advancement of the ministry of the Word.

Hasn't it recently been written that there are not enough ministers to fill the present need? Is it not a fact that capable ministers are doing secular work to finance their material needs?

Notice the following texts selected from among the promises of God. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8). "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29, 30). "I am with you alway, even unto the end of the world. Amen" (Matt. 28:20). "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalm 34:7). "Are they [the angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14). "God is able to make all grace abound toward you; that ye, always having all sufficiency (Please turn to page 11) Much of the information in this article came from a paper which was read before The Geneva Historical Society on March 9, 1952, by Mrs. Margaret Allen, Secretary and Custodian of the Society. Added information was filled in by Leila E. Whitehead in 1955, as it had been told to her by her parents, James and Ruth Wilson Whitehead, Ruth being a daughter of the James Wilson who came to Geneva in 1844.



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turned to Geneva.) From then until 1849 they met at the different homes of the brethren. Having been joined by more families from England in 1848 and 1849, more room was needed. So, in 1849, Mr. Westgarth built the house now known as the Crary house, and had a large room finished off in the upper story in which the friends could meet for worship. The families now in attendance were Mr. and Mrs. George Westgarth; James and Mary Wilson and their children, Eliza, Ruth, Joseph, Emily, Thomas Henry; Benjamin and Alice Wilson and their daughters Sarah Ann and Mary Ellen; Joseph and Martha Wilson and their children, Thomas, William Henry, Samuel, Mary Ann: John and Grace Wilson and their children Maria, Anna, and John; Mrs. Sutiff and her three daughters, Elizabeth, Agnes, and Frances. In 1851 they were joined by Mr. and Mrs. Edward Underwood and family, Emily, Sarah, Arthur, Fred, and Frank; George Baird and wife; and Miss Axie Waite. All of these lived in Saint Charles, two miles up the river. Also coming in 1851 were Mr. and Mrs. McCurdy, and Mrs. Shaw and daughters Sarah,

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By Vernon Nichols

and the lack of forthrightness in settling world affairs. This is not a discussion of the ills and shortcomings of the world, or whether these things are not inevitable and according to prophecy. The problem as it affects those of the Abrahamic Faith is: How does this modern pushbutton age, with its financial prosperity, security, and comfortable living, affect us who are supposed to be a light to the world in darkness?

People of all religions, and all Christian denominations, are always happy and satisfied with themselves. We are all inclined to be complacent and set in our ways. All religions are based on a belief in and adoration for a

Christian Love

T CANNOT be questioned that love is the most important word in the Bible and in all human language. Since figuratively "God is love" and through love all law is fulfilled, we cannot meditate too much upon it.

The greatest enemy of love is selfishness, which is native to every human being. Left uncurbed, selfishness leads to utter disregard for the rights and feelings of others. It then becomes the direct contrast to love.

It is reasonable to say that since Christ sacrificed Himself for all humanity, there has been no man wholly free from self-love. This manifests itself in the reluctance and refusal of countless numbers to sacrifice in any real sense for others than possibly their own flesh and blood or very intimate friends. The growing standard of living in America, with the average common man having manifold more blessings and comforts (often a misfortune in disguise) than those of all history before, develops selfishness as none in the past has ever done. Every man knows, even though many may never think seriously about it, that the more we have the more we want, and the more we take for granted that which we have. This is especially true of those young enough to have never had any real adversities, or a true conception of how most people, even in America, lived fifty years ago, or of how squalid the life of a large segment of the human race is today, compared to ours.

Most of the influential religious and political leaders, and thoughtful people of all walks in life agree that America is slipping morally inch by inch. There is no doubt this comes through natural laws of cause and effect. Hardships have always built rugged character, and luxurious living breeds weakness and decay physically and otherwise. This is reflected in the precarious and uncertain condition in American political affairs, supreme God or gods. This finds outlet in many daily prayers and ceremonies to show love for Him. The Mohammedans worship the God of Abraham as do we; but through a different prophet. These people have often overrun their neighbors and tried to force their religion on them. This has been true of the Roman Catholic Church and also of some who denounced the Catholic faith. Religion has often been preached at the point of a sword or spear, and fearful things have been done in its name. This shows no love for neighbor as Christ lived it. All professors of Christianity today accept love of God as the supreme duty of man, but they do have different ways of showing this love. Since this is true and love of neighbor is the fulfillment of all law, can there be anything more important than to learn of what this love consists?

First John 4:12, 20, 21 says that we cannot love God before our brother. Christ loved every human being with a burning compassion. We are commanded to do the same and we fulfill the law by doing so. We can reasonably say that we cannot love God and not mankind. God is omnipotent and beyond finite minds to fully understand. Our outward demonstrations of love for Him are not satisfactory unless we also satisfy all His requirements of us for love toward others whom we can understand and who have our own human faults and virtues.

After reading all the texts in the New Testament concerning love for our fellow man, and being familiar with the Old Testament, we are conscious of the slow transition of man through the ages. In his infancy, which is typified by Adam, he had little knowledge, no experience, and little law to govern him. Until Adam's sin, man was ignorant and innocent as a baby. Through the centuries, mankind has, through hard experiences, gradually become more responsible toward his neighbor. The great lesson of the old law was to teach by harsh discipline of "an eye for an eye" that man must learn the meaning of true justice. (This helps us to realize the significance of Romans 13:10; Galatians 5:14; James 2:8.) The royal law is "Love thy neighbour."

"Thy neighbour," in common usage and Scriptural analysis, is every human being except ourselves personally. Your brother is a specific neighbor who shares your faith and is your equal in God's sight. Our fleshly mothers, fathers, sisters, and children are also our neighbors. These verses concerning love have no hidden meaning and must be taken as literal statements of simple fact! It has been God's purpose from the beginning to

CHURCH WORK

By Joseph Fletcher, Jr., Fonthill, Ontario

THE old saying, "A chain is as strong as the weakest link," holds true of many things. The sad fact is that we cannot always tell by observation which is the weakest link. It is only when the chain is put to the test that this is revealed.

This holds true in the field of business, of sport, and in all kinds of organizations. I would particularly like to call your attention to the Sunday school and the church. Both of these are composed of members or "links." All are dependent upon each other, and the stronger each link, the stronger the chain.

In the Sunday school the superintendent, the organist, and teachers can only accomplish their work if all the members co-operate enthusiastically and spontaneously. This co-operation is shown by being regular in attendance, on time, and willing to freely finance the work.

The same things are true of the work of the church. The pastor and the board function best when all the members put whole-hearted effort into the work. The pastor is, after all, a human being subject to conditions like the members of the congregation.

If the pastor has helped you, or preached a sermon of special appeal to you, or has in any way been a blessing or a help to you, let him know it. In other words, be as quick to congratulate as to find fault or condemn.

Also, be understanding when the sermon does not appeal to you. Perhaps it was of help to someone else. If you did not get as much benefit from it as usual, remember that it may have been just what someone else needed at that particular time. Perhaps you did get help from a hymn, anthem, or prayer.

Consider the position of the pastor. He has to reach

populate the earth with people who are wholly unselfish. It seems to me misleading to say there are different kinds of love. In a true sense there are only degrees of the same basic love. Christ had the same compassion for thieves, robbers, and no doubt all sinners, or they would not have found their way into the first churches.

Christ associated with and sought after all men as did the apostles, no matter what their condition in life. Is not the reason that we are repelled by the faults and personalities of others mostly that they are not our own flesh and blood? To us, our own children, often unlovely both in looks and manner, are beautiful. Basically, every human being should receive our compassion, comparable in part to Christ's. (*Please turn to page 10*)

people who range in age from eight to eighty, and in mental age from babes in Christ to those of advanced truth and experience. Let us try to see these things from the pastor's viewpoint, as well as from our own.

The same thing is true of the various officers of the Sunday school and church. They can perform their duties more cheerfully and efficiently if a loyal and sympathetic spirit is manifested. One needs to be regular in attendance, on time, and budget both time and finances. There is no work which needs more careful and prayerful consecration than church work. There is no work that is so sorely neglected and put aside. We hear such excuses as, "I would like to have been there, but it looked like a storm," or, "I had a headache," or, "I had company," or, "My clothes are not good enough."

We often wonder if we ran our business as we do our church what the result would be? The only way to make church work a success is to do it the Lord's way, for it is His work. We must put first things first. We must render to Caesar the things that are Caesar's, and to God the things that are God's.

If you make a close study you will see that God's working plan is orderly and systematic. When the nation of Israel followed God's plan in detail in reference to time and finance, it was blessed accordingly. We will likewise be blessed to the extent of time and effort that we put into the Lord's work. If we sow sparingly, we will reap sparingly.

Let us all, in the new year 1956, keep in remembrance that we are members of Christ's body. "For the body is not one member, but many" (1 Cor. 12:14). Let us not say, "Because I am not the hand, or the eye, I am not part of the body." "Now hath God set the members every one of them in the body, as it hath pleased him" (v. 18). If one member suffers, all suffer. If one member is honored, all are honored. Every member is important in the Lord's church work. "Well, I'll soon be on my way to Oregon Bible College. I hope I will be seeing you there."



FOR: BIBLE UN

BIBLE UNDERSTANDING CHRISTIAN FELLOWSHIP PREPARATION FOR SERVICE ENROLL NOW!!

Write to

OREGON BIBLE COLLEGE O'ITO E. DICK, Superintendent Oregon, Illinois

WAR WITH THE ARABS

(Continued from page 4)

one paragraph which is typical of the entire story of this "incident." "In the land of the Bible, last week, the only law was an eye for an eye and a tooth for a tooth. One night it was the Egyptians who struck, slithering in the darkness past barbed-wire barricades that Israeli troops had strung up along the Gaza Strip, driving deep into the heart of Israel.... The next day it was Israeli guns that blazed. The Israelis accused the Egyptians of starting it; the Egyptians said it was the Israelis who had fired first. Actually, no one cared any longer who started it. All anyone cared about was revenge."

Never before, that we can remember, have the newspapers and news magazines been so full of the affairs of the tiny little nation of Israel. In this same copy of *News-week* are two and a half pages devoted to Israel. It would seem that only the striking of a match would ignite a world war. A telegram from Israel reads: "The Egyptians' military commander inside the fort watched with horror as an Israeli tank crashed through the wall of his house on the opposite side of the square, while Israeli armored infantry fired into his home. His four small children were there. As soon as the Israelis withdrew, he dashed into the ruins to find his children scared, but still alive."

All this while Israel is draining swamps; irrigating barren seil at tremendous expense; digging oil wells a mile deep; calling hundreds of thousands of Israelis from foreign lands to come and share a home in Israel where food is plentiful; insisting on education which is the best in the world, and finding peace and plenty before them.

While Egypt is waging an undeclared war which may develop into a realistic combat, the nation of Jordan is looking with growing animosity toward Israel. The Russian Bear, gazing from the north, sees oil fields, and the long-coveted Suez Canal, but the Bear will be stopped on the "mountains of Israel."

CHRISTIAN LOVE

(Continued from page 9)

We perfect love through patience and the remembrance that every soul is a child of a neighbor who loves him as we love our own. It is only a circumstance, about which we know nothing, and over which often he has no control, that makes him what he is. We can say with all truth and great humility that "there but for the grace of God go I" when we see a neighbor passing by. We of Christian faith are very often the product of a very favorable heredity and environment. A large percentage of those of Abrahamic faith come from families raised in the faith or closely associated with such families.

Almost every generation has many exalted examples of those who forget self in their dedication to their neighbor's needs and who allow nothing to sway them from their purpose. The Parable of the Samaritan teaches one outstanding Bible lesson of love for people. Let us note in reading it that the man in need was not a brother to the Samaritan. The judgment scene in Matthew 25:31-46 teaches clearly that eternal life for these people was determined by their regard for those in distress. Whether the sheep and the goats here are nations or individuals, they were judged according to their help for the needy. This lesson cannot be spiritualized or symbolized. The word "needy," however, must be considered in every phase of its meaning in order to understand its full significance.

Many Scriptural references teach the importance of the physical aspects of Samaritanism. If there is a blessing derived from material aid to the neighbor, how much more exalted and magnified if we give both physical and spiritual assistance. Next to laying down our physical life for our neighbor (when necessary), as Christ did for us, which many courageous people have done, saving his eternal life is the most important! If his physical life is saved, the eternal life is yet possible. If trying to save our neighbor's spiritual life requires even the greatest sacrifice in every way on our part, it is a small price to pay.

(To be continued)

ONE HUNDRED THOUSAND DOLLARS

Continued from page 5)

in all things, may abound to every good work" (2 Cor. 9:8).

We have these commands: "Put not your trust in princes, nor in the son of man, in whom there is no help" (Psalm 146:3). "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him" (Luke 12:4, 5). "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14).

The ministry of the Word will be advanced. Are there one thousand God-fearing, faithful wage-earner members of the Church of God? A yearly \$340,000.00 is perhaps but a tithe of the potential. *Tap faith, and "occupy till I come."*

War or Peace?

By C. E. Randall

S OME years ago, one of our leading ministers wrote me asking if there was any Scripture that would indicate that the nations of the world would be engaged in conflict when Jesus returned and the church caught up to meet Him in the clouds as set forth in 1 Thessalonians 4:16, 17. There was only one answer that could be given, that being, "No." I know of no Scripture which would even suggest that when Christ returns and the church is translated that the world will be in war. There are many Scriptures that teach that nations will be gathered against Jerusalem when Jesus comes with His saints, and when His feet shall stand upon the Mount of Olives once again. (Zech. 14:4, 5.)

There are several scriptures which would indicate the

world will be in a state of relative peace when the Lord comes for His church. Many Bible students associate war and the coming of Jesus. When there is no war—no prospect for the near coming of the Lord. Hence, war is a medium or cause of getting ready for the coming of the Lord and strong teaching and preaching on the subject. This is a dangerous philosophy!

Peace and prosperity seem to be the conditions that will prevail when the church is translated. These conditions tend to lessen the anticipation of the coming of Jesus, and certainly the majority of believers will not be watching and waiting for the Lord when He "suddenly comes to his temple." The only safe rule is to be always ready, for "in such an hour as ye think not the Son of man cometh."

Correspondence Courses

Parables and Metaphors of Jesus Christian Service Bible Interpretation

Child Study

Principles of Christian Teaching

The textbook, "An Introduction to Child Study," by Benson (price to students, \$1.75), is required for the Child Study course. The textbook "Principles of Christian Teaching for Christian Teachers," by Eavy (price to students, \$2.75), is used in the Principles of Christian Teaching course. "Parables and Metaphors of Our Lord," by Morgan (price, \$3.00), may be used with the Parable and Metaphors course.

COST: \$10.00 per course, with each lesson checked carefully, graded, and returned to the student, with two semester hours' college credit; \$5.00 per course without credit.

> OTHER USES: For your individual guidance in studying the Bible without having your papers checked, the complete courses will be sent to you for fifty cents per course. This is a reduction from the former price, made possible because of our being able to make more copies of the course from the original stencils. . . . Ministers and other Bible teachers have been using our courses as guides for Bible classes. Some have ordered enough copies for each student in the class. . . We shall be glad to send samples upon request.

Send your enrollment or order to OTTO E. DICK, Superintendent OREGON BIBLE COLLEGE OREGON, ILLINOIS

THE RESTITUTION HERALD



Doan

HILLISBURG, INDIANA BEREAN YOUTH FELLOWSHIP

We have just completed a project to supply Christmas for a colony of forty-five boys at our State School at Muscatatuck. Only twelve of these boys are able to communicate at all. Their ages are from six to sixteen. We were able, with the help of individuals in the Sunday school, to supply each boy with a new, warm sweat shirt. These were in pastel colors, and beautiful to see. Also, we sent two small basketballs, which these boys will play with by rolling them across the floor to each other, a box of good used toys which our Bereans painted bright colors. With the odd change left over from the mailing, I have purchased supplies and will bake three fruit cakes which I will send for a special Christmas treat for our boys.

Our Bereans have had charge of one evening service, at which they presented a candlelight service. On Christmas night they assisted at a candlelight vespers service at the church. December 25, during our regular radio broadcast, the Bereans presented a choralogue of the Christmas story.

We are a small group, but a more willing group you will find nowhere. We have had wonderful co-operation in anything we suggest doing. Many things we do are ideas of the young people themselves.

We are having our next youth rally for the state on Sunday afternoon, January 15, during our state conference. At this meeting we will stress personal testimony and witnessing for Christ. This meeting will be held at Burr Oak, Indiana, and the Burr Oak Bereans will have charge of the meeting. This is an experiment for the winter months, not only to save driving, but to encourage the young people to attend quarterly conferences.

-Mrs. Jane LeCrone, Youth Leader.

Berean Youth Fellowship News

By Harold

OUR TEEN-AGERS

By Mrs. Madge Savage, St. Cloud, Minn., Youth Leader

One or two at a time, Saint Cloud young people asked for excuses from their pastor, so they would not be required to take a six-weeks' course in social dancing at Tech and Central Junior High Schools. Eventually, all Saint Cloud Church of God young people were excused from the course. A few young people from another church also asked to be excused.

Perhaps you have not paused to consider the moral and spiritual strength needed to "stand up" against a large group of classmates, and be "peculiar" in their eyes. Most of these young people are in different classes. Some find themselves the only one in class who has asked to be excused from the dancing class.

Let us give them credit and encouragement! We are happy they are being "examples of the believers" and are giving a "good report to them that that are without."

EDEN VALLEY BEREAN NEWS

The state missionary society presented a very nice program at the Eden Valley Church on November 13. Members of the Litchfield, Hector, Saint Cloud, and Eden Valley Churches took part in the program.

This month our Bereans have been painting and repairing old toys to send to needy children. We have met twice this month and plan to meet again next month.

OREGON BIBLE COLLEGE-A CHALLENGE TO YOU!

Oregon Bible College is about to enter its second semester of this year. As we think about this, we realize the challenge that Oregon Bible College offers the youth of the Church of God. Before you young people stand many open doors. You can enter into the open field of science; industry looks for bright young men and women; the need for public servants is always with us; school teachers are desperately sought.

But there is also another open door! It is to Oregon Bible College, and on into the field of Christian service. This open door presents a challenge. It leads to work, to sacrifice, to dedication of one's life to others. It challenges us to the best and the highest in our character. Through this door will go the consecrated, the Christian servant, the boy or girl looking to eternity rather than to the present. Consider the challenge of this open door and let God have His way with you!

Toby the Teacher

Mike's mother had told him that it was time to gather the eggs. Reluctantly, Mike picked up the basket and walked out of the house. On the way to the chicken coop, Mike stopped for a moment at the barn to take a peek at Toby, his horse.

Toby knew that it was his master. As Mike came up close, Toby nextled his nose into Mike's cheek. Mike laughed and gave his pet a lump of sugar.

Then Mike thought to himself, "No one will know if I take Toby and go out for a trot. I don't want to gather the eggs." And without another moment's hesitation, Mike saddled Toby and off they went.

As they trotted along the paths, Mike noticed how Toby obeyed him with every tug of the reins. "That's why I love you, Toby," said Mike. "My Sunday school teacher taught us this verse last week: 'If ye keep my commandments ye shall abide in my love.'"

Suddenly Mike's smile disappeared completely. His mind went back to the eggs and to how he had disobeyed his own mother. How terrible he felt! Then he thought, "Someone else knows, too—God!"

Mike turned Toby around and started for home. Toby cantered into the barnyard and right into his stable as Mike directed him. Mike jumped off his horse and ran for the chicken coop, forgetting all about unsaddling Toby.

But it had gotten to be very late and now Mike dreaded going into the house. As Mike entered the large kitchen, his mother looked up from her work and said, "I am glad you and Toby came back early enough to gather the eggs for me."

Mike felt all sick inside and just had to tell his mother of the lesson Toby had taught him on obedience. Mike humbly asked his mother to forgive him. Mike's mother was glad for the lesson her son had learned, and reminded him to unsaddle Toby, for she had seen that Mike had forgotten to take proper care of his horse.

Mike gladly ran all the way out to the barn and slipped his arm around Toby's neck. Fondly he spoke to Toby, "I'm glad you obey me, Toby; and I will take a lesson from you and obey Mother and Dad from now on; 'cause now I know what makes mothers and dads love little boys. It is the same thing that makes me love you so much—because you do as I ask you to do."

Then, remembering the memory verse he had learned, he said: "If ye keep my commandments, ye shall abide "Children, obey your parents . . . for this is right."



in my love." Mike asked his heavenly Father to forgive him and to help other boys and girls to remember how important it is to obey their parents.

Mike realized that by obeying God and His commandments he would be loved by God also—just like he loved Toby.

Why Do You Love Your Pet?

Do we love our pets when they disobey us? Usually, we spank them, don't we? We love them because they are nice and because they show us love. Our mothers and dads love us because we are good and show them that we love them. God loves us because we are good and show Him that we love Him, also.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Jimmy Magaw, Jan. 1, age 11, Wenatchee, Wash. Susan Hoskins, Jan. 1, age 7, Corvallis, Oregon. Ruth Ann Arnold, Jan. 2, age 8, Macomb, Ill. Harold Henry Lefler, Jan. 2, age 6, Anoka, Minn. Cheryl Kay Fletcher, Jan. 3, age 1, Baltimore, Md. Virginia Ann Errett, Jan. 3, age 8, Springfield, Ohio. Lawrence E. Biesterfield, Jan. 4, age 8, Itasca, Ill. Gary Turner, Jan. 4, age 8, Oregon, Ill. Gayle Elaine Pryor, Jan. 5, age 7, Hendersonville, N. C. Roger Dale Phillips, Jan. 5, age 1, Hickory Ridge, Ark. Doris Hardesty, Jan. 6, age 10, Grand Rapids, Mich. Phyllis Phillips, Jan. 7, age 4, Hickory Ridge, Ark. Charlotte Ann Robinson, Jan. 8, age 8, Hammond, La. Carole Barnett, Jan. 9, age 12, Holbrook, Nebr. Faye Ellen McKinney, Jan. 9, age 10, Hammond, La. Walden Winner, Jr., Jan. 10, age 5, Ripley, Ill. George Hartman, Jan. 10, age 12, Sauk Rapids, Minn. LaVonne Madden, Jan. 12, age 11, Holbrook, Nebr. Billy E. Phillips, Jan. 15, age 7, Hickory Ridge, Ark. Pamela P. Thompson, Jan. 15, age 6, Limeton, Va.

Our story this week was taken from Children's Color-Tone, Tract Club of America.



January 14, 15.—Indiana Quarterly Conference at Burr Oak.

January 20 - 22 — Southwest Conference, San Jose, Calif.

January 24-26-Midwinter Ministerial Conference.

TIME TO ENROLL

It is time now to enroll for the second semester of Oregon Bible College. The new semester starts January 30!

OAK GROVE CHURCH OF GOD Little Rock, Arkansas

We here at Oak Grove have just enjoyed another wonderful and inspiring Bible school. Sr. Verna Thayer is outstanding in the work she is doing for the glory of God. We surely need to teach our children and friends the way of the Lord, which is love. It is very sad to see the way some church people are drifting away and going after the ways of the world. We hope we can have Sr. Thayer next year for another good Bible school. We pray that she may be blessed with good health to earry on the good work.

If we all would draw close to God, He will draw close to us. We are thankful for the General Conference and all its help to us. We need the prayers of every Christian for the work here. We can see by the fruit it bears that the General Conference is doing good work. Many weak Christians are being deceived this day and time, and are led away by false pride, and by false teaching.

We feel that the Church of God of the Abrahamic Faith has the truth. We do not always know other folks problems, but our heavenly Father knows, and we must look to Him for our help. All good gifts come from our loving heavenly Father.

We enjoy the good articles that come out in The Restitution Herald. May we be more thankful for our most precious gift of all, the gift of Jesus Christ, our Saviour and Redeemer, at this Christmas season.

Mrs. R. D. Stanton.

KILLING THE CHURCH

"Y'er gwine to kill dis church if ye goes on snyin', 'Give, give!' No church can stand it," said Brother Jones to his pastor one day.

Later the pastor said to the people: "Brudder Jones told me I was gwine to kill dis church if I kepa askin' ye to give, but my brudder, churches don'e die that way. Ef anyhody knowd of a church dat die dat way, 'enuse it been giving too much to de Lawd, I'll he much obliged if my brudder will tell where dat church is, for I'se gwine ter visit it, and I'll climb on de walls ob dat church under de light ob de silver moon an' ery, 'Blessed am de dead dat die in de Lawd.'" --Selected.

MISSIONARY PROJECTS REPORT

Financial Support for S. S. Manoah. It was voted at the annual meeting to support Bro. S. S. Manoah by sending him \$50.00 per month during the current year.

Thus far, \$200.00 has been sent to Bro. Manoah. This is support for four months (September through December). Sr. Ada Simpson, our national soceity treasurer, sends the check each month via the General Conference headquarters office at Oregon, Ill., so that a record can be kept there also.

Expense for Visit to India Work. It also was voted at the annual meeting to send one of our workers to India sometime during the coming year to strengthen the Church of God work there and survey future possibilities, provided funds are available. Estimated expense for such a trip is \$1700.00. This would include visas, films, and other expenses while traveling, in addition to the round-trip fare to India. Local societies have been sending contributions for this fund.

Foreign Student in Oregon Bible College. A young man, Adib Liddawi, has arrived in this country from Beirut, Lebanon, and is studying at Oregon Bible College. He is anxious to study in our college so that he can be trained to teach the doctrines of the Church of God to people in other countries.

Total expense for bringing him here and training him for one year will be \$1,562.15. His travel and landing fee from Lebanon to this country was \$544.50. His visa was \$25. 65. Room and board for one year will cost \$832.00 (\$16 per week). Oregon Bible College tuition for one year will be \$160.00. We understand that at the present time he is rooming with Larry Townsend at the Paul Hatch home in Oregon. United States government regulations forbid foreign students to work in this country. Contributions for his support, therefore, are very important.

Thus far, local societies and individuals have sent \$175.50 through the National Society for Adib's support. We do not know how much has been sent directly to national headquarters for this project. Sr. Simpson reports receiving a letter from Bro. Bud Goodwin in which he stated that Hope Chapel and Morning Star Churches in South Bend, Ind., had a joint Thanksgiving service and that they sent the total Thanksgiving offering of \$40.38 for Adib's expenses.

Missionary Budget Chart

S. Manoah support	\$ 600.00
Trip to India	1,700.00
Student's expense	1,562.15

Total for three projects \$3,862.15

According to the above figures it can be seen that if each of thirty groups contributed an average of about \$10.00 per month for twelve months, all three projects could be accomplished. About \$6.00 per month from each group would support both India projects. About \$4.00 per month from each group would support our foreign student.

Where to Send Contributions. Send your personal or society's contributions for the missionary projects to our National Missionary Society treasurer-Mrs. Ada Simpson, 1018 Cass Avenue S. E., Grand Rapids 7, Mich.

COLLEGE NEWS

Oregon Bible College students enjoyed a two-weeks' vacation. A few returned to their homes for the Christmas holidays; some spent only a few days at home and worked here full time to make a little extra money for their college expenses. A small number, including most of the married students, remained in Oregon for the vacation.

On the last day of classes before vacation period we were privileged to participate in a baptismal service in which one of our students, Miss Arlene Dearing from Wenatchce, Wash., was immersed in the name of Christ for the remission of sins. Arlene's decision to accept Christ brought joy to all of us. As she expressed it, she gave berself to Christ as His birthday present. After the baptismal service we returned to the Cellege where we had a chapel service conducted by students, with Louis Kump as the specific The chapel service was followed by a Condition service, which we thought was a suitable way to separate for the vacation period. Classe, reconvened on January 3.

College gospel teams have been invited to participate in services to be held next semester in Blanchard, Michigan, and in the Hillisburg Church of God, in Indiana. The dates for these meetings will be announced later.

We are happy to announce that a student study and recreation room is soon to be realized. A part of the upper floor of the old building joining our new building will be reconditioned. Students will furnish over \$350.00 from their tithe fund toward this project. A larger share of the expense will be provided by Bro. and Sr. G. H. Loudenslager, who reside at Golden Rule Home. We will have more to tell you about this project as the work progresses.

Otto E. Dick, Superintendent.

FREE LESSON BOOKS

We have on hand several copies of Berean lesson books. Because of the shortage of storage space, we would like to give these books away, free for postage.

We have the following:

Berean Lesson Books 2 and 5

Berean Searchlight, books 2 and 6

- Berean Bible Studies 1923-25
- Story of the Hebrew People (Juniors)
- Bible Animals (Juniors)
- Bible Answers for Bereans, books 1 and 2 The Visitor
- The Mystery of Iniquity

You may have one or several copies of these free for postage. Write, National Bible Institution, Oregon, Ill.

-	CONFERENCE DGET
Budget	\$39,849.00
Received	10,272.40
Needed	\$29,576.60
The Lord's work the Lord's people	is dependent upon

FREE TRACTS OFFERED

The Gospel Publicity League, Box 14, P. O., Epping, N. S. W., Australia, has offered free copies of the new tract "Your Children and Their Future." The tract is for use in teaching parents the importance of Sunday school. It is an invitation to bring the children to your Sunday school. An illustration from The Restitution Herald was used in the tract, hence the offer of free copies. Address the publishers directly for the quantity you want.

IN HIS SERVICE Bible Schools

Bible schools, other than those mentioned in last week's Herald, were conducted at Anderson Chapel, Hendersonville, N. C., and Hillerest Church of God, Morristown, Tenn. The one at Morristown was held at the same time the Bible shool or the colored children was conducted; one after school, the other at night. At Hillerest, we concentrated on the vicinity surrounding the church. We drew the children by having a shythm band practice prior to the beginning each night. They were happy to remain and play for Bible school.

North Salem Church of God near Plymouth, Ind., has a revival each year the first week in October. A Bible school for the children is held at the same time.

In Arkansas, schools were conducted at McGintytown Church, Cleveland, and at Oak Grove Church, Little Rock. It had been some time since we visited Cleveland, but we found their interest and enthusiasm had not waned one bit. Splendid co-operation from other churches uniting with ours made an interesting school.

Teacher Training Classes

Teacher training classes were held at Lawrenceville and Cleveland, Ohio, and Oak Grove, Little Rock.

As I had not visited Maple Grove Church, Lawrenceville, or Golden Rule Church, Cleveland, for a number of years, it was indeed pleasant to visit both places again.

Maple Grove Church is the place where I taught my first Bible school other than Conference Bible school. Bro. Grover Gordon was the pastor at that time.

The teachers were present almost one hundred per cent in each place. Some worked at night and could not attend. Both of these classes were inspiring to me, as both places began planning for more efficient work in each Sunday school even before the classes ended.

Dayton and Brush Creek teachers were present at Lawrenceville. Five churches were represented at the classes in Cleveland.

May God bless the seed sown in the field that it may bear fruit to His name's honor and glory. Verna C. Thayer.

RECENT VISITORS

Bro. and Sr. Curtis Simpson, Ind.; Sr. Edna Brewer, Ohio; Bro. and Sr. Gordon Landry, La.; and Bro. and Sr. Frank Worley, Macomb, Ill., were recent visitors at the General Conference offices.

The Restitution Herald is an excellent gift for a friend or loved one. One year, \$3.00; two years, \$5.00.

FREDERICKTOWN, MISSOURI BIBLE SERVICE

A goodly number were present for our Bible night service last Sunday. Nearly everyone brought his personal Bible, or one for display on the table in front of the church. There was good music by the quartet of Marvin and Rosie Cooper, and Kirby and Bonnie Davis, and a duct by Pastor and Mrs. Davis

Bob and Agnes Cooper brought an old family Bible that is more than sixty years of age and also one that had been used a lot for Bible study. John and Ollie Cooper brought two Bibles, one a recent Christmas gift from their son, John Carroll, and the second a Bible that Ollie wore out studying the truth. Virginia Cooper brought one that had been purchased in Bethlehem, Palestine. It was decorated with shells from the shores of the Sea of Galilee. Linda Wagganer brought two Bibles, one that was the first Bible she ever owned, received as a Christmas gift several years ago, and the other, the first Bible she carned with her own money. It was the one she used her first year at Oregon Bible College, Bonnie Davis brought the first Bible she had ever owned. Pastor Davis had a Bible presented to his mother as a Christmas gift in 1923 from his father .- Fredericktown, Mo., Bulletin,

MEMORY VERSES

Compiled by Evelyn H. Austin

All creation was very good. Gen. 1:31.

- God made man. Gen. 2:7.
- God's command, and punishment for disobedience. Gen. 2:16, 17.
- Satan's lie. Gen. 3:4.
- Man sinned. Gen. 3:6.
- Tree of life guarded. Gen. 3:24.
- A Saviour promised. Gen. 3:15.
- Man's mortal nature. Eccl. 9:5, 10; 3:19, 20; Psalm 146:4; 115:17.
- The earth given to man. Psalm 115:16; 37: 11.
- Abram called. Gen. 12:1.
- Promises to Abraham. (Name changed, Gen. 17:5) Gen. 12:2, 3; 17:7, 8.

King David. 2 Sam. 7:16.

- God's promise to David. 1 Kings 9:5.
- The Saviour, David's heir. Ezek. 21:27; John 1.49
- The Saviour's birth, and promise of David's throne. Luke 1:32, 33.
- The Saviour's work. Matt. 4:23.
- Salvation, Acts 4:12.
- The death of Jesus. Luke 23:33.
- His resurrection. Matt. 28:5, 6.
- His ascension. Acts 1:9.
- He is coming again. Acts 1:11.
- The church. Acts 15:14. Faith in the Saviour. Acts 8:12.
- Bautism, Rom. 6:4.
- Our cleansing, 1 John 1:9.
- Heirs with Christ. Gal. 3:27-29.
- Resurrection when Jesus comes. 1 Thess. 4; 14-17.

Restitution of all things. Acts 3:21.

All things very good again. Rev. 21:4.

God's time is not like man's time. 1 Peter 3:8.

These memory verses are useful for Sunday schools, classes, adult Bible classes, and other groups or individuals interested in learning verses which express and explain our hope. -Editor.



Dear Brethren,

Enclosed is our monthly check, for the General Conference work, of \$140.00. We are rejoicing with you at the financial response from the brethren. Let's hope and pray the good work may continue in still a bigger and better way .- Amy Lutton.

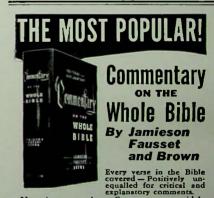
CLYDE WILLIAM ELIAS SWIHART

Clyde William Elias Swihart, son of John Albert and Josephine Swihart, was born on August 22, 1905, at Kennard, Nebr., where he lived until 1934. At that time, he moved to Arlington, Nebr., with his parents. Here he resided until his death, December 15, 1955, when he suffered a fatal heart attack.

On May 1, 1927, Clyde was baptized and was ever after a most faithful member of the Church of God. He was serving as a deacon in the Fremont, Nebr., Church of God at the time of his death. It was he who made the lovely pulpit for that church.

Clyde is survived by his mother and one sister, Mrs. Grant Brewster of Blair, Nebr. Services were conducted by the writer on Sunday, December 18, from the Congregational Church in Arlington, which was filled with his many friends. Interment was at Kennard, where he awaits the resurrection morn-Lucille Appleby. ing.

NEW ARRIVAL: Bro. and Sr. William Andrew of Oregon, Ill., are proud parents of Susan Kay, born December 21, 1955. Congratulations!

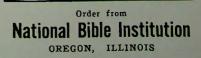


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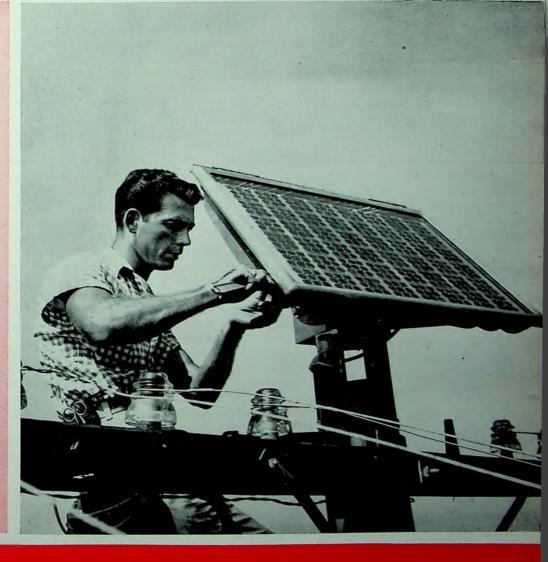
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POWER FROM THE SUN

For the first time, the sun is furnishing power directly to a telephone line: At Americus, Georgia, Bell engineers have switched solar power into a new type of telephone system. The Bell Solar Battery should last indefinitely. (See Editor's Page.)

-Authenticated News Photo. Christian Love



"SUPPLY AND DEMAND" --- Page 3

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

The Restitution Herald advocates: the near roturn 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.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Sun Power

Bell Telephone Company engineers recently switched solar power into a new type of rural telephone system using the Bell Solar Battery, an invention of the Bell Telephone Laboratories. Use of solar power is part of experiments being conducted near Americus, Georgia, about one hundred thirty-five miles from Atlanta, to develop more and better rural telephone service.

George Matthews, a cotton and peanut farmer, made the first sunpowered telephone call and remarked that it sounded "just fine."

The Bell Solar Battery is the first successful device to convert the sun's energy directly into substantial amounts of electricity. Excess power feeds into a storage battery for use at night and on dim days.

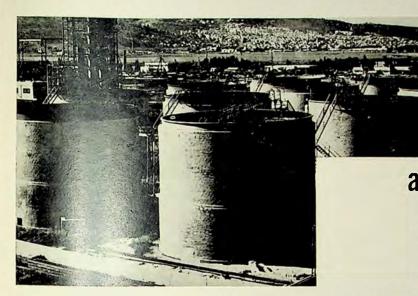
Many thoughts come to mind when we read of the progress of man in physical sciences. We think of the prediction of Daniel's Book. God said, "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and *knowledge shall be increased*" (Dan. 12:4). The phenomenal increase in man's understanding of the universe in which we live, and the laws of God by which it operates, is a foretaste of the Kingdom to come, and a sign of the end of man's rule. The increase in knowledge is not bad; in fact, it is usually good, except when it creates pride and leaves God out. Nevertheless, this increase in knowledge is an indication of the end of this age and the beginning of another under the Kingship of Jesus Christ.

The Psalmist said, "Thou hast prepared the light and the sun" (Psalm 74:16). Have you ever considered the evidence of specific creation in the sun and its benefits to the earth? The sun is exactly the right distance from the earth to give proper light and heat, without burning dry (our apologies to Texas), and without allowing the earth to become an ice block. The atmosphere of earth is just right to filter the rays of the sun and allow only a beneficial amount of light and heat to shine through. The sun is the ultimate source of all power available to man, in addition to the power of God Himself. God prepared the sun with the needs of life in mind.

Science claims that the light and heat of the sun are derived from exploding hydrogen atoms. Our modern hydrogen bombs, thought to be a new development, are duplicated continuously, with a thousandfold times the energy, on the sun's surface. Again, God was there first!

It is understandable that God and Jesus should be compared to the sun, for the sun is an instrument and example of grace. "The Lord God is a sun and shield: the Lord will give grace and glory" (Psalm 84:11). As the sun heals, and blesses, and withholds its light from none, so God loves and shines upon all, not withholding Himself from anyone who calls upon Him.

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (Mal. 4:2). Jesus Christ, of whom this prophecy speaks, is a Sun to those who believe upon Him. Full of light and power and with healing for sin and death, He, too, is an instrument of the grace of God to a dark world.



A timely message by J. R. LeCrone

Supplyand Demand

ONE of the basic rules of economics is the law of supply and demand. Briefly, the law operates something like this. The shortage of any commodity results in an increase in the price of that commodity. This increase in price, in its turn, stimulates greater production, which tends to eliminate the shortage, and bring the price down again. Overproduction of any commodity is likewise checked because such production tends to become unprofitable due to the lowered price brought about by oversupply. Of course, there are a great many other forces which enter into the operation of this law, ofttimes making it very complex, but the underlying law of supply and demand continues to operate.

However, I am neither inclined nor qualified to explain economics. I am interested in this law of supply and demand only as it may relate to the spiritual blessings that only God is able to supply. This line of thought was stimulated by the reading of the words found in Philippians 4:19. "My God shall supply all your need according to his riches in glory by Christ Jesus." These words suggest a bounty so great that the needs of all should be available at a price that each can easily afford to pay. The supply is unlimited. God is not trying to make a profit at our expense. What He offers is badly needed. There seems, at first glance, to be no reason why God's richest spiritual blessings should not be widely enjoyed.

Yet, as we look about us, we are confronted with evidence that there are millions of people in the world who do not possess and enjoy the blessings God is able to supply abundantly. Indeed, many of them seem scarcely aware that such blessings exist.

Perhaps the most condensed, and at the same time comprehensive, list of these blessings that the world so sorely lacks is found in Galatians 5:22, 23, where they are called "fruit of the Spirit." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

A little thoughtful observation and meditation should be sufficient to convince anyone that there is a serious shortage of these necessities for happiness, contentment, and spiritual health in the world. We are faced with a puzzling situation. Here we have a combination of abundant supply at the source and a shortage at the consumer level. Has God arbitrarily set a price on His blessings that men are unable to pay, or is competition so keen that men are purchasing other commodities in preference to God's spiritual blessings?

Perhaps a quick survey of the situation which led to Paul's making the assertion to the Philippian Christians that God is able to supply all their needs, will help to clear up the mystery. The letter to the Philippians was written by Paul while he was a prisoner at Rome. The Church at Philippi had sent Epaphroditus to take to the apostle articles which would minister to his comfort and needs. This letter appears to have been sent back to Philippi by Epaphroditus on his return trip.

So, as a part of the letter, we find Paul thanking the Philippian Church for the gifts. "I rejoiced in the Lord greatly," said Paul, "that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity" (Phil. 4:10). He then explained that his rejoicing in their manifestations of a desire to be of assistance to him is not so much on his own account, but on theirs. "Not because I desire a gift: but I desire fruit that may abound to your account" (Phil. 4:17). Paul's rejoicing in their gifts to him was based on his certainty that this act of loving-kindness would be credited to their account with God. This was Paul's practical application of the words of Jesus to His followers, "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 yourself treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. 6:19-21). It also gives point to Jesus' commendation of the poor widow, who gave two mites out of her want—even out of her daily living. For Jesus insisted that she had cast into the treasury of God more than the rich men who had cast in much out of their bounty. By this act of sacrifice, she had caused her blessings account with God to abound.

Paul declared to the Philippian brethren, that their gifts to him were a sacrifice acceptable to God. "I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God" (Phil. 4:18). The expression "an odour of a sweet smell" is used throughout the Scriptures to denote any sacrifice, which, because of the sincerely devout spirit of the sacrificer, was well-pleasing to the heavenly Father.

Therefore, when the brethren at Philippi, out of their gratitude for deliverance from the bondage of sin, and the promise of life everlasting, sacrificed, in order to share with the minister of God who had brought the gospel of salvation to them, it was declared to be a sweet savor unto God. Paul assured them that his God would supply all their needs. Observe that Paul did not promise that God would supply all their desires, but he was emphatic in insisting that He was able to supply all their needs.

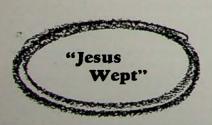
This suggests at least one reason why men do not enjoy more of the spiritual blessings of God, in spite of the bountiful supply in God's storehouse. Men have not laid up for themselves treasures that abound to their accounts in heaven. They have little or nothing credited to their account with God. Because they have been so completely engrossed in the business of accumulating material treasures upon the earth, they have permitted themselves to become spiritually bankrupt.

While it is true that God sends His sunshine and rain upon the just and the unjust, we have no assurance that He does the same with His spiritual blessings. Indeed, in Isaiah 57:21 we find the words, "There is no peace, saith my God, to the wicked."

I am not suggesting that God's supply of spiritual blessings is like an account in the bank, out of which we can draw only what we have put in, plus a little interest if we leave our money there long enough. But I do believe that, unless our sacrifices are acceptable to God, we have no access to His bountiful and inexhaustible supply of spiritual blessings.

Of course, the one sacrifice, without which all others have no meaning, is the sacrifice of Jesus, which God made on our behalf. If we would find favor with God, we must, by accepting that sacrifice as our own, and following the commands of Jesus, make Him our sacrifice. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour" (Eph. 5:1, 2).

In a lesser degree, there are other conditions that we must meet if we are to have an account in heaven's bank. We must be willing to give ourselves wholly and unreservedly into the service of Jesus. Peter once said to Jesus, "Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:27-29). (*Please turn to page 11*)



By Vernis Wolfe

Jesus wept and thus revealed that He, too, was a man. Jesus was brother to man and shared man's sorrow, pain, and tears. He was "acquainted with grief."

Sorrow is a product of sin-someone's sin.

Jesus' deep concern for the sins of man led Him to endure the cross that others might have life with Him. "Greater love hath no man."

Jesus wept over Jerusalem, because He was the "King." We look forward to the time when He will be King of Jerusalem and the whole earth.

Jesus wept in the Garden because the burden of saving man was upon Him. See what He did!

What is our weeping like? Compare it to some in the Bible: Matthew 26:74, 75; Luke 7:36-50; Romans 12:15; Luke 23:27, 28; Mark 14:18, 19; Luke 13:28.



WE READ in Luke 24:45-47: "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behaved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Is it not our special privilege to bring the true gospel to the lost sheep of the house of Israel in this end-time of Gentile rule and not let God's chosen people be misled by the various orthodox faiths, so rampant in the Gentile world today?

"If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me" (Ezek. 33:6, 7). In Romans 1:16 Paul wrote, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

There is so much "heaven-going" theory in the world that the fishermen for true doctrine sometimes get discouraged like the disciples in the time of Jesus. Jesus told them, "Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes" (John 21:6). We realize that the "immortal soul" doctrine, which is of human origin, is creeping into the faith of the converted Christian Jew, which is enough to bring sadness to the heart of the true believers.

Following is a question I read in *The Chosen People*, and answered by a Jew.

"Question: I do not yet believe in the trinity---that is, that God is all divided up and separated from His own Spirit and is three persons. The words 'trinity' and 'triune' are not in the Bible. "Answer: You are quite correct in saying that the words 'trinity' and 'triune' are not in the Bible. But neither are such words as 'omnipresent,' 'omnipotent,' and 'omniscient.' Certainly, you would not deny that God was omnipotent simply because the word does not occur in the Bible...."

This is but an example of man-made doctrines that God's chosen people are believing. "Hear, O Israel: the Lord our God is one Lord" (Deut. 6:4). God has not a dual or triple mind, or personality. God and His only begotten Son, Jesus, are two individuals, two persons. Jesus did not exist before He was born of Mary. John 1:1, 2 says, "In the beginning was the Word, and the Word was with God, and the Word was God." (Not Jesus Christ, but God!) "The same was in the beginning with God." John 1:14 reads, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Have you a son who looks like you and has your characteristics? who, as the saying goes, "walks in your footsteps" and is like-minded as you? Our heavenly Father begot such a Son. The only difference is that God is eternal, and Jesus was born flesh and blood.

"There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

To reach the Jews for Christ, one must be enthusiastically in love with the Lord Jesus Christ. He must be a believer in the Word of God. He must be a student of the Bible, and he must be a lover of the Jews. He must also be patient. He must be sensitive to the feelings and needs of the Jewish people.

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

One hundred years ago, we are told, it took an average of five Christians to lead a new convert to Christ. In 1900, it required 14 Christians to get one new convert. By the end of World War I, it was taking 21 Christians to bring one new member into the church. During a typical year today, only one person is led to Christ for each 33 Christians in our country.

Why does it take 33 Christians to bring one convert to Christ today when a hundred years ago only five were required to do the job? Our first reaction may be that there were more prospects in those days. But this is true only in regard to percentages. In actual numbers there are far more non-Christians in America today than there were a hundred years ago.

The blunt fact, we suspect, is that today's Christian is so little different from the non-Christian that the latter hardly feels it worth while to change his way of life in order to possess whatever advantages Christianity appears to offer.

-Editor Harry Rutherford in "Tupelo Journal."



Christian Love

PART II

By Vernon Nichols

THE Parable of the Lost Sheep illustrates the spiritual aspects of Samaritanism. Christ made it extremely clear that one of his lost children was as important to Him as ninety-nine who were not lost. When we are baptized into Christ, we put on Christ. Could Christ-compassion be less for the one than the other?

The commission to preach salvation to all men was attempted daily by the apostles and early converts. Much time and effort were required in teaching new converts so that they, in turn, could teach their worldly neighbors. Church groups were organized to take care of the widows, orphans, the needy, and other routine work which is associated with teaching the things which we have today in our Bibles. But their primary and almost complete function after this knowledge was obtained, was to spread the truth to the world. In Acts 8:1-22 we find all the church at Jerusalem witnessing before the people at the same time. This emphasizes and more fully explains Christ's statements, "Follow me," and, "Go ye into all the world and preach the gospel to every creature." Every effort of His life was for others.

The responsibility of the early church and the apostles was great, there being no manuscripts for a considerable time and no Bibles for a century. Apostasy had begun while the apostles were still alive. The true gospel was barely spread over the then-small world, when the harlot church confiscated all available manuscripts and Bibles. Thus began twelve centuries of the blackest pages of Gentile history. There was a real famine of the truth. Few Bibles, or exponents of the truth, survived the fearful purges. Even though today much of the world has Bibles, centuries of vain philosophy and traditions of men blind the eyes of millions and there is darkness comparable in part to Christ's time. This makes the world an open field for receiving the truth once more. Many minds, especially those bewildered and skeptical of the religious Babylon about them, are ready to accept a simple gospel if approached in the right manner.

The Samaritan spirit is an attitude, acquired by much study and meditation. The compulsion which results from this conviction produces the work or the money to carry on the work or both. Because faith without works is dead (as also are works without true faith), and because love and service to others fulfill all law, if then follows that they are in fact the same thing. We both prove our faith and satisfy the law of love of neighbor.

Love is not merely wishing him well and failing to do him physical harm. There is vital necessity of proving our love for man by works, the same as proving faith by active work. We cannot have one without the other. Love for the brotherhood is a necessary virtue, but by no means all that is required of us.

Most people will agree, I think, that nearly twenty centuries of experience, and changed conditions, should influence our interpretation of Scripture. All spiritual knowledge being confined to the minds of so few in the early churches, made the command to "feed the flock" of extreme importance to the ministers and leaders. This responsibility could be compared with men now of highest learning and scholastic standing, teaching children of kindergarten age with no textbooks.

Both Jew and Gentile under the new law were required to lay aside centuries of knowledge and customs to learn something wholly new and strange to them. The difficulty of this task, both for the teacher and the pupil, can well be imagined.

Today, with the Bible and all manner of printed works available to every Christian and the command given to all to study and stand approved individually, the responsibility of the leaders to teach, and the people to follow, is greatly reduced, to say the least. At the same time, is not the responsibility of ministers to spread His knowledge to those who have none in the world, greatly increased?

There are important questions that we should ask ourselves. The gospel was carried directly to the people in Christ's time. Knowing that the world has never been attracted toward churches, am I doing everything in my power to see that the truth gets to the millions who have never heard the simple gospel? In my association with (Please turn to page 11)

Genesis One----^{By}

R. H. Judd

This is the first in a series of exhaustive studies of Genesis 1 by one of the foremost scholars of the Church of God. He does not ask you to agree, only that you read and study for yourself this important Bible record.

I T HAS too long been supposed that Genesis 1 (verses 1-31) is scientifically descriptive of the *first* processes of the creation of the earth in its earliest beginnings. Such is definitely not the case! Genesis makes no claim to being a geological textbook, but we affirm that it is correct in what it does state.

The thome of the Bible from beginning to end is concerned with God and man and their relations with each other. Everything else is only incidental to this.

Obviously, to speak concerning man naturally necessitates brief mention of his home, and the environment of that home. This is given in concise and clear language in verse one. The long ages of differing eras, each succeeding the other by partial or total destruction of the former, for the purpose of preparing the earth for the coming of man and his vast needs, were so remote as to obviate the necessity of giving details. Some of the details are elsewhere supplied, as in Isaiah 45:18 and other scriptures.

There have been some strange guesses made concerning the "inhabitants" referred to. If, however, we believe that God's book of nature and His written Word should coincide, then geology supplies us with the answer which Scripture has thought it unnecessary to give. Geology knows no "inhabitants" of earth previous to man, except the fauna and flora of preceding successive ages, of which abundant evidence has been left in fossil forms. The gigantic creatures of past ages and the enormous growths of rank vegetation were well adapted for contemporary living, but unsuited to man, though needful for the production of coal and oil so vitally necessary for man's requirements.

The first chapter of Genesis (verses 1-31) records the details of the *last era to date*, of the changing scenes of the renewal of earth's *surface*. (See Psalm 104:30.) It *does not refer to earth's earliest beginnings*, as is commonly supposed. How do we know? Because both the Bible and science are in agreement that man is the *last* and the *topmost* of the animal creation. Genesis 1, therefore, which records man's first coming into being, can-

not have reference to the first stages of earth's beginnings which were so vastly different in fauna and flora existing at the time when man was created.

The language of Genesis 1 is to be understood in its natural sense of word meanings. No author of repute (and we cannot deny that honor to Moses) would in his opening chapter use language in an unusual or unnatural sense without first giving notice to that effect.

As we study from verse two onward we shall find that Moses has in no instance—when correctly translated departed from the plain, simple language of "the common people." God says through Moses what He means and means what He says.

Moses and Modern Critics

Many years ago those holding to the viewpoint then known as "Modernism" made their attacks on the veracity of Scripture, specially its first chapter, claiming it to be out of harmony with proved science, and variously describing it as "myth," "legend," "fairy tale," "parable," or "vision." Some valiant believers in the Scriptures stood in the breach against them.

It was then that Professor A. McCaul, of King's College, Oxford, and Prebendary of Saint Paul's as Professor of Hebrew and Old Testament Exegesis, asked these pertinent questions.

"If the first chapter of Genesis be not given to teach us the facts, why is it there in all its circumstantiality? ... Are we to believe that divine revelation begins with a misstatement of physical truth? ... If the first chapter be the offspring of human error, where does divine truth begin?"

The Professor then answered his own questions by avowing his adherence to the plain grammatical statements of Genesis 1 as a divine revelation not yet superseded by the theories of speculative philosophy, nor antiquated by the discoveries of modern science.

It cannot well be denied that the opening chapter of any reputable work dealing with matters of great moment, must be the basis of all that follows. Obviously, Genesis 1 comes under this category. It is our conviction that, when correctly translated, every verse in Genesis one will be found to be in strict harmony with proved science.

Some, not understanding the seriousness of the controversy, and desiring to act as mediators, have endeavored to explain that the first chapter of Genesis is "poetry," "parable," "legend," or a "series of visions," or "the mere clothing of prophetic truth." We feel, however, that to urge such is not to defend the Scriptures, but to abandon them to our opposers; for if the first chapter of Genesis is poetry, or vision, or parable, *it is not historic truth*, which is just what the objectors assert.

There are in this chapter none of the peculiarities of (Please turn to page 11)

World to Come

WHAT will the Kingdom of God be like? The world to come will be much different from the world today. We live in a world of disease, starvation, hatred, ugliness, war, and sin. None of these unpleasant things will exist in the world to come. "We know that the whole creation groaneth and travaileth in pain together until now" (Rom. 8:22). Now we live in pain and "groan within ourselves," but we are waiting for the day of resurrection and the "redemption of our body."

Before the Kingdom is perfected, restitution must take place. Restitution means to restore, make good, renew. Peter tells us that some day soon "the times of refreshing shall come from the presence of the Lord," which are "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).

Following are some of the marvels restitution will accomplish.

New Earth

The third chapter of second Peter relates that the earth was once cleansed by water and prophesies how it will be cleansed again by fire. When the earth has been restored, then we can enjoy a new earth. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (v. 13).

In the beginning, God placed Adam and Eve in the beautiful Garden of Eden. But when they sinned, they lost their home in the Garden. Because Adam sinned, God cursed the ground so Adam would have to work for what he ate. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread" (Gen. 3:17-19).

None of us needs to be reminded that the curse of weeds and pests is still in existence today! In the world to come, this curse will be removed, according to Revelation 22:3. The whole earth will be restored and made like the Garden of Eden again. (Ezek. 36:33-35.) The beauty of the earth will be restored, the desert will blossom as a rose, the wilderness will become a pool of water, and the fir tree will replace the thorn. (Isa. 35: 1, 2, 6, 7; 41:18, 19; 55:12, 13.) The new earth will be so fertile that planting will follow the harvest immediately as the plowman overtakes the reaper. (Amos 9:13.) In the midst of all this plenty, no one can complain of

By William Dick

"We, according to his promise, look for new heavens and a new earth. wherein dwelleth righteousness" (2 Peter 3:14).



hunger. "They shall hunger no more, neither thirst any more. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters" (Rev. 7:16, 17). The new earth will be beautiful beyond all human expectations!

Harmless Animals

Although man is supposed to have all animals in subjection today, we still fear wild beasts and poisonous snakes. Isaiah tells us that in God's Kingdom the animals will be tamed and made harmless so that even a child can play in their midst and never be hurt. (Isa. 11:6-9; 35:9.) God will build a world of perfect contentment in which nothing shall "hurt nor destroy in all my holy mountain."

Complete Healing

During Jesus' ministry, He not only preached about the Kingdom of God, but showed what the Kingdom will be like. (Luke 8:1.) Every time Jesus healed someone of a physical infirmity, He gave a preview of the complete healing that will take place in the world to come. Stammerers will speak plainly; the eyes of the blind will be opened; and every disease known to man will be cured. Healing will be so effective that no one will say, "I am sick." (Isa. 32:3, 4; 33:24; 35:5, 6.)

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). When we look around us to see the suffering and sorrow in this world, we want to pray more fervently that Jesus will come soon to establish the new age of God's blessings!

No Night There

The holy city will not need to depend upon artificial light or even the light of the sun, for the "glory of God and the Lamb" will provide all the light needed. (Rev. 21:23-25: 22:5.) Whether this scripture is suggesting that there will be daylight around the clock or whether it is referring to spiritual darkness and the evil works done at



night is difficult to determine. Either way, the glory of God will be greater and brighter than any of His creation.

Abundant Peace

There has hardly been a generation living in this age when war has not raged somewhere on the earth. As we think of the distressing times in which we live, we long for the Kingdom of God when we can have genuine peace. The words of Micah 4:3, 4 are sweet indeed. "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. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid."

Other scriptures, such as, Psalm 72:3, 7; Isaiah 9:7; 11:9; 32:16-18; and Revelation 21:1, describe this wonderful time of peace. Will it not be a blessing when the Prince of Peace comes to put an end to war,

No More Sin

No one lives today who is not afflicted with the disease of sin. There will be no place for the works of sin and evildoers in the world to come. "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" (Rev. 21:27).

Righteous Judgment

The reports of the massacre of Jews in Germany and wholesale murder in Russia make us shudder. Our own country attempts to uphold justice, but we still are not free from graft, bribery, and political pressure groups. Even the courts of our land are not perfect and have made wrong decisions. It is comforting to know that in God's Kingdom there can be no injustice, for the Lord is a righteous judge. (Psalm 72:1-7, 12-14.)

Everlasting Life

In the world to come, we will not sorrow for the death of our loved ones nor have any use for cemeteries, because we will not experience death. Death is an enemy that will be destroyed and completely forgotten. (Rev. 21:4; 1 Cor. 15:54, 55.) Everlasting life will be a gift from God. (John 3:16; Rev. 2:7.)

Eternal Happiness

God has wonderful things in store for us, and we are sure no one will be disappointed. In the presence of God we will have "fulness of joy." (Isa. 35:10; Psalm 16:11.) The Kingdom of God will be such a wonderful place that not one of us will want to miss being there. Are you prepared for life in the world to come!

THE KINGDOM GOSPEL

The church, being made up of human beings still limited by mortality, does not have the answer to many of the problems of the world. We do not know how to give perfect counsel in all matters of economics, law, war, race relations, national ambitions, injustice, and kindred problems. Though we believe that if everyone would live strictly by the gospel these problems would not exist, we do not always know how to remedy situations which do exist.

But the Church of God can hold before the world the ideal, and it can promise, on the basis of God's Word, that these problems will one day be solved in the world to come, when Jesus reigns. The world looks for such promise and for such hope. This is the importance of the preaching of the gospel of the Kingdom. It wins men to Christ who can save in that world to come.—Editor.



The Bible and the News

By the Editor

PRAYER AND THE UNITED NATIONS ORGANIZATION

Henry Cabot Lodge, Jr., United States delegate to the United Nations Organization, has proposed that every meeting of the United Nations Assembly be opened with audible prayer by a priest from any one of the many faiths which are represented in the world organization. At the present time, meetings begin with a minute of silent prayer.

There is some dissent about this proposal, most delegates thinking it impractical. Upon reflection, we can agree. As the Chicago *Tribune* reports, "One delegate, who would not be identified, asked if Christians and Jews, who believe in the living God, would be satisfied with someone reciting a prayer on a prayer wheel to some one of thousands of gods in another faith."

The United Nations building in New York has a prayer and meditation room which is visited by thousands of tourists but by very few of the delegates. There is no common religious ground in this organization, and we fail to see God in it at all.

GOD AND MAN

"Crops were good throughout eastern Europe this summer despite a lack of normal sunshine. As a solemn sneer at traditional religious festivals held in connection with the harvest, East German Reds put up huge signs, reading, 'We raise crops without God and without the sun.'

"The signs were displayed simultaneously at many farm centers throughout the Soviet zone of occupation in Germany. Politicians were on hand to boast that Communist science needs neither God nor nature to produce a land of plenty.

"The day after the signs went on display, a smashing hailstorm destroyed the crops before they could be harvested."—Quote Magazine and Lawrenceville Bulletin.

PREPARED FOR ANY CIRCUMSTANCE

"Prepare war, wake up the mighty men" (Joel 3:9). Joel predicted that the end of this age will find nations prepared and alerted for war.

The extent of our nation's preparations might be indicated by a reliable report recently printed, that we have bombers in the air, loaded with atomic bombs, every hour of the day. Should we be attacked, these bombers would be off the ground, out of danger, and ready for immediate reprisal.

FORD FUNDS TO COLLEGES AND HOSPITALS

Recognizing the value of education and of the work being done by private institutions, the fabulously wealthy Ford Foundation has given five hundred million dollars to help in the work. Small colleges, hospitals, and other non-profit organizations have received this financial assistance. The funds are to be used to increase salaries and enlarge buildings.

This tremendous Christmas present suggests the importance the Foundation places upon the work being done in the nation by such institutions, many of whom do not qualify for this Ford help.

Should not the church place the same importance upon its great work, and show its recognition by supporting its own program of education and evangelism? Church colleges cannot look to the great Foundations for financial help, they depend entirely upon the Lord and upon the Lord's people who see the magnitude of the opportunity and the work.

TEEN-AGERS

"Contrary to popular opinion, adolescence is not a period characterized by anxiety and tension. This was found by Dr. Warren R. Baller, University of Nebraska educational psychologist, according to *Science Digest*. Dr. Baller was consultant to a nation-wide Hi-Y study which interviewed several thousand adolescents between the ages of thirteen and nineteen. These interviews revealed little evidence of storm and stress in modern teenagers. 'Instead,' Dr. Baller said, 'early results show adolescence to be a period of confidence and high optimism.' You might say today's young people are keyed-up, but not afraid."—Signs of the Times.

FACTS ABOUT RELIGION IN AMERICA

"While we have ninety-one million church members in this country, only twenty-one million of them are regular church attendants. That means that nearly one hundred thirty-five million people do not attend regular church services. There are more than thirty-five million children and youth uninfluenced by our Sunday schools and churches....

"Three and one half times as many people attend the movies each week as go to church in this country.... Six per cent of births in America are illigitimate.... Seventyfour per cent of all collegians drink."—Dr. Myron F. Boyd in *The Free Methodist* and *Bible Advocate*.

Train Up A Child

By Dale Ward

N ICE children are no accident! They reflect the care and concern (or lack of it) of their parents. There are a few children that seem to develop easily into little ladies and gentlemen without a great deal of guidance, but they are the exception rather than the rule. Most children require constant care and guidance from the earliest childhood.

There are two main reasons why parents neglect to train their children. One reason is that they do not wish to be bothered with them. They will not let the children stand in the way of their own selfish pleasures. Such parents are to be pitied, for properly directed children could become their greatest joy in the lives of their parents.

The other reason why parents fail to restrain their children is that they say they cannot bear to punish them. This group finds a further excuse for letting their children run wild in the teachings of some of the modern leaders on child care that children should not be restricted in any way. Some of the very teachers that advocated such a course of action are now ready to admit its fallacy. It may take ten years in the penitentiary to teach the same lesson to a man after he has become hardened. A few spankings would have taught him when he was young and tender as a child.

Listen to God's teachings on the subject! "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15). "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame . . . Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (Prov. 29:15, 17). —Maurertown Bulletin.

SUPPLY AND DEMAND

(Continued from page 4)

A little later, Jesus promised them that "all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

Yes, the supply of spiritual blessings is bountiful, and the price is within reach of every person. But men either are not aware of the blessings, or have not considered the price. Though the price is reasonable, it must be paid.

Those who are willing to repent of their former ways and offer the sweet-smelling savor of obedience and sacrifice to Jesus, will be able to know for themselves the truth of Paul's assurance, "My God shall supply all your need." Furthermore, he will be able to pass that assurance along to others. Are you willing to meet the requirements?

GENESIS ONE

(Continued from page 7)

Hebrew poetry. The style is full of dignity, but it is that of prose narrative. There is no mention of prophetic vision. No prophetic formula is employed. It is not said, "The vision which Moses saw," nor, "I lifted up mine eyes and, behold." The prophet, or historian, is kept entirely out of sight. His name is not even referred to, but the narrative begins at once without any preface. "In (the) beginnings God created the heavens and the earth." We repeat; it is our conviction that the Book of Genesis is history. It is the historical introduction to all following revelation, and the first chapter, as the inseparable beginning of the whole, is also history. As history, therefore, it must be received, whatever difficulties that reception may involve. Many have been the efforts to expunge it from the record. It still remains! (To be continued)

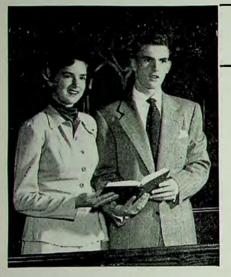
We wish to recommend again, Bro. R. H. Judd's book, "One God, the God of the Ages" (\$1.00, from National Bible Institution, Oregon, Ill.). We occasionally receive letters from readers asking about some of the "difficult" texts in the Bible. Many of these questions are answered very convincingly in this book. You will enjoy it and want to keep it for reference.

CHRISTIAN LOVE

(Continued from page 6)

people, or lack of it as the case may be, am I influenced largely by fear of loosing my own eternal life by being led into sin? or is it my unselfish desire to understand and win the confidence of my neighbor in order that I might influence him in what I think is a better way of life? If he is happy where he is, is it not my responsibility to make him dissatisfied, if possible, through diplomacy, kindness, and understanding of his viewpoint, to help him to learn the truth?

Answering these questions may help us to take inventory of our own accountability, for we cannot successfully develop a love for neighbor unless he has a vital part in our daily thinking and planning. Is love not the most vital question of all; it being the very heart of Christianity? Do I completely understand the full significance of the simple story of the Good Samaritan; for often the simple things are the easiest overlooked? As it applies to me today, am I safely on the right side of the road as was the Samaritan and will I be with the sheep when they are separated from the goats? No one else can answer these questions, for we are accountable for ourselves only.



Doan

RECREATION SHOULD RE-CREATE

POEM by Browning puts forth this parable of two A camels. One camel, eager to serve his master, ate barely enough food to keep himself alive. Before his journey was over, he succumbed under a heavy burden. The other camel ate what was given him, he rested when he had opportunity, and enjoyed what he could of his life. He carried his master's goods to their destination. Now, which of these camels served his master best; the one who lived joylessly, or the one who lived with joy and seized every opportunity to re-create himself?

As we walk along the highway of life, carrying our crosses, it is expedient that we maintain a balance of work and recreation. It is our duty to the Lord to keep ourselves well, mentally and physically. Recreation helps us do this. But recreation must re-create! It must renew our vitality, increase our strength, purify our minds, fit us for more creative activity. If it does not accomplish this, it is not recreation, but a drain and a time-killer.

Recreation is not an end in itself, but a means of helping you toward your real goal in life. Some people live to play; wise people play to live. Recreation should build up the whole person. If it takes from one part of your well-being to add to another, it is wrong. If it lowers your ideals to relax your body, it is false. If it draws you from God to give you a change of scenery, you have been deceived. "Any activity which lets you down morally, to build you up physically, is a snare and a delusion."-E. Stanley Jones.

Some Questions

Ask yourself these questions; then decide whether or not you have been re-creating or wrecking your life.

1. Does it enrich your life by building up your physique, your mind, and your nerves, by active participa-

Berean Youth Fellowship News

Вч Harold tion? Listening to the radio, reading a book, or seeing a movie, runs a poor second to recreation which demands action, teamwork, co-operation, and flexing of under-used muscles. Re-create the whole man, not just a part of him. Psychologist Henry Link, in his book, "The Rediscovery of Man," is quite emphatic in his view that we rely too much on spectator recreation. One of his most frequent and successful treatments for the many "complexes" plaguing atomic age men is to send them to a Y.M.C.A. where they must be with people in recreation which demands participation, co-operation, and teamwork.

2. Does it enrich life by making you more loyal, selfcontrolled, courageous, and creative? These are Christian virtues; and, unless your recreation teaches and strengthens Christian virtues, it is un-Christian. You thus can make your own decisions about what is and what is not Christian recreation.

3. Does it enrich your life by contributing wholesome ideas and by appealing to the best of your thoughts? We doubt very much that many of the things done today by professing Christians under the name of recreation could pass this test.

Many movies do anything but bring out the best of your thoughts, and give you everything but wholesome ideas. Can we say we are re-creating our lives for bigger and better service, when we are actually lowering our minds and absorbing germs of hate, murder, immorality, and vice?

Is gambling recreation? If it is, then the idea that you can get something for nothing is a wholesome idea. If it is, then the gangland gambling murders, the backroom bookmakers, and smoke-filled, alcohol-drenched poker clubs bring out the best in our Christian land.

Examine your favorite recreation! If it contributes low ideals and brings out carnal thoughts, it is not recreation; it is sin!

4. Does it maintain a desirable balance between work and play? Recreation should not take too much time, nor interfere with your regular duties of life. If you must use hours necessary for sleep or when you should be at work, you do not re-create. "Any recreation from which you must recover is not recreation."-Abundant Living. Enough play to keep the body well, the mind clear, and to ward off dullness, maintains the desired balance.

Recreation must re-create! Make it do this for you!



DAVID WENT TO HEBRON

After David had wept for sorrow at hearing of Saul and Jonathan's death, he asked a question of God. David asked, "Shall I go up into any of the cities of Judah?" The Lord answered for him to go up "unto Hebron." David, his two wives, and his followers went with him to Hebron. The men of the tribe of Judah came and anointed David king over the house of Judah. (2 Sam. 2:4.)

When David learned what men had buried Saul, he sent them a note, saying, "Blessed be ye of the Lord, that ye have shewed kindness unto your lord, even unto Saul, and have buried him" (see 2 Sam. 2:5).

There was a long war between the house of Saul and the house of David, but David continued to grow stronger and stronger. (2 Sam. 3:1.) The house of Saul grew weaker and weaker.

DAVID, KING OF ISRAEL

Finally, all the tribes of Israel came to David at Hebron. They had approved of the actions of David. They knew he was just and upright. So they all came to him. They needed a king and he had proved himself a skilled warrior. "So all the elders of Israel came to the king to Hebron . . . and they anointed David king over Israel" (2 Sam. 5:3).

David was thirty years of age when he began to reign as Israel's king. He ruled for forty years altogether, having reigned over Judah for seven and a half years before he ruled for thirty-three years over the whole of Israel. (2 Sam. 5:5.)

We are told that "David went on, and grew great, and the Lord God of hosts was with him" (2 Sam. 5:10). The Lord respects only those who do justly, love mercy, and walk humbly before Him. (Micah 6:8.)

The king of Tyre, Hiram, sent cedar wood and workmen to David to build him a new home. Was that not a very friendly thing to do? Was that not a sure way of winning the friendship of the strong and popular king of Israel? "David perceived that the Lord had established

David the King

him king over Israel, and that he had exalted his kingdom for his people Israel's sake" (2 Sam. 5:12).

LET'S PLAY!

Match these sentences. Get the answers from reading the page.

- 1. David went up to Hebron
- 2. David praised men for
- 3. There was a long war between
- 4. The house of David grew
- 5. The house of Saul grew
- 6. David ruled over Judah and all Israel
- 7. At the age of thirty years
- 8. David grew great
- 9. King Hiram of Tyre sent men and materials

FILL IN THE BLANKS -

1. David was at first _ over only Judah for seven and a half years.

2. Then he became ruler of all

3 Hiram, king of Tyre, built a ____ for David.

4. God was with King _ ... _ for His people Israel's sake.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Mark Dudley Lippert, Jan. 16, age 7, Oregon, Ill. Glen Melvin Richardson, Jan. 17, age 8, Hammond, La. Cheryl Fry, Jan. 17, age 9, Freeport, Ill. Rosemary R. Gould, Jan. 18, age 9, Jacobson, Minn. Rachel Krogh, Jan. 19, age 14, Oregon, Ill. Jan Paul Vanderwall, Jan. 20, age 9, Muncie, Ind. Cheryl Macy, Jan. 21, age 11, Gatesville, Texas Sally Tremaine, Jan. 21, age 12, Corvallis, Oregon Sharon Houser, Jan. 22, age 14, South Bend, Ind. Sidney Cunningham, Jan. 22, age 11, Sand Point, Idaho Cecil S. Richardson, Jan. 22, age 14, Hammond, La.

This is Promotion Day for Rachel Krogh, Sharon Houser, and Cecil Richardson. We invite you all to read the Youth Page, also.

- because God was with him.
 and built a palace for
- David. 3. being kind.
- 4. forty years altogether.
- 5. the house of Saul and the house of David.
- 6. grew weaker and weaker.
- 7. after Saul's death.
- 8. stronger and stronger.
- 9. David began to reign.



OUR 'MISSIONARIES IN INDIA

We are happy to bring to you further information regarding our mission worker in India. In the last few days we have received **a-picture of Bro. S. S.** Manoah and his wife, both of whom are under thirty years of age and should, therefore, have before them a lifetime for service to the Lord and His work.

If our Lord tarries, they will have many years to devote to the spreading of the gospel truth in India, and we know of no way in which we can better fulfill the Great Commission in that part of the world than to give them our wholehearted support.

Consecrated native workers who know the native tongue and are familiar with the customs of the people always have an advantage in reaching their own race. The language hurdle itself would present a tremendous obstacle to any foreign worker, so we can feel wonderfully blessed to have Bro. S. S. Manoah with his wife who can entry on the gospel work in Bangalore, India.

We are thankful for two more missionary societies which have been formed recently; and, as the Lord moves in the hearts of others, we will go forward in His strength to bring Christ to others.

A church plant that has been permitted to fall into a state of disrepair and dilapidation is a warning to all that it houses a careless and indifferent congregation.

SUNDAY SCHOOL PLANS AND ORGANIZATION AT FONTHILL, ONTARIO

The annual meeting of the Fonthill Church of God Sunday School was conducted in the church basement Tuesday, December 27, 1955. New officers were elected for the year, and the teaching staff will stay as it was last year.

It was reported that both attendance and offerings were higher than in 1954.

Promotion Sunday was January 1, when fifteen Bibles and many certificates and pins were presented. Several received ten-year perfect attendance awards.

Teachers and officers' meetings are planned for every two months. A program will soon be drawn up for the whole Sunday school year. A two-weeks' Bible school is planned as usual for this summer.

Joseph Fletcher, Jr., Reporter.

STANHOPE, IOWA, NEWS

Betty Staebler and Orien Sealine were united in marriage on December 26, 1955, at the Church of Christ in Stanhope. Bro. Linford Moore, Jr., of Waterloo, Iowa, performed the double ring ceremony.

Sunday school officers for the year at Stanhope are: Clinton Scaline, superintendent; Nyle Scaline, assistant superintendent; and Ruth Jenkins, secretary-treasurer.

A son, Bradley Kirk, was born to Mr. and Mrs. Donald Sealine on December 15, 1955. Ruth Jenkins, Reporter.

A WORD OF THANKS

"I do so want to thank everyone who has been so kind in remembering me in my time of sorrow. We have been remembered in some way by more than two hundred people and I find it difficult to write to all. Thank you, everyone."—Lulu Stilson, White City Court, Sarasota, Fla.

The following clipping was found in Bro. of God's truth." Floyd Stilson's Bible. May God bless

Tapestry of 'My Life

"I wonder what the other side will be when I have finished weaving all my thread. I do not know the pattern nor the end of this great piece of work which is for me. I only know that I must weave with eare the colors that are given me, day by day, and make of them a fabric firm and true, which will be of service for my fellow man. Sometimes those colors are so dark and gray I doubt if there will be one line or trace of beauty there. But all at once there comes a thread of gold or rose so deep that there will always be that one bright spot to cherish or to keep and maybe against its ground of darker hue it will be beautiful!

The warp is held in place by the Master's hand. The Master's mind made the design for me; if I but weave the shuttle to and fro and blend the colors just the best I know, perhaps when it is finished, He will say, 'Tis good,' and lay it on the footstool of His feet." —Author unknown.

"The Lord taketh pleasure in his people."

SAN JOSE, CALIFORNIA

The Church of God at San Jose is busy with plans for the Southwest Conference to be held here January 20-22. It is the first time the Conference will be held at San Jose, and we sincerely hope many will find it possible to attend.

Those who plan to remain in San Jose overnight and have not notified your pastor, please notify Mrs. L. E. Strickland, 1506 Foxworthy Ave., San Jose, so rooms will be available for all. Meals will be served to all who attend the Conference.

Bro. Gerald L. Cooper has been serving as our pastor since September. His good sermons and Bible lessons are an inspiration to us

May the Lord bless our efforts to serve Him. Leona Strickland, Secretary.



"You may be interested to know that yesterday I received a cablegram from my brothers in England expressing joint congratulations on my eighty-sixth birthday-January 3, 1956. I am wonderful in health, but am finding my eyes giving me some trouble, With cordial greeting to friends in the National Bible Institution."--R. H. Judd.

Dear ones in Christ:

Enclosed herewith is my renewal subscription to The Restitution Hardd for 1956. I hope and pray that I will never have to be without it, and how I do hope and pray that every household of our Church of God will subscribe this year. If they do, they will never let another year slip by without renewing their subscription. As a very dear friend once said to me, "The Restitution Herald can lead any earnest student to a knowledge of God's truth."

May God bless each one who goes forward in His service this year, and from henceforth until our Lord of Lords and King of Kings returns. Yours in His service,

Mary Magorian.

SARAH E. LLOYD

Sarah E. Lloyd was born January 7, 1870, and died after a brief illness on Wednesday, December 21, 1955. Surviving her are: one sister, Mrs. Osie Warner of Bremen, Ind.; one son, Ulys W. Heckaman of Anderson, Ind.; five grandchildren; and five greatgrandchildren, Sarah Lloyd was baptized into Jesus Christ in the year 1888 by Bro. Hatch, and was faithful to her Saviour all those years and until her death. One of her greatest pleasures was attendance at Sunday school and church services with those of "like precious faith." Sarah was one of the sweetest examples of a Christian woman it has been my privilege to meet and to know. The beautiful floral offerings were a tribute to a person who was held in high esteem by all who knew her. Words of comfort were spoken by the writer to a large crowd of relatives and friends who had gathered at the Huff Funeral Home in Bremen, to pay their last respects to a wonderful Christian woman. Our topic was based upon those beautiful passages of Scripture that promise life and immortality to all believers. May Sarah be awakened soon by the appearing of the One she loved and served so well, is our prayer. A. Weldon McCoy, Sr., Pastor.

BU	DGET
Budget	\$39,849.00
Received	12,887.07
Needed	\$26,961.93

By Adib Liddawi

I was born in Beersheba on December 14, 1932. We belonged to the Greek Orthodox community and faith. I entered the Government school at the age of seven and took advantage of every opportunity to learn. We received very little teaching about Christian religion. I am very sorry to say that I was not an honest Christian boy, and my Christianity was only a show. There was only one church belonging to the Greek Orthodox faith. It was there that I used to attend. I attended mass and partook of the Lord's Supper when I was ten years of age. In Beersheba there were only twenty-five Christian families among thousands of Moslems. But we were as brothers with them in everything.

When I attained the secondary class my sole ambition was to become an architect. lawyer, doctor, or officer, because these trades were rare in the nown. My family sacrificed everything dear and valuable to them to enable me to acquire what I wanted.

However, to my disadvantage and misfortune. my drenms did not come true. In 1948, Beersheha fell into the hands of the Jews, and we were driven out of our home, leaving behind us everything, including our valuables and money. For three days we had to walk in the mountains among the thistles, not knowing where to go until finally we reached Bethlehem. Homeless, hungry, and cold, we found a room to lodge in, but we had no bedding nor any cover, the ground being our bedding and heaven our cover. We began to search for work and, after exhaustive search, we were able to secure a little work to live, so we entered the younger brothers and sisters in the schools.

In Bethlehem I saw many churches. In these I thought I would find my heart's desire. I longed to satisfy my thirst to hear the Word of God. Every day I attended services in some of these churches. I also attended many meetings, but could not satisfy my great desire, because no church and members believed like the other. I made trouble for myself. I was pious and godly, but a superficial Christian. I went from one meeting to another, and from one mission to another.

So I went to the missionaries' meetings. I found many doctrines, also. Finally, I left all the churches, but one day I felt that God called me, and said, "Adib, you are my serv-ant. Go hear My Word." When I answered God's voice I began to be very happy; everything in my eyes sweet and sweet. Then I attend their meetings, Bible class, and for the first time in my life I heard them expound to me the Word of God its clearness. For the first time in my life I found out that I was a sinner, that I needed a Saviour, and that Christ was this Saviour. God touched my heart and I abhorred myself and saw the horridness of sin. I cried out, "God be merciful to me a sinner." I accepted the Lord Jesus Christ as my personal Saviour, and became a new man in our Lord Jesus. This was in 1950. I can't forget this year, because valuable year, important year, holy year, for me. I became a member in three missions, Sunday school secretary, treasurer of Christian young people. Then I worked as a preacher a fow years.

Several jobs were offered to me, but I refused them. I had the chance to go and study and qualify as the doctor of medicine, but I refused. I have high bookkeeping certificate and two certificates for English and Arabic typing. I have chance to work as a clerk with a good salary. I refused everything. Many friends laughed at me, and became angry with me.

Yes, I refused, and preferred to serve Christ and His cause. God chose me to be servant for His gospel and sent me one year at Beirut Bible College. Yes, He brought me here in Oregon Bible College to be a chosen vessel to Him and to bear His name before my own people. I am very happy for being here. It God's will that I should be here. I am looking forward to that blessed day when I shall complete my course at the Bible College, and go out and preach and teach the wonderful gospel of salvation.

May God bless you, and Oregon Bible College!

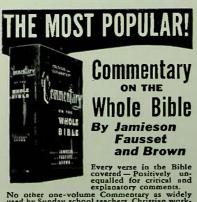
FREE LESSON BOOKS

We have on hand several copies of Berean lesson books. Because of the shortage of storage space, we would like to give these books away, free for postage.

We have the following:

- Berean Lesson Books 2 and 5
- Berean Searchlight, books 2 and 6
- Berean Bible Studies 1923-25
- Story of the Hebrew People (Juniors)
- Bible Animals (Juniors)
- Bible Answers for Bereans, books 1 and 2 The Visitor
- The Mystery of Iniquity

You may have one or several copics of these free for postage. Write, National Bible Institution, Oregon, Ill.



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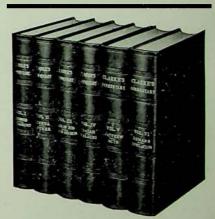


January 14, 15 .- Indiana Quarterly Conference at Burr Oak.

January 20 - 22 - Southwest Conference, San Jose, Calif.

January 24-26-Midwinter Ministerial Conference.

"No company is preferable to bad, because we are more apt to catch vices of others than their virtues."



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HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Throwing the Baby Out With the Bath Water

This disaster is usually averted in the literal sense, but how often unthinking people have destroyed the good trying to get rid of the bad. In the treatment of cancer there is danger of destroying healthy tissue in the attempt to burn out diseased tissue. In anti-Communist security activities, innocent people are often harmed in zeal to ferret out the traitor. In the field of politics, some would revert to anarchy to put out an administration. In the desire to modernize the school system and cure some age-old faults, reading, writing and 'rithmetic are in danger of being theory out with the bath water. We have heard of whole churches being rendered a mortal blow in someone's zeal to replace a pastor, or put out an officer. It is well to scrutinize and to constructively criticize, but let us not throw out the baby with the bath.

Is this not one of the implications of the Parable of the Tares? Was the Master not fearful that the over-zealous field hands, whose judgment was faulty, would be "carried away" and ruin the wheat field? We should learn to be specific in our criticisms and judgments. We must learn not to condemn the whole, but the faulty part. Only in this way can correction be made, friends saved, and a Christian attitude maintained.

You will notice in Jesus' statements concerning the seven churches in Asia (Rev. 2 and 3), that He was specific in His commendation and in His condemnation. Where the churches were at fault, Jesus mentioned the faults specifically. Nor did Jesus suggest that the churches be dissolved because of these faults. He suggested simply that the churches overcome their specific weaknesses. Jesus was specific and would not throw out the good to eliminate the bad. It requires a wise man to be a Christian critic, and not throw out the baby with the bath.

"Cast Not Away Your Confidence"

In times which try one's patience it is a sad occasion when one loses confidence in the Lord and in His promises and draws away from the faith. The Hebrew writer anticipated such occasions and gave due counsel for those upon whom such times come. He said, "Ye have need of patience, that, *after* ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:36, 37).

This truth, of course, points up the fact that "once in grace, always in grace" is a false teaching. Unless one keeps the faith, and with patience continues to serve the Lord, he slips back into perdition. Many, resting in a false security, are warned, "If any man draw back, my soul shall have no pleasure in him" (Heb. 10:38).

How wonderful to see one come out of the world and begin a new life in Christ, thus doing the will of God! But how sad to see one lose patience in waiting for the fulfillment of the promises of God, and draw back into perdition, failing to patiently endure and serve. We must win men and women to Christ, and we must help them to keep faith and retain confidence in the Lord till He returns and we receive the promise.

PAGE 3

THE first supposed difficulty in the Mosaic record is the age of the earth. According to the teachings of astronomy and geology the history of *the heavens and the earth* is to be reckoned by uncountable millions of years; but it is alleged that according to Moses they are (comparatively speaking) of yesterday.

To know whether this difficulty is real, it is first necessary to know what Moses actually said. Here it is not proposed to state anything new, but to resort to the ancient exposition of the phrase, "In the beginnings . . .," for it is upon this that the particular phase of our inquiry really turns. At this point it is necessary to observe that *reshith*, the Hebrew word for "beginnings," is, in the original, without the definite article. Moses says, "in



Part 2 in a study of Genesis One

"IN THE BEGINNING"

By R. H. Judd

reshith [not in the reshith] Elohim created the heavens and the earth." The antiquity and correctness of this reading are proved by the Syriac, Chaldee, and Septuagint versions. What is, perhaps, still more remarkable is that the same omission of the definite article is found in the Evangelist John's allusion in his Gospel (John 1:1). (For verification of this, consult Newberry's Bible and the Emphatic Diaglott by Benjamin Wilson.)

The uniformity of the reading, and the care with which it has been preserved for centuries—notwithstanding the natural tendency to supply the article—testify that a uniform traditional meaning was attached, different from that possible had the article been supplied.

In reference to the facts just recorded, Dr. A. McCaul remarks that "all divines, both English and foreign, agree that John here makes pointed reference to Genesis 1:1; and that with the words *en arche* (in the beginning) he expresses *duration* (or time previous to creation)." Quoting several authorities, he says, "So says Dean Alford —'in (the) beginning' is equivalent to, 'before the world was.' Tholuck says that the phrase expresses 'eternity a part ante.' Meyer translates it, 'pre-temporarity,' adding that it is the equivalent of the Septuagint Version of Proverbs 8:23." Dr. McCaul then points out that all agree that "in (the) beginnings" has reference to duration or time, and not to *order*, and that it is indefinite in signification and may mean previous eternity, or previous time.

Those who believe that John was inspired will receive his interpretation of the first words of Genesis as abso-



lutely correct. John's adoption of the interpretation shows that it was known to the Jews of his time, and this is further proved by the nearly contemporary testimony of the Targum. Onkelos gives the same meaning, thus proving that it was the then received interpretation. For the Hebrew b'reshith he gives b'kadmin, meaning in antiquities or former times, in the plural number, as Onkelos has it here. It signifies, not order, but times ancient times, former times.

The Septuagint uses *en arche* in the same way, and thereby proves that this interpretation was far more ancient than Onkelos. So, Jeremiah 28:1 does not mean the first day or the first year, but the former part of his reign; for the prophet immediately adds, "in the fourth year." This is also the meaning of Isaiah 46:10, "Declaring the end from the beginning," or more properly, "Dec'ering futurity from ancient times." This is explained in the chuse following, "from ancient times the things that are not yet done." According to the Hebrew, the meaning of the first verse of Genesis is, "in *reshith* (anterior-

In this second installment of his ctudy of Genesis 1, Brother R. H. Judd deals with the matter of the time of original creation. A thorough examination of this matter is made here and the conclusions reached are enlightening. Read and confirm with the Word.

ity)—in former times—of old—God created the heavens and the earth." The article is omitted to exclude the application of the word to the order of creation. This is also the sense given in other words by the Psalmist (102: 25), "Of old [formerly] hast thou laid the foundation of the earth."

The sum of all that has been said is that the words "In the beginning," refer to time or duration, not to order. Therefore, the first verse does *not* mean, "In the beginning of creation God created the heavens and the earth." Nor does it mean, "At first God created the heavens and the earth." It means, "Of old, in former duration, God created the heavens and the earth." How long ago it is not said! The Hebrew word is indefinite, and may include myriads or millions of years just as easily as thousands. The statement of Moses is not, therefore, contrary to the discoveries of geology which alleges the earth to have existed for myriads of years before the creation of man. The words of Moses are big enough to take in times indefinite, exceeding the powers of human comprehension. They leave the *when* of creation undefined.

God

The next thought for our consideration is of equal interest, and far more important, "In (the) beginning

Several other facts of intense interest in reference to this word "Elohim" will be found in chapter two of "One God: the God of the Ages," by this author. The reader is kindly requested to turn to them. The book may be had from the publisher, National Bible Institution, Oregon, Illinois, or from the author, Fulton Cottage, Rt. 3, Colborne, Ontario. Price of the book is \$1.00 per copy.

God . . ." Our word "God" is translated from the Hebrew word Elohim, which is plural. Many have deduced from the last-mentioned fact that here is the first Scripture reference to the doctrine of the trinity, "God the Father, God the Son, and God the Holy Ghost." Strictly speaking, Elohim is not a name, but a title. Had this one fact been recognized, there could never have occurred the irrational attempt to divide the Pentateuch into Elohistic and lehovistic sections. We cannot stay to enter into all the details of that controversy, for the inconsistencies connected with it are too numerous to recite here. Arbitrary separations of what evidently belongs together, and unwarranted assertions of interpolation prove its unsoundness. The most celebrated critics, in their attempts to disprove the Mosaic authorship convict each other of false criticism.

The theory of trinity rests upon an assumption wholly false, namely, that *Jehovah* and *Elohim* are synonymous terms, and that they may be used indifferently, one for the other. They are not synonymous, and cannot be so used. Indeed, as pointed out above, *Elohim* is not a name, but is a title in its strict sense. It occurs in Scripture more than twenty-four hundred seventy times, and in none of these instances is it used as a personal name.

There is the same difference between *Elohim* and *Jehovah* as between *Deus* and *Jupiter*, or *homo* and *Petrus*. The one expresses the genus, the other stands for the individual and is a proper name. *Elohim* stands for our word "God" or "deity," and is, therefore, used of false gods, as of the true God. *Jehovah* stands for the personal, living, self-revealing Being, and is explained in those two passages, "I am that I am" (Ex. 3:14), and, "I will proclaim my name before thee," and proclaimed, "Jehovah, Jehovah, God (*El*), merciful and gradiette long affering and abundant in mercy and truth (346). Jehovah cannot be applied to any but the one true and eternal God, as is said, "I am Jehovah; that is my name, and my glory will I not give to another."

This distinction is strongly marked in the words of Elijah—"If Jehovah is *Elohim*, follow him; if Baal, then follow him." Here it would be impossible to interchange *Elohim* and *Jehovah*.

The following references will confirm the unquestionable fact that *Elohim* is not a personal name, and that it may be and is used to express both the singular and the plural.

Exodus 22:20. "He that sacrificeth to any god, save to the Lord only . . ." Obviously, if the word can be applied to *any* god, it cannot be a personal name.

Judges 6:31. "If he be a god (elohim), let him plead for himself." The pronouns used in this verse declare that only one individual only (not three) is referred to. Further, it is an unquestionable instance of a plural word used in a singular sense.

1 Kings 18:21. This is indeed a remarkable instance, for it shows that the word *Elohim* is used to express the simple unity of the one true God, as well as that of the false god, the individual name of each being given.

Judges 16:23. "Dagon their god (elohim)." "Dagon" is the name, and elohim expresses the fact that he is a god (singular). Here again a plural word is used to express a singular meaning. (To be continued)

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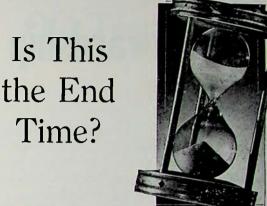
Yes, this is the end time. We watch almost breathlessly for the move on the world's checkerboard which may end the play. This is not just the view of a pessimist or scaremonger; we are forced to this thinking as we see events unfolding in our world.

President Eisenhower said, "Without a moral regeneration throughour the world there is no hope for us. We shall sudienty disappear in the dust of a terrific explosion." On his eventy-fifth birthday (January 27, 1955) Douglas MacArthur said, "At present restless scientific hands are at work feverishly in dark laboratories to find means to destroy all at one blow."

But we do not have to depend on men's opinions to know where we are, for we have a "more sure word of prophecy" in which we find the words of the Master. In Matthew 24, He mentioned things that are taking place every day that point to the imminency of His second coming. In verse 32 He 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." He was referring to the Jews. One of the highlights in the prophetic Word is the recovery of the Jews to the status of a nation. In our modern language Jesus meant to say, "When you see the Jews become a nation in Palestine, then know that I am about to return as the Messiah."

The migration to Palestine has been breath-taking. In the past five years more Jews have returned than Britain had allowed in more than thirty years. One discerning rabbi spoke of forty thousand Yemenite Jews migrating from Arabia to Palestine, and with a sparkle in his eyes added, "It will interest you to know that these people were motivated by one consuming thought when they tramped from their homes to Aden, and from there were flown by order of the Israel government from Aden to Palestine—they wanted to be in the Land of Promise when the Messiah comes." Is this the end time? It certainly is.

Let us look at Russia, which has attracted more attention and created more fears than any other nation of late. Ezekiel speaks of that people in chapters 38 and 39. The prophecy was written fifteen hundred years before Russia was ever known (almost twenty-six hundred years ago). And in these last days we are privileged to see the fulfillment of prophecy concerning this nation before our very eyes.



A. A. Wilson in Pentecostal Evangel Selected by Glenn Birkey

Consider the destructive force of our weapons today. One atomic blast could wipe out the population in a whole metropolitan area. One of the latest explosions in the sea made an opening in the waters one and one half miles in diameter and one mile in depth. One writer said the fear of these things blankets the world like a radioactive cloud, unseen but deadly. Certainly an atomic war would mean mutual destruction. A surprise attack might be decisive, if not conclusive. All our weapons of warfare and every manner of defense does not make our nation safe from attack.

We must prepare to meet God. We stand on the brink of a disaster that has neither international nor oceanic boundaries, and the coming of the Lord Jesus Christ for His own is our only hope. Let us seek His face and have oil in our vessels, with our lamps trimmed and burning, so that when we hear the cry, "Behold, the bridegroom cometh," we will be ready to meet Him. Our Lord has declared "Surely I come quickly." May our hearts be quick to respond to Him, "Even so, come, Lord Jesus." I believe that before the first crack of world doom is heard you and I will be with our Lord. It is the rapture of the church that will permit the vials of wrath to be poured out on a God-forsaking world.

The revelation of the rapture is given in Paul's letter to the Thessalonians: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." WHAT does stewardship mean? Webster's Dictionary says that a steward is an administrator or supervisor; a manager or an officer in charge of finances. The thought then comes to me, "Of what, then, are we to be stewards, or supervisors, or managers?"

As we look around us, there is nothing that we can see or touch or smell that is not of God. Everything that we use from the cradle to the grave is God-given. We brought nothing into the world and it is certain we will take nothing out. All things belong to God. We read in Psalm 24:1, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Again in Psalm 50:10, it is said, "Every beast of the forest is mine, and the cattle upon a thousand hills." As we go through life we are only managers or stewards of all those God-given things that we use and come in contact with.

I am sure that scarcely anyone would think of living in a house or running a farm for another without expecting to pay rent for it. No one would expect to ride a bus to the city without paying a just fare. We expect to pay the owner something for the use of any possession. It surely follows, then, that we owe some rent to our Maker. We necessarily owe a great deal to him who has given so much to us. How can we go about returning God's rightful portion?

First, let us consider our talents. If one of us has a talent that can be used in Christian service, and we do not use that talent for God, we are failing to pay our way. We must use a portion of that talent in service to God. No talent is too little to find a place in His service.

Secondly, let us think of time. Every moment of life is given to us by God. We have twenty-four hours each day, seven days each week, to do with as we please. Surely, a goodly portion of that time should be returned to Him. How can we do this? We can do this by attending every service in our church—Sunday school, church, midweek services, Dorcas, men's club, or whatever the service may be. In addition, it behooves us to spend at least some portion of each day in prayer to God.

Next, let us consider the return to Him of the material

things we get in life. If we have ability to sit at a desk to earn our livelihood, to carry on a profession, to run a farm, to work in a factory, or have any other ability to earn money, certainly that ability is God-given and a portion of those earnings belongs to Him. Are we returning God's just portion to Him?

Let us read from Malachi 3:8-10, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Are



we robbing God? Are we bringing our tithes into the storehouse? What a wonderful blessing is promised if we do! We read from Leviticus 27:30, "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." Can we give less?

What method should we use to bring these tithes and offerings into the storehouse? First Corinthians 16:1, 2 says, "Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Let us lay by our tithes regularly. Let us give regularly and not wait until a need or necessity arises. Then there will be funds available to carry on His work.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:6, 7).

Are you paying your way? Are you returning to God His portion? or, are you robbing God?

ONE of the most important tasks of the church today is to lay hold upon a Bible-centered theology. To do so means that we must take the faith of Israel seriously and by the use of what tools we find at our disposal, seek to understand the theology of the Old Testament.

I fear that the term, "The Word of God," has become a cliche' upon the lips of many sincere Christians. They have tended, unconsciously, to overlook the time, purpose, and content of the Bible. As a solution to this pitfall we suggest a phrase which has become increasingly more meaningful to me, and especially so as I read the Old Testament. That phrase is—"The Acts of God."

Yes, "the acts of God"! In the Old Testament we find exactly this fact. God is portrayed as an active participant



in history. The core of the Old Testament is a proclamation, a preachment of the great saving acts of God which brought Israel into being, and in the light of which the subsequent history of the nation was compiled.

It is the thesis of this brief and far from adequate article, then, that the Old Testament is not first and foremost a history book, but, rather, it is the record of God active in history; a record of God encountering men. As a record of the acts of God, then, naturally some facts of history are set down, and accurately so. But this is not the primary purpose of the Old Testament!

The heart of the Old Testament is the telling of the tance with them.

The Heart of the Old Testament

acts of omnipotent God, participating in history, coming face to face with mankind. God is revealing Himself in the history of a people—Israel.

Out of pure grace we find God choosing for Himself a people. Israel did nothing whatsoever to merit God's favor in choosing them as His people. The Book of Deuteronomy makes it abundantly clear that it was God who chose Israel, and not Israel that chose God. Herein lies the prime example of unmerited grace in the Old Testament. Out of pure love, God put His hand upon a people to be set apart to be His very own.

After this came the covenant. First there was grace, then came the law—a covenant which was to be a mutually binding pact between God and Israel. Many times we either fail to see, or fail to remember, that the Old Testament was not the setting forth of a legalism to follow, it was rather a covenant relationship with God! Then, after this covenant relationship was established, the Decalogue was used to live by.

The tragic fact of the Old Testament is that the people of Israel forgot the covenant they had solemnly made with their Creator, and in this way they strayed from their first love. Israel forgot that she was a community held together by a compact with God.

This, then, we feel is the vital and essential heart of the Old Testament message, and must be kept in mind whenever Old Testament literature is approached. The Biblical hope and a Biblical theology for which we firmly stand are rooted and grounded in a God who became active in human history through the election of a people of His own name and through a covenant of vital importance with them.

The late Peter Marshall, when chaplain of the United States Senate, offered the following prayer before this august body. "In the name of Jesus Christ, who was never in a hurry, we pray, O God, that Thou wilt slow us down. With all eternity before us, let us take time to live." Here is an ideal, expressed in a typically simple Marshall prayer, that is worth meditation.

Is it not true that we are in a terrible hurry to do the things that count for the least in eternity, and slow to do the things that count for the most? Is it not true that our most frantic activity is for that which will mean the least when the time of eternal book-balancing comes?

We should all pray to God for the wisdom and the courage to slow down, to eliminate much of the meaningless activity which rules our lives.

A PRAYER



WITHOUT doubt the moving picture is the greatest teaching medium of modern times. As Frederic Sondern, Jr., wrote in *Reader's Digest*, "The movies with ease, lead and change the nations' thought on politics, morals, and social questions of great importance."

There are over seventy thousand movie theaters in the world. Twenty thousand of these are in the United States and thirty-five thousand seven hundred in Europe. The theaters in America have about eleven million seats, or one seat for every fifteen people. Approximately eightyfive million people attend the theaters each week. This is about thirty-five visits annually for every man, woman, and child in the United States. About twenty-eight million of those attending are adolescent young people, and eleven million are under fifteen years of age. The people in America spend about ten times as much time in movie theaters as in Sunday schools. Thus, it is easy to see the potential influence exerted by the movies.

Herbert J. Miles, a Baptist minister, became interested in the movies as an influence on morals. As director of a service men's center during the late war, he found time to make a study of the movies. His study covered one hundred movies selected at random. He tabulated the following crimes:

Crime	No. of pictures	Total crimes	Hero	Heroine
Gambling	22		12	4
Drinking	80		51	36
Dishonesty	88		46	31
Murder	22	42	6	4
Attempted murc	ler 11			
Stealing	12		6	3
Carrying weapon	ns 14		6	3
Hold-ups	10		2	1
Kidnappings	?		1	1
Knock-out drops	s 5		3	0
Adultery	22		17	18
Fights	37	47	26	3
Scenes of violence	e 74	159		
Smoking	83 80	were eigarette	es 47	25

There were sixty-nine pictures showing dancing, much of which occurred in night clubs and taverns. Thirtyfour movie scenes were of burlesque dancing.

Mr. Miles said that Hollywood believed in the three freedoms: courtship, marriage, and divorce. Eighty-one pictures involved courtship, thirty-three of which had courtship as the dominant theme. Fifty of the eighty-one pictures ended in marriage, or implied marriage, and

Movies and the Co

PA

By HI

showed no courtship prior to marriage. In only one instance had a couple known each other for as long as two weeks. One couple had met only four times for an average of five minutes each. Marriage following only twenty minutes of meeting is not a very good example.

The implied rules for courtship as portrayed in the films seem to be:

1. A young woman should take the initiative in chasing a man; never wait for an opportunity — make an opportunity.

2. Courtship should take place behind drawn window shades.

3. The courting couple should sit as near as possible, preferably, the girl on her sweetheart's lap, locked in each other's arms.

4. The girl should display her bodily charms to her sweetheart, and trap him before he can regain his selfcontrol.

5. The girl should do nothing to discourage her sweetheart, but should encourage him by responding to his every advance.

6. The girl must follow this procedure or prepare to be an old maid.

Following are some of the adjectives and catch-phrases used in advertising some of Hollywood's pictures.

"Rapturous romance, lived for the moment." "Wide-open whoopee." "Tantalizing - alluring - exotic." "Breath-taking dancing." "Ablaze with pagan love." "Wild nights —of sheer delight." "Savage excitement." "Burning days of reckless adventure." "Dangers untamed." "Aglow with romance." "Love like poison pounding through men's brains." "Living the way they want to." "Let the whole world talk—I make my own rules for living." "I'll make my own rules of love." "Defying conventions —opens new vistas of adventure."

With eighty-five million people viewing such scenes as these each week, it is little wonder that J. Edgar Hoover reports such a large increase in arrests of girls under

Are Hollywood movies a threat to American youth? Are they Christian?
 A factual report on the real product of Hollywood, and the real effect of movies

JANUARY 17, 1956

nsecrated Christian

ONE

Sheets

twenty-one for drunkenness, vagrancy, disorderly conduct, prostitution, and other crimes.

Of the two freedoms of marriage and divorce, the pictures make light of marriage for reasons of love. Reasons for marriage were: money, revenge against a lover, to save another from scandal, and pity. Marrying for love seemed too commonplace to make a good picture. Loyalty to the marriage vows is made light of and pictured as too old-fashiened for modern people. Promiscuity is implied in most movie productions as being the usual manner of living in modern society.

Divorce is freely shown and almost never held to be wrong. In many instances it is lauded as the best solution to marriage. This is to be expected, since very few of those responsible for the production of our movies have held their marriage vows as sacred. Most have been divorced at least once. It could be that because of the influence of the movies the United States has the highest divorce rate of any nation in the world.

In advertising the movie, "Divorce Among Friends," in the Lexington, Kentucky, Herald, the following catchlines were used. "Don't let marriage interfere with pleasure — marriage in haste — divorce with pleasure — every man should take a wife, but be careful whose wife you take." It is easy to see how Hollywood is undermining the sanctity of the home!

"Call House Madam" is the name of a book written by a woman who for years operated a house of ill fame which catered to people of wealth. Since more wealth and free spending was to be found in Hollywood then elsewhere, she located there. Her chief patrons were movie people, politicians, and gangsters, with the emphasis on the former. After she retired from this business, a doctor in Hollywood requested her to write a book exposing the rottenness of those connected with the moving picture industry. He felt that she could render a valuable "service to humanity by exposure. The book is so filled with filth that it defeated its very purpose. It is seldom read by those who should see it. No respectable person could read this book and have any respect left for the movies and those who make them. The lives of these people taint every picture which comes out of Hollywood.

"The Enemies of Youth," by Hohn Carrara, (Zonder-



Do movies threaten the morality of America?

van Publishers), is a good book for every Christian to have. It deals with the dance and its history, the movies, cigarettes, and drugs. He calls the movies "the kindergarten of hell." From his book we learn more facts.

Mr. Carrara tells us that the Committee of Child Welfare of the old League of Nations analyzed two hundred fifty American films and tabulated the following; ninetyseven murders, fifty-one cases of adultery, nineteen seductions, twenty-two abductions, and forty-five suicides. Of the characters in these two hundred fifty films, one hundred seventy-six were thieves, twenty-five were prostitutes, and thirty-five were drunkards.

The Chicago Censor Board eliminated one thousand eight hundred eighteen scenes of assault with guns, one hundred seventy-five scenes of assault with knives, two hundred thirty-one scenes of hanging, seven hundred fifty-seven scenes of attack on women for immoral purposes; nine hundred twenty-nine scenes of nudity or semi-nudity; twenty-one scenes of jail breaking in seven hundred eighty-eight pictures.

Mrs. O'Grady, a deputy police commissioner in New York City, said: "Seventeen years ago when I first came to this work, it was the exceptional thing to see a girl of twelve to sixteen immoral and ruined. Now it is the rule. Do you know the reason? It is the moving picture. Children are thinking lust all the time, and they get it from the moving pictures."

Henry Forman in his book "Our Movie-Made Children" lists some of the things which the movies had taught young boys how to do, leading them into a life of crime. This list was furnished by the young criminals themselves. This is what they learned:

How to open a safe.

How to put a burglar alarm out of commission. How to force way into an apartment. How to break windows noiselessly.

How to drill out locks for forcing entrance into stores. How to cut entrance through glass windows.

Idea for looking for secret panels hiding wall safes.

How to open and close a lock with a certain instrument.

How to force the lock on an automobile.

"The scientific way" for no fingerprints.

How to use weapons such as pistols, shotguns, machine guns, blackjacks, brass knuckles, and bombs.

How to elude police.

To pose as a gas inspector for purposes of burglary.

How to maim or kill a motorcycle policeman.

The use of certain instrument to burn out combination of safes without noise.

How to to convey a machine gun without being detected.

We have been presenting evidence of the degrading influence of the movies upon the morals of the people. Let us take a look at the influence of the moving picture upon health. (To be concluded next week)

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CHURCH BUILDING

The tremendous amount of new church building, often by small, newly formed congregations, has inspired some of the prefabricated home builders to design and construct economical prefabricated churches. Gunnison Homes, a division of United States Steel, has several models. Creative Builders in Urbana, Illinois, also builds a fine prefabricated chapel. The United Missionary Church in Indiana is working on blueprints for a combination church-parsonage that is ideal for a small congregation with not much money, willing to donate labor. Such new type building ideas are well worth investigating.

LETTER TO THE EDITOR ON BENJAMIN WILSON

"The article 'History of the First Congregation of Disciples of Christ, Geneva, Illinois, 1844-1892' (RESTITU-TION HERALD, January 3) interests me. The claim is widely circulated that 'Benjamin Wilson, maker of the Diaglott, was a member of the Jehovah's Witnesses sect.' This article should disabuse the minds of many concerning this matter. I would like to reproduce the article and the picture of the old meetinghouse in *The Trath.*...

"I notice the article says that Benjamin Wilson moved to California. That reminds me that the late Paul Hays of Fresno, California, told me in 1929 that he worked with a man named Wilson, 'a first-rate Greek scholar who said he made the Diaglott.' I think he said they worked in the fruit drying business."

-J. D. Phillips, Editor, The Truth, Austin, Texas.

In the historical records at the General Conference office is additional material concerning Benjamin Wilson which would disprove any connection with the Jehovah's Witnesses.



Broken Image

By C. E. Randall

Whenever I am in Washington, D. C., I feel proud of my country as I see the massive buildings and witness the government in operation. No doubt the citizens of other countries feel likewise of their governments, especially in countries where freedom of individual rights exists. During the long residence in Canada, I took an interest in and felt a pride for the way of national and provincial life as it operates there.

However good these and other governments may be, the time is coming when these systems of man's rule must cease and give way to the rule and reign of the Prince of Peace. In interpreting the dream of Nebuchadnezzar, Daniel gave the divine revelation in language easy to be understood. Here are the words of certain and sure interpretation:

"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).

According to this Word, the kingdoms of this world are going to be crushed and absorbed into the Kingdom of Christ in so far as they are and will be obedient to His rule. Thus, David admonished us not to put our trust in "princes," knowing they shall come to their end and the Kingdom of God will supplant all rule.



The Bible and the News

By the Editor

ROMAN CATHOLIC ABUSE OF FOREIGN RELIEF GIFTS CHARGED

A question pertaining to religious use of United States surplus foods made available by the United States to nonprofit groups for distribution to other nations has been raised in Washington by Representative Harold D. Cooley (D., N.C.), chairman of the House Committee on Agriculture, who said he understood that some United States surplus food distributed in other nations by Roman Catholic organizations has been identified as a gift of the "bishops and clergy of the United States," rather than as a gift from United States taxpayers.

Mr. Cooley's comment came after Earl T. Butz, Assistant Secretary of Agriculture, in relating how one or two shipments of surplus food had been dumped overboard because too much of it was sent at one time, admitted that Catholic relief agencies abroad have refused "in isolated instances" to distribute the surplus food "except in the name of the Holy Father." This brought a comment from Mr. Cooley that "if a country refuses to accept and distribute this food, except in the name of the Holy Father, it ought to be withheld."

Mr. Butz testified that food surpluses valued at seventyfive million dollars have been shipped overseas under the year-old program.

The chairman called the official's attention to an article in a South American newspaper which reported one such shipment had been distributed in Peru by a Catholic relief agency, and the article stated that the food was a "gift of the Catholic bishops of the United States." Mr. Butz replied that the Department of Agriculture has no control over what a reporter may write in Peru.

Mr. Cooley then asked if it were true that Catholic agencies abroad had refused to handle such shipments "except in the name of the Holy Father."

"There have been isolated instances," Mr. Butz replied.

A spokesman for War Relief Services—National Catholic Welfare Conference in New York—told wire service reporters, according to Washington newspapers, that "before an ounce of food was moved we notified every one of our American representatives that the recipients were to be informed that these are the gifts of the American people." In addition, he said, both small packages and large containers are stamped clearly: "This is the gift of the American people."

All food distributed abroad by any religious agency,

Catholic or Protestant, carries this same statement, but the packages also may carry the insignia of the sponsoring agency.—E. P.

LUTHERAN FEDERATION SUGGESTS "ASIANS FOR ASIA"

Only Asian personnel should be used in new Christian mission work on that continent, the Federation of Evangelical Lutheran Churches in India suggested in a resolution forwarded to the Lutheran World Federation. The request reflected the increasing nationalism in Asiatic countries which places difficulties in the way of white missionaries from foreign lands.

"In view of the rapidly changing situation in Asia, the dominant principle in manning new Christian enterprise in Asia should be the employment of Asian personnel only, so far as possible, even though they are financed from the West," the resolution adopted at a recent meeting in Madras said.—E.R.A.

This decision by a body experienced in Asiatic missionary work confirms the wisdom of Church of God action in training Adib Liddawi, and sponsoring the work of S. S. Manoah.

THE WOUNDED JEWISH CONSCIENCE

A letter in the New York *Post* on New Year's Day, signed T. J. P. reads, "My son came home from school very unhappy December 19. At first he would not tell me why he was so upset, then he did. The ninth grade assembly at the Astoria Junior High School presented a play on the birth of Jesus. In addition, the same story was read from the New Testament, instead of the usual reading from the Old. As if that was not enough for a sensitive boy, raised in the Jewish tradition and religion, the entire assembly was required to sing 'Come All Ye Faithful,' calling on everyone to adore Christ the King. . . . I hope we can stop this encroachment of religion upon public school education."

While we can understand the desire to free the public school from sectarian religion, we think there is more to Jewish objections than this. Conscience is a hard master, even while it is called "sensitiveness."

The day will come, according to the Old Testament, "when they shall look upon [Christ] whom they have pierced, and they shall mourn for him as one mourneth for his only son" (Zech. 12:10). Present discomfort in the presence of the Christmas story will be nothing to the mourning in the presence of Messiah Himself.

Berean Youth Fellowship

STATISTICS

Some weeks ago we mailed statistic forms to all youth leaders. We have received some in return, but would like to hear from every youth fellowship. Please send the requested information to help us in our planning.

ABSTAINING FROM APPEARANCE OF EVIL

Some Christian young people who would shudder at the term "juvenile delinquent," and who are really good and pure in way of life, may bring reproach upon themselves by imitating the young "toughs" they see in school or in the neighborhood. By talking the way they do, using their slang and "jive talk," or by dressing like them, or strutting like them, the Christian youth loses his mark of Christ. The tough gang has nothing worth imitating. Gang talk is a poor substitute for English. The arrogant, indolent attitude of the young tough who is just one step ahead of the law is nothing for the Christian youth to imitate.

The Christian youth is in dangerous waters when he thinks he will try to be like the "gang" in dress and talk, but still not do the criminal things that they do. The Bible says, "Abstain from all *appearance* of evil."

CHRISTIAN OUTREACH REPORT

About \$55.00 was turned over to the Evangelism Department of the General Conference from the Berean Youth for Pastoral Aid, as a result of our October project. We wish to thank all who co-operated in the project.



Β.

Y.

F.

NEWS AND EVENTS

By Harold Doan

We have on hand \$56.85 for the CROP project. This will supply about 1,000 meals for needy children in India through the CROP agency.

The current Christian Outreach project is to assist in furnishing the new student recreation and social room at Oregon Bible College. The room is rapidly nearing completion and will be a real asset to the College. It is beautifully made and will be a source of pleasure for students at the College (and that may include you) for years to come. Details of the project are included in the Youth Leader's Handbooks.

THE IMPORTANCE OF ATTENDING

Do you know that the success or failure of your Berean Youth Fellowship depends largely upon whether or not you attend? When you stay home there is a loss to the meeting that no other person can make up for. When you stay home others are encouraged to be unfaithful. When you stay home or go somewhere else at the time of your youth meeting, you are saying, "There is something I would rather be doing." When you stay home, friends you may have invited to attend will say, "I guess it does not mean much to him (or her), after all." If you are not in attendance, your youth leader feels let down, and thinks that perhaps he has failed in his work for the Lord. It may not seem important sometimes, but your attendance is needed, is important, and will help determine the value of your Berean Youth Fellowship.

WHAT TO DO WHEN THERE ARE NO OTHER YOUNG PEOPLE

Some young people who read this page may belong to a church where there are no other, or possibly only one or two other, young people. What can you do?

Under these conditions, some young people who think they are Christians, quit. This is easy, and by straining at it, we can think up excuses to justify lying down on the job.

Other young people serve half-heartedly. They say, "The old folks have failed," or, "The pastor has failed, so what can I do?"

Then other young people, and I am thinking of some right now, say to themselves, "Well, who knows more young people, and talks to more young people than I do? No one! So it is up to me to bring them in. That is my world in which to witness." So they go out and bring them in, and before long they have kindled a flame of evangelism that encourages others.



The Magic Carpet By Mary Gesin



How many stories have you read about a magic carpet? Well, we want to tell about a magic carpet that takes those who tand on it wherever they need to go. Across the stormy seas, over the rough mountain trails to distant lands, this carpe carries the men who preach the gospel. Doesn't it sound inviting?

Now this magic carpet comes from a very strange thing. It doesn't really look like a carpet. It is a collection plate. Yes, the plate that is passed to you in church and Sunday school! How can a collection plate possibly turn into a magic carpet? Well, I'll tell you.

The pennies and nickels, dimes and dollars that you put into the collection plate help take our preachers into different places to preach the gospel to those who need it. When you put money in the collection you are, in a way, stepping onto the magic carpet. For you are helping send another who has learned how to preach and teach God's Word to those distant lands.

Doesn't it thrill you to think that you, no matter how small you may seem to be, are helping to send the glad news of the Saviour to the sad people of the world? Just think! God planned a way in which even the smallest of us may help in His great work!

The way He has planned is for you to give part of the money you have to spend so that the magic carpet will not wear out. If you have only ten cents, you can help by giving one cent of it. If you have a dollar you can help by giving ten cents, or more if you like.

Let us see what one of the greatest preachers that ever lived did. He needed money to travel and other Christians provided that money so that he could travel to many, many cities. Paul, the preacher, took a companion with him on his travels. His church at Antioch was glad to send him, even if they knew they would miss him very much.

Paul and Barnabas started out on foot from Antioch to a seaport, about sixteen miles. When they reached the sea, they bought passage to an island called Cyprus, eighty miles away.

Living on this island were many Jews who believed in God, but not in Jesus. So Paul had plenty of work to do there. Salamis was the name of the first city in which they preached the gospel. From there they went to the other side of the island, preaching about Jesus all the way. When they had done all the good they could do on this island, they bought passage on another ship and set out for new lands.

They traveled many, many miles telling the good news of Jesus and how He wanted to save everyone from sin and death. In the cities where Paul went there were temples to wooden and silver gods which could not move or talk. And so Paul had a joyous time telling them of a God who does talk to men, and who can move and do things. Yes, Paul was able to see many Christian churches grow in the places he had gone to preach.

How wonderful that Paul was willing to travel and tell people of Jesus. And how wonderful that the church at Antioch was willing to send Paul and help him and his companion in making their journey. And how wonderful of all the people along the way who offered of their money and homes that Paul could continue.

Yes, we can each one, big and small, step onto the magic carpet that sends the gospel into all the world by putting our pennies, nickels, dimes, and dollars into the collection plate whenever it goes by us.

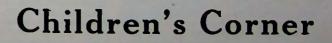
GOD'S BLESSINGS ON YOUR BIRTHDAY!

Rickey Lee Landry, Jan. 24, age 6, Hammond, La.

Karen Sue Lansbery, Jan. 25, age 13, Terre Haute, Ind. Margaret Hutchinson, Jan. 25, age 13, Hammond, La. Harry R. Grove, Jr., Jan. 25, age 10, Front Royal, Va. Bobby Rose, Jan. 27, age 14, Welland, Ont.

Karen Hardesty, Jan. 27, age 12, Grand Rapids, Mich. Mary Hunt, Jan. 30, age 14, North Syracuse, N.Y.

Gregory Thompson, Jan. 31, age 2, Falls Church, Va. This is Promotion Day for Bobby Rose and Mary Hunt. We invite you both to read the Youth Fellowship Page each week.





LITCHFIELD CHURCH OF GOD MORTGAGE-BURNING CEREMONY

On Sunday afternoon, January 1, 1956, the Litchfield (Minn.) Church of God rejoiced at the burning of the mortgage held on the church building. A special mortgage-burning service was held, with many friends and brethren from around the state in attendance. Various guest ministers and the State Conference president spoke words of encouragement and congratulation. Afterwards, a period of fellowship was enjoyed by all.

Bro. William Wachtel, our pastor, conducted this service and assisted our elder, Bro. Stanley Ross, in the ceremony of the actual burning. Guest ministers who took part were Bros. T. M. Savage, Ellsworth Routson, and D. A. Jones. The trustees, who represented the church in the burning ceremony, were D. W. Kirkpatrick, Elton Ruhn, and Martin Wegner.

This service was the climax of a year of progress and growth, for which we are grateful to our heavenly Father and to the many who have remembered us in prayer and with financial support. Accomplishments of the past year have included the installation of plumbing in the church, as well as a beautiful illuminated sign, having changeable letters, on the front of the church. (This sign

have been made, and will be crected in the spring. Lovely evergreen shrubbery, a memorial to Sr. Alda Ruhn, now graces the front of the church, giving an inviting appearance. A project that was undertaken during November was the sending of The Restitution Herald to all church families and friends. At the first quarterly board meeting of the new year, held January 5, we reviewed the

is a memorial to Sr. Jessie L. Groves, long

an isolated member of the Church of God.

who had taken an interest in the Litchfield

Church.) Street signs directing to the church

new year, held January 5, we reviewed the work of 1955 and looked forward to the work of 1956. A word of thanks was given by the board to the Ladies' Aid Society, which was very active in the work of the church last year and which played a vital part in paying off the mortgage.

We hope in the spring of 1956 to conduct a survey of the city of Litchfield, to determine our opportunity to reach out in this area. Your continued prayers for our work here will be much appreciated. Our best wishes to the brethren at large for a joyous New Year of service and blessing!

Mrs. Martin Wegner, Secretary William M. Wachtel, Pastor

OREGON BIBLE COLLEGE OFFERS ASSISTANT PASTORS

Seven young men in the upper three grades of Oregon Bible College are interested in spending the summer as assistant pastors. If your church can use an assistant pastor this coming summer, to help carry on and enlarge your work, write for further information now! Address, Otto E. Dick, Superintendent, Oregon Bible College, Oregon, Ill.

This is an opportunity to help in the training of these young men and also an opportunity to strengthen your church with trained assistance.

BAPTISMS AT 'MORSE MILL CHURCH (Missouri)

The Morse Mill (Mo.) Church rejoiced recently as three adult believers were baptized into Christ and became members of the Church.

Mr. Eugene Armstrong, Box 141, Hillsboro, Mo., was baptized November 20 in a stream about a mile north of the church. Mr. C. J. Harper and his wife, Eula Harper, Morse Mill, Mo., were immersed the following Sunday. We pray that the Lord will bless and guide these three new creatures in Christ as they live for Him. Alva Huffer.

General Conference Progress

New Paper Planned. A new four-page paper is being made ready for printing for the entire membership of the Church of God. It will be mailed free several times a year. The purpose of the paper will be to discuss questions that are pertinent to the membership of the church and to report on developments and progress in the Decade of Development program. We know you will enjoy the paper and be enlightened by it. Be watching for it.

General Conference Is an Avenue of Service. General Conference is a way of doing the Lord's work together, he scope and in places inaccessible to us as individuals.

General Conference is a way of publishing a national paper, tracks books, hymnals, Sunday school quarterlies, youth sandbooks, and other Christian literature is volume, style, and size impossible is any local Church of God.

General Conference is a way of training young men and young women for adequate Christian service, in a manner beyond the means of any one of us alone.

General Conference is a way of providing information of mutual benefit. It is a clearinghouse for assistance to one another in the service of Christ.

General Conference is a way of reaching out with the gospel to isolated communities, to small churches, to states where there is no conference, and to foreign fields.

General Conference is an opportunity! It is an avenue of service! It is a way to broader fields of endeavor!

OREGON BIBLE COLLEGE NEWS

On Friday, January 6, the preaching class held the funeral for Miss "Ima Wretched Self." A mixed quartet sang "Comfort in Affliction." Bro. Daniel Fyfe read the obituary and Bro. Billie Kennedy preached the sermon. After the service we passed by the casket in which was a mirror.

The room being remodeled for a student recreation room will soon be finished. It will be a beautiful room and a real asset to the College and General Conference office building.

This week marks the end of the first semester of the College year. The next semester will begin after Ministerial Conference, January 30. All students will attend the annual midwinter Ministerial Conference in the week between semesters.

BUDGET	
Budget	\$39,849.00
Received	14,018.69
Needed	25,830.31
Remember the Lord	d's work in



January 20 - 22 - Southwest Conference, San Jose, Calif.

January 24-26-Midwinter Ministerial Conference.

MAURERTOWN DORCAS SOCIETY

The Dorcas Society of the Maurertown, Va., Church of Gol mosts the first Wednesday of each month at 10:22 a.m. We have seventeen members. For the past year the meeting opened with the Scripture text, Galatians 6: 9, 10. Our motio way, "Let us look for opportunities to de good to everyone. Then let us do good." Our theme song for the year was, "Did You Think to Pray?" In the morning period we have our business meeting and missionary meeting. Following lunch we have our lesson from the Berean book, "Building for the Ages."

We have different members for the lesson leaders and each time much spiritual help is received from the lesson. We have volunteers for the prayer leaders at each meeting. Following the lesson we spend the remainder of the afternoon on hand work. We have special work days when needed.

Our collection for the year was \$371.54. Some of our projects were: Sponsoring the ceiling of the church basement; supplying layettes to the Winchester Hospital for needy families; making comforts for the Conference dormitory and parsonage; supplying several boxes of used clothing for missionary work, and helping needy families in the community. We also packed thirty-six individual bags of candy, cookies, and tangerines for the Woodstock Nursing Home, and gave gifts of fruit to ten other shut-ins for Christmas.

We joined the National Missionary Society in September, 1955. We voted to send \$7.50 each month for the next year. We also sent a gift of money to Dr. Michelson in California to help in Jewish evangelization, and joined the Dollar-a-Month Club to help the Virginia students in Oregon Bible College. We also made it a project for each member to contact a family who did not attend church and try to encourage them to come to church.

We have started a new project of painting the church basement and, with God's help and blessing, we hope to find more ways to serve in the coming year. Pauline Hockman, Secy.

HERALD RECEIPTS

Lewis Lindsay; Mrs. R. A. Jordan; Don Ballentine; Sarah J. Spencer (2); Hope Chapel (5); Charles Lapp; Roscoe Halstead; Silas M. Claypool; Mrs. Blanch Cross; Mrs. A. E. Karnett (2); Elmer Goekler; A. C. Boyer; Mrs. Lola Drako; Jorgo R. Roque; Sanford Derry; Mrs. Ida Allen; Harold Hightower; Clifford Eyster (2); William Coulter; Mrs. J. M. Shirley; Burr Oak Church (4); Mary E. Magorian; M. O. Williamson; W. F. Roborts; Howard Appleby; Dale Johnson.

RIPLEY CHURCH OF GOD

Ripley, Illinois

The annual business meeting and election of officers was held December 14, 1955, at the Ripley Church of God. The meeting opened with all singing "Help Me Find My Place," followed by Bro. Warren Sorenson reading Psalm 133, after which was a senson of prayer.

Presiding Elder Wayne Laning called for reports from the different treasurers and minutes of last year's election were read.

The election resulted as follows: elder, Wayne Laning, second elder, Loren Burnett; deacons, Lawrence Lewis, Victor Ralston; assistant deacons, Harold Burnett, Marlin Lewis; secretary, Helen Lewis; assistant secretary, Margaret Porter; treasurer, Mildred Hetrick; assistant treasurer, Thelma Ransom; deaconesses, Thelma Ransom, Ada Brooks; assistant deaconesses, Dorothy Burnett, Margaret Porter; trustees, George Long, three years, Ivan Porter, two years, Bill Fey, one year; pianist, Carol Porter; assistant, Mary Burnett; Berean superintendent, Dorothy Burnett.

Sunday school officers: superintendent, Lozelle Burnett; assistant, Marlin Lewis; secretary, Marlin Lewis; assistant, Arlen Lewis; treasurer, Pauline Chapman; assistant, Lorene Fey; pianist, Carol Porter; assistant, Mildred Hetrick; program chairman, Mildred Laning; assistant, Irene Sorenson; librarians, Lewis Ransom, Gene Burnett.

On December 20, our pastor and his family left on a two-weeks' vacation, going to Canada to visit Sr. Sorenson's family.

An epidemic of flu, plus other illnesses has caused a decrease in our church attendance. We hope everyone will soon be well and back to church.

Our Christmas program given on December 18, was very well attended. The program was well presented. Helen Lewis, Secy.

CHARLES PERRY MORGAN

Charles Perry Morgan was born in Cowley County, Kansas, on March 1, 1891, the son of John and Harriet Morgan. He died in Pendleton, Orc., October 30, 1955.

In 1912 he was married to Lenna Iona Martin, who died in 1922. To this union were born two daughters. He later married Mrs. Dora Chaplin Gillespie. He resided in Arkansas City, Kansas, and was a member of the Church of God of the Faith of Abraham. He was a carpenter by trade and helped in the construction of the Arkansas City Church of God. In 1937 he moved to Texas, and later to Oregon.

He is survived by his wife, daughters, Mrs. Faye Werneke of Arkansas City; Mrs. Nadine LeCrone, Valley, Nebr.; two step-sons, Hugh Gillespie, Wichita, Kansas; Vietor Gillespie, Indianola, Iowa; and fourteen grandchildren and ono great-grandchild. Three sisters are Mrs. May Watchous, Las Animas, Colo.; Mrs. Minerva Finn, Oklahoma City, Okla.; and Mrs. Martha Lane, Grainola, Okla.

Bro. Morgan was true to his faith, though isolated.

TEACHER TRAINING COURSE AT OREGON BIBLE COLLEGE

For the fifth year, Sr. Verna Thayer will be conducting teacher training courses at Oregon Bible College. The classes will be conducted daily from 10:00 to 11:00 a.m., January 30 through February 10. The tuition for the course is \$3.00.

This is a required course for college students. In the past, classes have been attended by teachers from the Churches of God at Oregon, Dixon, Rockford, and Flagg Center, and by others from surrounding towns.

Sr. Thayer's classes have been greatly appreciated by all who have attended and they have proved very beneficial to all students.

MILDRED LUCILLE CROFTON

Mildred Lucille Crofton, daughter of William and Amanda Robinson Frederick, was born in Carroll County, Ill., on January 20, 1904.

She was married to Bernard Crofton on March 21, 1925. To them were born two sons, Ivan and Eugene.

She was a member of the Dixon Church of God of the Abrahamic Faith. For the last two and one half years, Sr. Crofton had been in failing health, and fell asleep in Christ at the home near Lanark on January 6. She is survived by her husband and two sons; two sisters, Mrs. Gertrude Slick of Savanna, Ill., and Mrs. Howard (Laura) Divine of Breckenridge, Minn.; three grandchildren, a number of cousins, and many friends who mourn her death.

Funeral services were conducted Sunday afternoon, January 8, by the writer, at the Church of the Brethren in Lanark, assisted by Pastor Eickenberry of that church. She was laid to rest in the Lanark cemetery, where she awaits the return of her Master.

Harvey U. Krogh, Jr.

HERALD RECEIPTS

Perey Murphy; Leota B. Hanson (2); Orville Kinseys (3); Ethel J. Upton; O. H. Berry; William J. Halls; Lawrence Vincent; Mrs. Myrtle Mitchener; Mrs. Emily Blackwell; Mrs. Paul Riley; Sylvan Richey (4).

BUILDING CHURCH MEMBERSHIP THROUGH EVANGELISM

By Dawson Bryan

"The number must be few of those who have not heard of the program of visitation evan-



gelism by laymen. Now comes the most complete treatment of this plan in book form written by a man who had much to do with spreading the plan across the churches. It is, without serious doubt, the best interpretation of the most tried and successful method of winning people to the church."—Pulpit Digest. This is an informative

book on a vital issue confronting the Church of God. Order from National Bible Institution, Oregon, Illinois. Per copy, \$2.00

BOOK ROOM FEATURES

"The Gospel

Must

Be Published"

Fundamental Truths	Per	Per
	Doz.	100
Basis for Tithing, A. Marsh	.10	.45
What Must I Do to Be Saved? .	.20	1.25
The Nature of the Soul, Hardesty	.30	1.95
The Rich Man and Lazarus, Anderson	.35	2.30
Where Are the Dead	1.25	9.00
What Happens After Death?	.20	1.00
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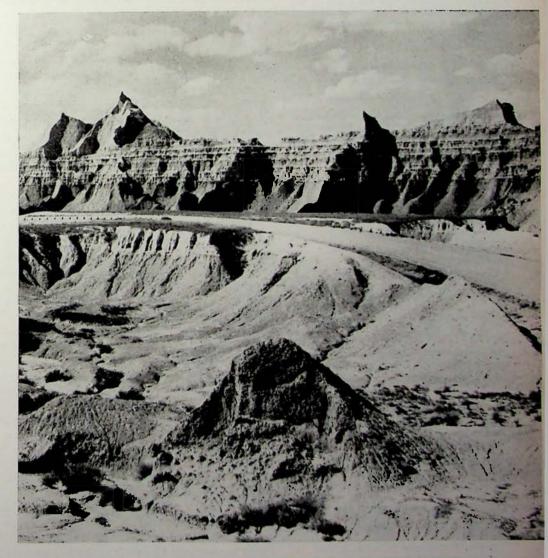
"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

"It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.

"Strengthen ye the weak hands, and confirm the feeble knees....

"For in the wilderness shall waters break out, and streams in the desert."

-Isaiah 35, 1, 2, 3, 6.



Can We Separate Faith and Works? Page 3

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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The Growing Need for Responsible Workers

As the Church of God realizes its opportunity to reach the world with the gospel, it realizes also the increasing need for Christian workers willing to take responsibility and accomplish definite tasks. There is no limit to what could be accomplished by dedicated workmen, trained in leadership and teaching.

As the scope of our work increases, the need for new officers, teachers, and leaders increases. Are we filling that need? We find that churches, Sunday schools, missionary societies, Berean groups, ladie organizations, men's fellowships, and other branches of the Lord's work are hard pressed to secure leaders who are willing to serve and who will fulfill their responsibilities after they have been chosen. While feeble excuses are sometimes offered, there may also be some legitimate reasons that need investigating.

There has been very little effort by past leaders to develop a leadership or teacher training program. There has been little effort to teach how to do church work, how to conduct meetings, how to secure co-operation, how to plan work, and the duties of officers. Consequently, many folks who might be workers if they knew how, are reluctant to try. When worker training is available, however, not knowing how becomes merely an excuse.

There is also the possibility that our church program can become overloaded with unnecessary committees, boards, and organizations with overlapping functions or with vague and ill-defined reasons for existence. In small churches this places a double or triple burden upon the active membership, and may actually keep the member from adequate family life and from his most important work of all, witnessing to individuals. We have known preachers so overburdened with multitudinous meetings, they have no time to call or to prepare to preach. Perhaps the church program needs an overhauling and a thorough investigation for worth when there is a scarcity of willing leaders.

It may also be that standards for leadership have become so low, and demand for good work has become so infrequent that the challenge of leadership is gone. If we treat church responsibilities as honorary positions with little responsibility and no work attached; if we show that we believe the work is so unimportant that anyone can do it whether he is interested or not, how can we expect people to be excited about assuming positions of leadership? There should be high standards, training, and a demand for accomplishment in positions of leadership.

Life itself today does not tend to develop qualities of leadership. With industry highly specialized, people are taught more and more to do one or two things well, to do as told, to act in conformity, to think as a group, and to distribute managerial duties. Hence, few people have individual ability to take hold of a piece of work, plan its course, and carry it through to successful accomplishment. This ability needs to be developed by the church through training its own workers. We cannot assume today that people naturally know how to take responsibility and successfully fulfill it.

PAGE 3

K NOWLEDGE and evangelism, faith and works, truth and action, Old Testament and New Testament, God's Word and life eternal, all are part of God's plan for men and must not be separated in the every-day living of the Christian. Many religious leaders think knowledge of the truth is all-important and any time spent studying methods is time lost from study of truth. Would anyone say the monk who goes into a monastery for his lifetime of service to study the Scriptures and separate himself from the world has ever won a person to Christ because of his knowledge? On the contrary, none would say the opposite, the emotional type of conversion, spontaneous and without Scriptural understanding of God's plan of selvation, would be sound and effective in spreading the opspel of the Kingdom of God.

These are those who have a deep understanding of truth; yet isolate themselves from the brethren. They neither study Cod's word nor maintain any contact with the brethren in Christ Jesus. They are not effective in bringing anyone to the Saviour. (John 1:41, 42.)

As far as serving God and spreading the gospel of Christ both in word and action, they are dead; for faith without works is dead! (Read Matthew 3:9, 10 and James 2:26.)

Many people believe that knowledge and study of the Scriptures are the only requisite of salvation and they quote freely Acts 17:11 and 2 Timothy 2:15. Many others emphasize the "go" in the gospel of the Kingdom of God. (Matt. 28:19, 20.)

Some say that you cannot mix knowledge of the truth with organized effort in the Church of God! Some of our people think the use of any organized method will cause us to no longer be "a separate and peculiar people" (Titus 2:14).

It appears we have arrived at the place where a very critical evaluation of *both viewpoints* must be made from *all points of view*!

It is with this purpose in mind that this article is being written, with no thought of building up and tearing down the merits of either viewpoint, but rather to strengthen the understanding of all the brethren everywhere in our General Conference.

Using Talents

We have all been given certain talents and abilities. With this fact in mind, let us study ways of telling others of the Lord Jesus Christ. Let us recognize that the spreading of the gospel is the responsibility of Can we separate Faith and Works?

By Willis Turner, General Conference President

every member of the Church of God. Let us recognize the fact that very few of our lay people-men, women, or children-are trained in the orderly presentation of the Scriptures as our pastors are trained.

The facts are that unless we as a people, the members of the Church of God, the body of Christ, produce fruit of good works (James 2:24), we will be considered as the barren fig tree (Matt. 21:18, 19), or dead branches worthy to be cast off and destroyed. (John 15:1-6.) Everyone must experience a real, living, personal, relationship with Jesus Christ as the true vine. The "good news" or gospel is this, "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

We will be judged, it seems, for "not doing," as much as for "not knowing." (Luke 10:30-37.) The point is this; laymen need organization and methods, they need training and instruction in God's Word, they need leadership from trained leaders. These leaders must be willing to take the responsibility for leadership to be worthy of their calling and purpose as leaders.

The leaders of the Church of God in Christ Jesus are the pastors and elders. They cannot escape this God-given responsibility and opportunity to serve their Lord. They must preach a complete gospel. Prophecy is not the complete gospel of the Kingdom of God! Knowledge is not a complete gospel of Christ! Faith is not the complete gospel Christ taught us! Works are by no means a complete gospel! Then why not put all these together into a wellrounded, full and complete gospel of Christ? This will give us the experience of furnishing laborers (and being laborers) to go forth into the field that is white unto harvest. This will be an experience in which each member of the Church of God will be concerned and diligently seeking to reach and to win those who are outside of Christ and lost to salvation without Him.

How Can We Accomplish This?

We hear much discussion, also, in religious groups, over the method or methods of bringing men and women

• A challenging message by the President of the General Conference of the Churches of God. Timely and important!



and boys and girls into the teaching ministry of the churches. If the Church of God will work together in unity through the General Conference and its departments (youth, Sunday school, printing and supplies, Missions and Evangelism, and College), it will accomplish more for the Master.

We are sure we have the truth. Let us show our faith and understanding of these truths by our works. (James 2:14-26.)

We are interested in the future of our General Conference. We want unity and understanding, purpose and benefits. We must see satisfaction and support from our membership in every church and state conference. We must measure accomplishments by benefits to the majority being served in furthering the gospel of Christ. (Mal. 3:7-10.)

Surely, when Christ sent out workers two by two, He was confident they could accomplish more for the heavenly Father as a group than they could as individuals. When He said, "Where two or more are gathered together in my name, there will I be in the midst of them," He was talking about combined effort. The General Conference is a way in which two or more can work, and study together from the Word of God, both for the knowledge of the Word and the methods used to teach and to train those who are to carry on until He returns.

We must use the methods that Christ and the apostles used so effectively! We believe that becoming a disciple is becoming a pupil. Teaching to observe and do all that Christ commanded implies process and action. The Apostle Paul's greatest desire was to bring about obedience to the faith (Rom. 1:5), which one learns to do. All New Testament writers expressed the desire to grow in grace and knowledge of our Lord and Saviour Jesus Christ. (2 Peter 3:18.) We are working out our own salvation with fear and trembling. (Phil. 2:12-16.) Thus there can be no redemptive decision aside from knowledge and action.

A Message to Proclaim

There must be a message for every member of the Church of God to proclaim (1 John 1:5-7), but the message must never be an end in itself. It is better to say we teach Christ to persons from the Bible. It is the spirit that gives life and not the letter. (2 Cor. 3, 4.)

A Practical Application of That Message

Out of the unity of our pastors and laymen can come a great experience in the lives of all. We can experience seeing lay members putting their understanding of Scripture to work by becoming fishers of men for Christ's sake. We can experience knowing how to present the simple gospel message of salvation to hungry men dying without Christ. (Rom. 10:13-15.) It is a fact that any church which uses all its resources will grow. It is also a fact that with the pastors and laymen of the Church of God each doing his part every day, more people can be taught the Word of God. The laymen of our General Conference show much evidence of their sincerity and determination to serve their Master. (Joshua 22:5.)

Responsibility Falls Squarely Upon Pastors

The spreading of the gospel of the Kingdom of God will be limited unless the pastors of our churches fulfill their responsibilities as they are trained to do. That responsibility is to train and encourage others to be disciples of Christ. This means training "ten men to do the work," rather than "doing the work of ten men" We now have the most complete how-to-do-it Manual ever compiled by the Church of God. It is the General Conference Manual for Christian Workers and Leaders." The manual was written entirely by members of the Church of God. It is detailed and quite complete. No one needs to wonder what the purpose of any phase of our General Conference program is. No one needs to wonder how to begin a new Sunday school, a new church, a Bible study group, an extension Sunday school, a youth group, or a missionary society. The step-by-step plans are outlined Scripturally so that all efforts will give the results that should be expected. No longer is it necessary to have two departments in the same church or state conference duplicating each other's work, while other areas of responsibility are left untouched. (Psalm 127:11.)

Much of the dissatisfaction that has existed over methods of organization in the past has been the result of misunderstanding, lack of training in the work, and criticism from those who disagree with the purpose.

Front-Door Evangelism and Back-Door Evangelism

It has been stated that evangelism is important, but of equal importance is back-door evangelism. Between the front door and back door of every Church of God must be a well-qualified staff of pastor, teachers, and officers who will teach the Word of God as Christ and His (Please turn to page 12)

"At one time there were twenty-three Churches of God in Minnesota. True, some of them were very small, but they were spread quite widely over the state. At that time the church seemed to be possessed of an urgency to preach the Word in new places. It did not seem to be the purpose to build large congregations as much as scatter the seed. Most of these early assemblies censed with the passing of that generation of workers. With the decrease in preachers went a corresponding decrease in churches and members. With the change of times, methods have likewise changed and the itinerant preacher has passed with his generation. But should it have been so? Our more thorough organizational set-ups have failed to produce the evangelistic fervor that marked the days of the itinerant preachers who "went every where preaching the word."—C. E. Randall in "News and Prophecy Digest." CONTINUING our study of Genesis 1:1, we examine the next word of interest in this truly remarkable verse. It it the word

"Create"

It is no less interesting than the words already studied. Indeed, it would seem to be more so than any other, except the one immediately preceding. The word "create" seems to have a meaning exclusively its own. Very few Bible readers have realized that fact, for the majority of them regard "create" as a synonym for the word "make," and they not infrequently use the two words interchangeably. In doing so they lose much in value of Bible study.

IN THE BEGINNING

Part 3 By R. H. Judd

Moses said, "God, he created," and the word used is peculiar. There are three words used in the production of the universe: *bara*, "he created"; *yatzar*, "he formed"; and *asah*, "he made." There is the following difference between them. The last two may be, and are, used of men. The first word *bara*, "he created," is never predicated of any being, angel or man, but is exclusively applied to and appropriated by God. God alone is called *Bore*—Creator.

Creation is, therefore, according to the Hebrew, a divine act, something that can be performed by God alone. We would put emphasis on that word "alone" because it gives recognition to the fact that man never creates. All that man can do is to "make" from already existing materials which God had already brought into being. If ministers, scientists, and teachers comprehended that the very word itself postulates the existence of God, and shuts out the claim of any created thing to deity, there would be more humility among men who put human science in the place of God. The proud boastings of man with reference to his "scientific achievements" would be a thing of the past!

There is another remarkable feature that applies to this word "create" in its original concept. While it is extremely doubtful if the word has, or ever has had, as its true meaning, the ancient pagan and not infrequent sense given to it today, of the creation of something out of nothing — an obvious impossibility — nevertheless it is the only solution *science* can offer, apart from God, for the riddle of existence. Evolutionists and atheists would like to eliminate the word "create" from the Bible and the dictionary, for it necessitates a Creator and bespeaks



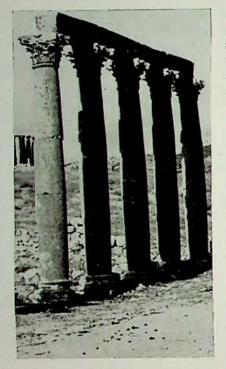
"In the beginning God created the heaven and the earth" (Genesis 1:1)

His existence. He is the God of eternity, the everlasting and ever-existing God, out of whom and from whom are all things.

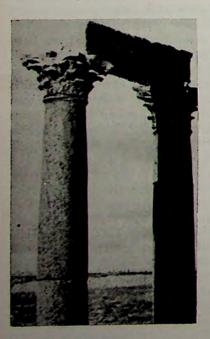
Though the word "create" *does not teach* the production of something out of nothing, *it does teach* the production of something NEW, something that *had not before existed*. (See Numbers 16:30, where the Revised Version margin has properly substituted the word "create" for the word "make.")

The Bible, the Scholar and the Spade confirms these facts, saying, "The Assyrian has no word for 'create' in the Bible sense. The word bara, which is the second word in the Hebrew Bible, is found in the Hebrew only, and is always used of divine action, never of human." We have already given one remarkable instance of Bible usage from Numbers 16:30. Jeremiah 31:22 is another which is, perhaps, still more remarkable. This passage sets forththe virgin birth of the Messiah!

We repeat that, in Genesis 1:1, the reference is to the first coming into existence of "the heavens and the earth." In Psalm 148:5 we read, "For he commanded and they were created." The parallel passage in Psalm 33:9 says, "For He, He said, and it existed, He, He commanded and it stood" (Dr. A. McCaul's translation). It is true that the how of creation, the link between the divine will and the realization, is not made known; but, notwithstanding, the word "creation" is more than a name for our ignorance of the mode of production. It teaches that neither the world, or the matter of which it is composed, (Please turn to page 12) "Moral Decay Caused the Fall of Rome"



MOVIES and the Consecrated Christian



(Conclusion)

By Harry

Sheets

DOCTOR Christian Ruckmick, Professor of Psychology in the University of Iowa, once tested the emotional effect of movies on children by means of an electrical device. He found that adolescents were twice as much excited as adults. Children from six to eleven registered three times the emotion of adults. He discovered that the heart beat changed from normal seventy to eighty times a minute to one hundred twenty-five to one hundred forty, just from watching ordinary pictures. One sixteen-year-old boy's pulse went from eighty to one hundred fifty-four while watching a prison scene.

It would seem to me that the enormous increase in heart failure can be partially blamed upon the influence of the moving picture. "Men's hearts failing them for fear," is one of the signs of the last days. (Luke 21:26.)

The Motion Picture Research Council teports that one noted neurologist found that the moving picture produces an effect similar to shell-shock, since the effect of some pictures lasts for three days. Repeated stimulation affects the nerves for days, interferes with sleep, and prevents concentration on school work. It is easy to see that an exciting movie on Saturday night leaves one in no condition to receive spiritual benefit from Sunday school or church services on Sunday.

There are a number of schools of thought concerning a Christian's attitude toward the movies. Some would say that the movies are here to stay and that we must make the best of the situation. Some have tried to recommend some movies and reject others and thereby help their people to see only the better ones. This line of reasoning if carried to its final conclusion would ultimately destroy Christianity. We might as well say that since liquor is here to stay we will recommend certain types and brands and warn people to leave the rest alone. We might even reason that it would be best to bring the liquor into the church where we could limit drinking to reasonable amounts while we enjoy the fellowship of those of like faith. Can we imagine the Apostle Paul saying of any evil: "It is here to stay and they are going to do it anyway; therefore let us sponsor it."

It is said many times that there are some good movies. That may be entirely true. We might say, too, that there is some very good and wholesome food in the garbage pail, but how many would want their children eating the food found there?

It is reasoned that people should be able to chose the good and reject the evil in any movie. If you were at a restaurant and ordered pie and, lifting the crust, would see a cockroach, would you put the cockroach to one side and eat the balance of the pie? If you were to complain to the waiter about the pie and he would suggest that you eat the good and pay no attention to the evil, what would be your attitude toward the waiter and the restaurant?

PAGE 7

Anything that comes out of Hollywood is contaminated. Hollywood plans to produce about two religious pictures a year. I have been fooled into going to see some of these pictures. I have yet to see one of these religious pictures that did not make light of true, consecrated Christians, and tend to cheapen Christianity.

I do not intend to condemn the use of the moving picture by Christians and the churches. I believe that the moving picture can be used to great advantage, and that there are some truly beneficial pictures. Few of these, if any, are coming out of Hollywood, nor are they as a rule shown in the theaters. The picture "Martin Luther" is an exception. It is shown in the moving picture theaters, but it was not produced by Hollywood.

Modern psychology tells us that we get out of the mind just what we put into it. God's Word states the same thing in other words. We read in Proverbs 23:7, "As he thinketh in his heart, so is he." Since this is true we should be careful about what goes into our minds and the minds of our young people. Remember that the survey of the moving pictures showed adultery in 25 per cent of the pictures; suggestive dancing in 24 per cent; questionable nude displays in 67 per cent; and smutty jokes in 57 per cent. It would seem that those who are truly interested in attaining eternal life would feel their spiritual welfare endangered by attendance at the movies.

I do not know of any scripture which states definitely: "Thou shalt not attend the movies." Neither do I know of any scripture which states: "Thou shalt not set thy neighbor's house on fire." God has left some things to our better judgment. The exercise of that judgment is a test of our consecration to Him.

However, there are scriptures which we must accept as guides if we would gain eternal life. In Ephesians 5: 3-11 we read; "But fornication, and all uncleanness, or covetousness, let it not be once named among you . . . neither filthiness, nor foolish talking, nor jesting. . . . Have no fellowship with the unfruitful works of darkness, but rather reprove them."

"What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . 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).

"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" (1 John 2:15, 16).

"Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Do not these scriptures all say, in effect: "Do not attend the movies and endanger your eternal life?"

In Galatians 5:19-21 we have a list of the works of the flesh. The word "movie" could be substituted for "flesh" and we would have a very accurate description of the average moving picture. With this substitution the passage would read; "Now the works of the movies are manifest, which are these; adultery, fornication, uncleanness, lascivousness, idolatry, witchcraft (smoking comes under this term), hatred, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings [Greek word for dance], and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God."

Paul's words (Rom. 3:13-18) again come to us; "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace they have not known: there is no fear of God before their eyes."

These scriptures so accurately describe the composition of the average moving picture that it would seem as though God had given us a specific description of them that we might be warned of their evil and corrupting influence. Again, the words of Paul come to us; "Touch not the unclean thing" (2 Cor. 6:17).

In conclusion let me quote from the writings of Dr. R. C. Campbell in his book "Modern Evils," and then from the writings of the Apostle Paul.

Dr. Campbell wrote: "Your heart will never be more pure than what your eyes see. You are never better than the type of picture you like to look at. If you delight in looking at pictures filled with moral filth, then you are low in character."

The greatest of all guides for Christians to follow was given by the Apostle Paul to the Gentiles. This is what he wrote: "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).

BOOKS OF VALUE: Movies and Morals by Herbert J. Mills, (Zondervan, \$1.50); Modern Evils by Dr. R. C. Campbell (Revell); Enemies of Youth by John Carrara (Zondervan, \$2.00); Our Movie-Made Children by Dr. Henry James Forman (MacMillan Co., \$3.75); What Is Wrong With the Movies by John R. Rice (.85). Any of these books may be ordered from our National Bible Institution book store.

"Behold, He Cometh"

By C. Alan McLain

WITH world conditions today, especially in the Middle East, like those prophesied many hundreds of years ago by the prophets of Israel concerning the last days, we know that the coming of Jesus Christ is very near.

Jesus compared conditions at His coming to those in Noah's day before the flood. God saw how extremely wicked man was and that he seemingly could think no righteous thoughts. It was because of these conditions that God found it necessary to destroy the world with a flood. Only Noah and his household were saved.

In the days of similar conditions God will destroy the world with fire. He will send Jesus Christ who will come in flaming fire, taking vengeance upon them that know not God and obey not the gospel of our Lord Jesus Christ. They shall be punished with everlasting destruction from the presence of the Lord. The Day of the Lord will come upon the wicked as a snare, but to the righteous it will be a day of happiness and release from oppression.

"Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness" (1 Thess. 5:1-5). The world is in darkness concerning the second coming of Jesus Christ to this earth.

Peter tells us that in the last days (and I believe that we are in the last days), that there shall come "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).

There are those today who say that Jesus will not set His foot on the earth again—that He is not coming back to this earth again. To believe this teaching one would have to overlook some three hundred scriptures that teach that Jesus is coming again. Man has done today what the Pharisees did, placing his own theories above the Scripture. He is ignoring the words of the One who



is their Saviour, the Lord Jesus Christ. Let us notice the words of Jesus.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

There is no doubt that Jesus went away, neither should there be any doubt concerning His coming again to this earth. Accepting only the words of Jesus that seem to fit our particular way of thinking is not to accept Him at all. We must believe all that He said.

Some of the disciples were with Jesus on the mountain when He ascended up into heaven. They saw Him ascend. While they were staring into the heavens, two angels appeared and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you 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). Again we are assured that Jesus will come again, in the same way in which He ascended—in a cloud.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. 1:7). Some people have the false assumption that Jesus comes every time someone dies, and takes the individual to heaven. They believe He take the soul (which they think to be immortal, however unscriptural) to heaven at death. There is no disagreement concerning Christ's first coming, neither should there be concerning His second coming. Jesus' second coming is foretold many times more than His first coming. The two comings of Christ are all that are mentioned in the Bible. When an individual dies he goes entirely to the grave, soul and body, just as Jesus did. Jesus, however, saw no corruption.

The purpose of Christ's first coming was to die for the sins of all mankind on the cross; to make atonement for our sins. Jetus is coming again, not to die, but to bring with Him eternal salvation. "So Christ was once offered to bea: the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

Many of the Bible promises will have their fulfillment when Jesus comes again. The finishing of God's plan of the ages depends upon Christ's second coming.

Immortality

Jesus is coming to receive those who are His whether they are alive or asleep in the dust of the earth. They shall be raised to immortality and will become like Jesus. Those alive will be changed to immortality and they will be like Jesus.

"As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:22, 23; read all of this chapter; also, Col. 3: 3, 4; 1 John 3:2; Phil. 3:20, 21; Rev. 20:6; Luke 18:28-30; John 14:1-3; 11:25).

Restitution

The restitution of all things cannot take place until Jesus comes. (Acts 3:21.) The earth shall be restored.

The Kingdom of Israel will be restored with Jesus as the King of Kings and Lord of Lords. (Luke 1:31-33; Rev. 5:10; 20:6; Dan. 2:44, 45.)

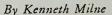
Jerusalem will be the praise of the earth after Jesus shall come. It will be the capital of the world. The animal kingdom will be restored. One language will be restored. (Zeph. 3:8, 9.) The Abrahamic covenant will be fulfilled when Jesus comes. (Rom. 4:13; Gen. 17:8.) The restoration of Israel cannot have its fulfillment until Jesus comes. (Jer. 23:5, 6; Ezek. 37:12-28; 36:25-29.) There will not be world-wide peace until Jesus comes, for He is the Prince of Peace. (Isa. 9:6.)

Judgment

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1). There will be judgment at Jesus' coming. (Acts 17:31; Matt. 25:32; Jude 14, 15; 2 Thess. 1:7-10; Isa. 11:2, 3.)

Matthew says of Jesus' coming and the judgment that will occur, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his judgment" (25:31). Judgment has nothing to do with present death, but is reserved till the coming of Jesus Christ when, in his own order, each person will come before Christ. God has appointed a day of judgment when Christ will judge the world in rightcousness. (Acts 17:31.)

There are many signs that show us that we are very near the time when Jesus shall come. The returning of the Jews to their own land, nation rising against nation, wickedness like the days of Noah, the powers of heaven shaken, knowledge increasing, people running to and fro through the earth, the earth reeling like a drunken man, insecurity and unrest, and a lack of faith and love, are indications that we are very near the coming of Jesus to this earth again.





Do Not Go With the Crowd

People will go to all kinds of extremes just because they follow the crowd. If it is style, most of us will do it without regard to the will of God. Many drink, smoke, and swear because of the crowd they are with.

To the few courageous souls, like Abraham who walked with God on the mount, while Lot compromised with the world down in the plain of Jordan, God will become especially near and precious. For it was to Abraham, the separated believer, not to Lot, the worldling, that God revealed His will. (Gen. 18:17-19; cp. Rom. 12:1, 2.)

God has this exhortation for all His people in these apostate days when so many follow the crowd: "The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people." (Isa. 8:11).



The Bible and the News

By the Editor

FIVE SLAIN MISSIONARIES

We are at once shocked and inspired by the report of the slaying in Amazon jungles of five missionaries attempting to evangelize the savage Auca Indians. Though plans were carefully laid, and contact was made with the Indians for weeks before an actual mission was established, the five brave men were horribly slain and mutilated by the Indians. This particular tribe, numbering about two thousand, is called by one author "the worst people on earth." The people of this tribe are bloodthirsty head-hunters, who often kill one another.

The missionaries were associated with the Wycliffe Translators Missionary Society and their pilot with the Missionary Aviation Fellowship.

Why were they trying to contact and work with the "worst people on earth"? Does God love even the Auca Indians? Did He really mean them when He said, "Who-soever"? Are there not plenty of non-murderous people who should be told the gospel without seeking out wild men? Such questions might deter us who have the truth, but they did not keep these five brave men from giving their very lives to fulfill the commission, "Go ye into all the world." Would that we had their zeal!

THE FRENCH ELECTION

The French people have elected a new government whose largest single party in power is the Communist Party. The predominance of the Communist power in Roman Catholic France should cause every American to reconsider the current Catholic propaganda attempts to convince us that the Roman Catholic Church is the only bulwark against Communism.

UNDERSTANDING ISRAEL'S VIEWPOINT

We might better understand Israel's viewpoint concerning refusal to stay away from her own borders if we would imagine ourselves in the same position. Syria tells Israel that if she does not want her people killed she should keep them out of range.

Suppose that Mexico would suddenly decide that El Paso, Texas, was too close to the border, especially since Texas once belonged to Mexico. Mexico would set up guns on her side of the border and begin shelling anything that moved on the Texas side. When the United States protested, Mexico would say, "Well, tell your people to move back out of range."

This is the kind of advice the United States and her friends are giving Israel.

SPANISH STUDENTS SPEAK UP

In Spain Dictator Franco has ruled with an iron hand in conjunction with the State Roman Catholic Church for many years. Spain is now experiencing rumblings of discontent with the *status quo*.

The dictator had a poll taken of Madrid college students to discover what the intellectuals think of the Spanish government and the church. Findings were quite revealing.

"Seventy-four per cent of the students polled said the government is incompetent. Eighty-five per cent said they are 'comedians, ambitious without scruples.' Sixty per cent oppose totalitarianism. Fifty-two per cent called the state church; 'ostentatious, ambitious, immoral.' Sixtyfive per cent said the church does not show enough concern for the working classes."

This is the arrangement of government-church power that Roman Catholicism envisions for all nations.

DANCE OF DEATH

Some political wags refer to Secretary of State Dulles' revelations of leading the United States three times to the brink of war to back up our foreign policy as "the dance of death." The *Life* magazine articles about Mr. Dulles, and the shadow of war remind us that we are always on the brink of war today. Peace has never been more illusive.

The Bible says about the days that will end this age, "There shall be wars and rumours of wars." "Proclaim ye this among the Gentiles; Prepare war."

BRIDEY MURPHY MYSTERY

Latest sensational mystery in some newspapers and magazines is the story of a Pueblo, Colorado, housewife who claims she is a reincarnation of "Bridey Murphy," a girl who lived in Ireland in the nineteenth century. Under hypnosis, according to a series of articles in the Chicago *Daily News*, she recalled places, incidents, and words used in her time, that is, the time when Bridey was supposed to have lived.

The mind is the dark continent of our time. Strange and unusual things happen for which we have no reasonable explanation. But we can say, from the Bible, that if there was a Bridey Murphy living in the last century in Ireland, she has died and her conscious works are at an end, "for there is no work, nor device, nor knowledge," nor wisdom, in the grave, whither thou goest" (Eccl. 9:10).

Berean Youth Fellowship

BEREAN TITHING SERVICE IN MINNESOTA

Counting the Unseen Guest, one hundred people met at the Litchfield, Minn., Church of God on January 8 for the Berean Tithing Service. This service has become traditional and first began when Bereans decided to tithe to the Berean treasury the amount spent for Christmas.

Our theme was taken from 2 Corinthians 8:5, bearing out the fact that the Macedonians gave not only their tithes, but their own selves to the Lord.

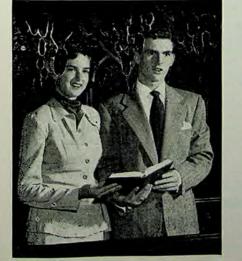
At the present time, \$150.00 has been given, and it was decided by the board to give \$100.00 to the State Conference to be applied on the campground fund. The rest will complete the Berean projector fund.

Each society collected its tithes and offerings before coming to Litchfield and after presenting them at the front of the church gave a few minutes in appropriate vocal and instrumental specials, object lessons, poems, and readings. At the last moment, the Minneapolis group was unable to attend, but sent its money later.

Near the end of the service, each one wrote New Year's resolutions on paper, and put them in self-addressed envelopes, which were collected to be sent by mail at Easter time. An impressive candlelight service ended the program. The lighting of one candle to another reminded us that the gospel is spread from one person to another.

After the service, all gathered in the basement for a tasty lunch served by the Litchfield brethren.

Marion Stilson, State Youth Leader.



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NEWS AND EVENTS

By Harold Doan

STEWARDSHIP

* *

By Avis Rice, Omaha, Nebraska

A steward is one who has custody or charge over that which belongs to another. We are stewards of the gospel of God. Jesus said to His disciples, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). If we are to be faithful stewards of the gospel of God, we should obey the commandments He has given us. It is required of stewards to be faithful. If we have not been faithful, we will have to make an accounting for it.

There are many kinds of stewardship, including, stewardship of time, talent, and possessions.

We are stewards of time because God has given us time; and we are all called to redeem it. We are able to take care of our possessions and talents in time. When we have something to do, the Lord does not want us to delay and keep putting it off until we do not have time in which to do it.

In Matthew 28:7, the angels told Mary Magdalene and the other Mary to "go quickly, and tell his disciples that he is risen from the dead." The angel said, "quickly," not, "take your time."

It is not the Lord's way of doing things when you put them off and say, "Oh, I'll do that later." A faithful steward will do his work wholeheartedly and quickly, for time is valuable.

"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). Do your work with your might, do it quickly, and joyfully, for God has no place in His work for someone who is lazy. So we are all stewards of time; and time is running out.

Another kind of stewardship is stewardship of talent. We all have some kind of talent, whether it is to sing, play the piano, pray, or even just be a good listener. God has given us these gifts and we should use them for His purpose, for we are going to be held accountable for that gift.

It says in 1 Corinthians 12:7 that "the manifestation of the Spirit is given to every man to profit withal." Talents are given to every person and they should profit with them, and use them to serve the Lord, for He has given them to us.

There is also stewardship of possessions. Everything belongs to God, and we are just His stewards, taking care of His things. God has ordained that His Word should be taught, and supported by tithes. When a person tithes he is not offering. Tithes belong to God, and offerings are what a person gives to God besides his tithe.

All that we have comes from God. Whatever we do, God is behind us. Stewardship is merely a recognition of God being back of everything we do.

YOUTH RALLY FILM

The Youth Department has on hand Brother Dallas Demmitt's 8mm. films taken at the Quaker Haven Youth Rallies. The film is provided with captions and runs about twenty-five minutes. It is available to churches for a \$2.00 rental fee to help cover Bro. Demmitt's costs. We know that young people who have attended the rallies and those who have not had opportunity to attend will appreciate the film. Order from the Berean Youth Department, Box 231, Oregon, Ill.

IN THE BEGINNING

(Continued from page 5)

is eternal or self-existent; that the universe is not a pantheistic emanation, but is the work of the Living God setting forth His divine will and power; and that this Mosaic doctrine, in accordance with all sound reason, has not been shaken by the discoveries or theories of science.

In order to understand the teaching of Moses in the narrative that follows, it will be necessary to understand the meaning of the phrase: "the heavens and the earth." (To be continued)

CAN WE SEPARATE FAITH AND WORKS?

(Continued from page 4)

apostles taught. (Eph. 4:11; Acts 5:42; 2 Tim. 2:2; 2 Tim. 2:24-26.)

What of the Future?

Until Christ returns, we are instructed to carry on proclaiming salvation. We find men confused everywhere over interpretations given to the Scriptures in modern theology. What an opportunity we have today to proclaim the true way of salvation as it unfolds to those who diligently search the Scriptures, rightly dividing the words of truth. With the new emphasis on foreign missions and on home missions, it appears we have only begun to carry out the Great Commission Christ assigned to His disciples, "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" (Matt. 28:19, 20).

WHISKEY FUND IN THE BUDGET

About one million dollars is included in the Federal budget for use by foreign diplomats in lavish entertaining. Congressmen call this the "whiskey fund," for much of it goes for alcohol which seems to be necessary these days to the conduct of government business. Possibly, the world is in such a mess that the diplomats and politicians need to be "under the influence" to face up to it. Possibly, it would not be in such a mess if so much government business was not conducted at cocktail parties.

Correspondence Courses

Parables and Metaphors of Jesus Christian Service Bible Interpretation Child Study

Principles of Christian Teaching

The textbook, "An Introduction to Child Study," by Benson (price to students, \$1.75), is required for the Child Study course. The textbook "Principles of Christian Teaching for Christian Teachers," by Eavy (price to students, \$2.75), is used in the Principles of Christian Teaching course. "Parables and Metaphors of Our Lord," by Morgan (price, \$3.00), may be used with the Parable and Metaphors course.

COST: \$10.00 per course, with each lesson checked carefully, graded, and returned to the student, with two semester hours' college credit; \$5.00 per course without credit.

> OTHER USES: For your individual guidance in studying the Bible without having your papers checked, the complete courses will be sent to you for fifty cents per course. This is a reduction from the former price, made possible because of our being able to make more copies of the course from the original stencils. . . . Ministers and other Bible teachers have been using our courses as guides for Bible classes. Some have ordered enough copies for each student in the class. . . We shall be glad to send samples upon request.

Send your enrollment or order to OTTO E. DICK, Superintendent OREGON BIBLE COLLEGE OREGON, ILLINOIS



How Jesus Wants His Griends to Act

By Mary Gesin

It was moving day. Two families in the neighborhood where Jim and John lived were moving. Jim and John, the twins, were watching the movers. Ruth Anne and Bobby were their neighbors two houses down the street, and they were leaving. Ed and Fred, just across the street were leaving, also.

One family was moving in the morning and the other family was moving that afternoon so Jim and John could watch both families load up and move. Other children in the neighborhood gathered to watch, and of course old "Uncle Bill," the children's favorite, was the center of the group.

The twins had never played much with Ed and Fred. Ed and Fred were pretty rough and always getting into mischief. Wherever they went there was nearly always trouble; a cat was being teased, a dog chased, or a little girl frightened. Flower beds were trampled and even windows sometimes broken. None of the neighbors were shedding any tears over their departure.

Ed and Fred didn't like the neighborhood at all. They were glad they were moving, and they didn't mind saying so. "Can't wait till we get away from here!" they told Uncle Bill and the twins. "Worst neighborhood we ever lived in, always picking on us."

"Wherever you go you'll always find the same kind of neighbors," said the wise old man.

"Huh! lot you know about it," was Ed's very rude answer.

Jim and John thought a lot about Uncle Bill's remark, not being quite able to understand it. Queer that Ed and Fred should find trouble wherever they went.

That afternoon found the same circle of onlookers watching Ruth Anne and Bobby move. They all hated to see them gol They had been such good fun, always ready for a frolic or a kind neighborly errand. They had helped so much to add to the general good times of all during summer vacation. "Oh, Uncle Bill," the two youngsters said, "how we hate to move so far away from you and the other neighbors! You've all been so good to us."

"Wherever you go you'll always find the same kind of neighbors," said the wise old man.

Wasn't that queer! That was what Uncle Bill had told Ed and Fred, too. Ruth Anne and Bobby never made any trouble. Surely they wouldn't find the same neighbors that Ed and Fred did!

Still pondering over their old friend's remark, Jim and John discussed it at supper that night. They told Dad and Mother all about it.

"Well," said Mother, "the peace or the trouble that one finds among his neighbors depends upon himself. If you are a good neighbor you'll find good neighbors. And if you are a bad neighbor you'll find trouble wherever you go."

"You mean we take it along with us?" asked Jim.

"That's right, Son," replied Father. "Jesus gives us a good rule to use in living with our neighbors. He tells us to treat them as we want them to treat us. I'm sure we all want to be treated with kindness and love, and that's the way we should treat others."

And so the remark of wise old Uncle Bill was clear at last to the twins. Often they discussed puzzling problems with Mother and Dad at supper. And every night before going to bed, the whole family read over the daily devotional study from their Bibles.

When their teacher asked the twins what it meant to be "kindly affectioned one to another," Jim could explain it. And John knew what it meant to "live peaceably with all men," and boys, too.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

David Wolfe, Feb. 1, age 8, Tempe, Ariz.

Ruth Ester Bender, Feb. 5, age 12, Moorefield, Nebr.

David Kirkpatrick, Feb. 6, age 13, Eden Valley, Minn.

Dale Houser, Feb. 7, age 13, South Bend, Ind.

David Burnett, Feb. 7, age 9, Mt. Sterling, Ill.

Philip Simpson, Feb. 8, age 4, Hedrick, Ind.

Michael Furber, Feb. 8, age 3, Auburn, Ind.



April 14, 15—Minnesota Spring Berean Conference at St. Cloud. Bro. Harry Sheetş, guest speaker.

WALTER WIGGINS RESIGNS

It is with regret that we have received the resignation of Bro. Walter Wiggins as our national evangelist and field worker.

His resignation will take effect September 1, 1956, at which time he will become pastor of the Southlawn Church of God, Grand Rapids, Mich. In his letter he wrote: "We wish to thank Bro. Watkins, the present National Bible Institution Board members during the time which we have been employed as your national evangelist. We will continue to promote the General Conference work as we close our stay with you."

Bro. Wiggins has concluded an effective ministry as an employee of the General Conference. He is leaving the General Conference employ in a spirit of harmony and good will on the part of all concerned. We know that he will render an effective service in his new pastorate and to that end he has our prayers and best wishes. James M. Watkins.

TEMPE CHURCH SUPPORTS DECADE PROGRAM

"Building for a Better Day"

We borrowed these words from our General Conference and apply them to our local church.

Someone has worked hard to give us what we have today. It is true that the day now present is much better than the one just past in the history of our church. We can show our appreciation for these things by putting out an equal or greater amount of hard work that the day ahead might be better.

This church and Sunday school has had more than a one hundred per cent increase in the past ten years. Is it at all unreasonable to think that the same thing can happen in the next ten years (or nine years, as of now?) During the past nine years the membership of this church has doubled but approximately forty per cent of the members of nine years ago have either died or moved away and thus withdrawn their membership. This rate of growth, then, is very high when one considers the per cent of loss.

We call your attention to our "Decade Goals." These are the goals set in a church meeting in 1955. Are you optimistic or pessimistic about these goals? Your attitude is very important because the success of this church depends on it. We are sure that you want to help all you can and you may be sure that anything you do to help will go a long way towards the goals of 1964.

"So teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90:12).—Tempe Bulletin.

THE RESTITUTION HERALD

GENERAL CONFERENCE WORKERS

Bro. James Watkins, General Manager, has returned to almost normal health and is at the General Conference office every day . . . Bro. Walter Wiggins has been working at the office since returning from the Southcast. He has been constructing the new room for Oregon Bible College students . . . The editor preached for the Arkansas City, Kan., Church on January 8, and has made frequent preaching trips to Chicago . . . Bro. Otto Dick has preached frequently for the Dixon Church of God during Bro. Watkins' illness. . . . Bro. Clarence Lapp was guest speaker at the Indiana Quarterly Conference, January 14, 15. . . . Sr. Mattie Agard was a recent visitor at Cleveland, Ohio. . . . Sr. Verna Thayer is back in Oregon till after Midwinter Ministerial Conference.

POMONA, CALIFORNIA, NEWS

Our Sunday school has become an official member of the National Sunday School Department of the Church of God. We know that the National Department offers many opportunities to help our Sunday school and pray that with its help we can move forward and grow in strength and numbers.

At our last business meeting, we voted to contribute the tithe of our church offering to the Southwest Conference. We are happy to be a part of the Conference and are thankful for this opportunity to support our church work as a whole. We feel that the Lord blesses the giver and the receiver alike and that both benefit from the tithe.

We are trying to locate new people in Pomona who may be interested in coming to our church. Instead of taking a religious census or going from door to door to advertise our church, we decided to place an advertisement in the newspaper each week.

William Dick, Pastor.

MIDWINTER 'MINISTER'S CONFERENCE

As this paper is mailed, the Church of God Ministerial Association is beginning three and one half days of meetings in Oregon. Important questions are being discussed and the fellowship and spiritual revival experienced by all will be a blessing to the ministers and to their churches.

HERALD RECEIPTS

Mrs. Phil Jefferies; Elmer B. Wood; Mrs. William Schrank; Mrs. A. H. Lindh; Mrs. Margaret Rankin; Mrs. Otis Lippincott; William C. Poland; Mrs. Lona Padgett; Mrs. Connie Henley; L. E. Anthony; Glen Hoskins (2); Mrs. J. A. Patrick (5); Albert Harper; Jim Forrest; Mrs. Barbara Simi; Gordon Smith; Mrs. Fern Schaal; Mrs. Gus Landry; Willis Turner; James H. Vance; Ivan Magaw; E. F. Marsh; Mary E. Elton; Charles F. Doll; W. P. Corbaley; Russell Johns; G. K. Niles; Mrs. G. M. Siple; Mrs. Ora Thompson; Tempe Church (12); G. W. Mathews; Nettie B. Crundwell; Roscoe E. Story; Mrs. John Cline; G. H. Tabor; W. A. Reid; Mrs. George Star (2); John McLeod; Clyde Smith.



We are sorry to learn that Bro. and Sr. Harry Payne's baby girl died soon after birth. The Payne's live at 6833 Crafton Ave., Bell, Calif. . . . Mrs. A. Ratering, known to many in the General Conference, recently submitted to surgery in Grand Rapids, Mich. . . . Kevin Brent Dick was born January 20, 1956, at Pomona, Calif., to Bro. and Sr. William Dick. Congratulations!

MAPLE GROVE CHURCH Lawrenceville. Ohio

We had election of church officers and Sunday school officers on January 10, 1956. The following are the church officers: elders, Ernest Poole and Paul Greyholser: deacons, Gilbert Pensyl and Roy Errett; deaconesses, Mabel Sprouse and Genera Williacs; seeretary, Hope Errett; treasarer, Clark Ballentine; trustees, Harold Douigar Thomas Sprouse and Laurel Maay; music director, Margaret Ballentine; and church reporter, Dorothy Pensyl.

The following are the Sunday school officers: superintendent, Paul Overholser; assistant, Gilbert Pensyl; secretary and treasurer, Margaret Ballentine; and music leader, Sylvia Ballentine.

We have had three new babies born in the past four months. A daughter, was born in September, 1955, to Mr. and Mrs. Oren Wagner; a son, Greg Edgar, was born November 23, 1955, to Mr. and Mrs. Dwaine Demmitt; and a daughter, Sally Marie, was born December 20, 1955, to Mr. and Mrs. Gilbert Pensyl.

Since September, Elder Richard Smith has been our pastor.

The young people had a Halloween party for the church. They had it well planned, and there were about seventy-five in attendance. The young people meet twice each month; one meeting for business, and one for fellowship.

The Missionary Society meets on Thursday of each month. We have joined the National Missionary Society. We fixed baskets at Thanksgiving and Christmas.

Sunday school teachers and officers meet each Sunday evening at 7:15.

We had a Christmas program Christmas night with approximately forty children and young people taking part.

A new class was begun January 15, 1956, for young people ages 13 to 16. Gilbert Pensyl is the teacher.

Dorothy Pensyl, Reporter.

GENERAL CO BUD	
Budget	\$39,849.00
Received	14,336.95
Needed	\$25,512.05
Remember the	Lord's work in

The two-day week-end Quarterly Conference held at Burr Oak, January 14 and 15, was well attended and those there expressed they had received a satisfying and enriching, experience in fellowship, with a determination to do more work in all departments represented. Bro. Orville Westlund, serving the Burr Oak Church, acted as minister-host throughout the program.

The ministers met at 10:00 Saturday morning. Bro. Richard LeCrone of the Hillisburg Church, and chairman of the ministers in the state, was in charge of their program.

The meeting of the State Sunday School Association convened at 1:00 p.m., with Bro. Burton Feece of the Burr Oak Church in charge. This meeting was followed by the State Missionary Society meeting with Bro. Bud Goodwin of the Morning Star Church, president of the society, as chairman. The evening meal was surved at 5:30 in the basement.

Bro. and Sr. C. E. Lapp and the College quartet, consisting ce Austin Railton, Richard Dick, Don Ward and Jim Klepinger, arrived in the late afternoon. The evening services consisted of a brief talk on the Holy Land by Bro. Lapp, along with a showing of his slides of Palestine. The quartet sang several selections in this service. In all it was an interesting evening, well received and enjoyed, which ended the Saturday program. The Burr Oak brethern provided for those staying overnight.

Sunday morning services were as usual with Bro. Feece, superintendent, in charge of the Sunday school and Bro. Lapp presenting the morning sermon. Communion followed, with Bros. LeCrone and MeCoy in charge.

A basket lunch provided by the Burr Oak Church group was served for all present. The food served at all meals was wonderful and much thought and earcful planning were ladies there! The Conference board and delegate meeting was held in the afternoon, with Bro. Cecil Patrick, president, in charge. At this same time the youth of the state held their meeting with Jane LeCrone, youth director, present, and James Overmyer, first vice president, presiding. The Berean class of Burr Oak, under the leadership of their dramatic sponsor, Mrs. Don Overmyer, acted out a very interesting Christmas play titled "All Is Calm." Meetings being over, all were present to see this program. This concluded the two-day activities of Conference.

The next meeting will be held at the Hillisburg Church on April 7 and 8. An interesting program is already in the making for this meeting.

May God enrich us in our efforts to do the work left for us by our Saviour.

Nora Anderson, Secretary.

JAMES EDWARD WAGGANER

James Edward Wagganer, son of Walter Edward and Blauche Ishell Rouse Wagganer, was born on July 12, 1938, in Saint Louis, Mo. He fell asleep in death December 24, 1955, being killed in an automobile accident. Survivors, in addition to his parents, include one brother, Harold William; grandparents, Mrs. Bertha Wagganer; and Mr. and Mrs. James Rouse.

James was baptized into Christ in 1953. He was a member of the Morse Mill Church of God of the Faith of Abraham and later, the Saint Louis Church of God of the Faith of Abraham, where he regularly attended services.

Funeral services were held at Najim Funeral Home in Fredericktown, Mo., December 26, by his pastor, Alva Huffer. He was laid to rest in Wilson Cemetery near Fredericktown where he will wait for the resurrection to immortality which will occur when Jesus returns. Alva Huffer.

LOS	AN	GELES	REPO	DRT

On December 25, 1955, the following gave themselves to the Lord (2 Cor. 8:5), and were baptized in the name of Jesus Christ for the remission of sins. They are: Miss Ruth Middaugh, 2615 Ellendale Place, Los Angeles 7. She is granddaughter of Bro. and Sr. C. A. Carlson. Darrell R. Johns, 19839 Stagg St., Canoga Park, Calif., who is the oldest son of Bro. and Sr. Robert Johns. These two have been members of our Sunday school, Ardys McKcown and Forrest Long being the teachers of their class. Mrs. Dolores Wilderman, 226 105th St., Los Angeles 3. She is a lady who lives in the neighborhood of the church and has attended for some time. We pray God's richest blessings to be with them in their new walk, to guide and strengthen them, and that they may be found faithful when our Lord shall come. We ask your prayers on their behalf, and that we all do all in our power to help them in any way to be true followers of Jesus the Christ.

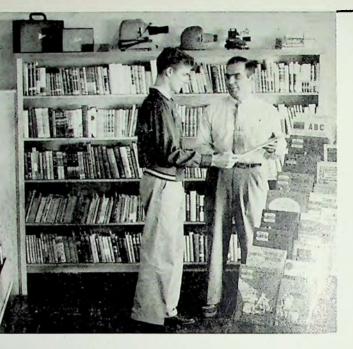
Sr. Emma Railsback was ill for several weeks so she could not be in her usual place at church service. We are glad to report that she has improved and has been with us the past two Sundays. She is always present when at all possible.

The painting done on both the outside and inside of the church has added greatly to the appearance as well as to feelings of the people who worship in it. There are other improvements which need to be made and we hope will soon be done. The places of worship in the Old Testament were made as beautiful as possible in those days and we helieve in that way we can help to "worship the Lord in the beauty of holiness" (1 Chron. 16:27-29; Psalm 29:1, 2; 96:8, 9.)

Grover Gordon, Pastor.

If you enjoy The Restitution Herald, why not subscribe for a friend. This is an opportunity to witness!

DECEMBER, 1955, SPONS	SORS	Mr. & Mrs. L. A. Chaplin	10.00	Mr. & Mrs. Willis Roose	25.00	Ellen Riesener	500.00
		Mr. & Mrs. L. K. Ward	10.00	Olof Lewis	10.00	Mr. & Mrs. Otto E. Dick	40.00
Mrs. Ray Maysilles \$	5.00	Mr. & Mrs. Alfred Antho	n 2 5 .00	Azalia Winfrey	7.00	Mr. & Mrs. Paul C. Johnso	n 20.00
Silas M. Claypool	40.00	Dale Dunbar Family	50.00	Southlawn Church	100.00	Mr. & Mrs. F. C. Montross	250.00
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NATIONAL BIBLE INSTITUTION, Oregon, Illinois

Danuary 31, 1956 Restitution Herald

VOLUME 45, NUMBER 17

An issue dedicated to WOMEN IN THE CHURCH

Articles by

Emma C. Railsback Grace Marsh Hazel Cramer Verna Stine Alta King Lois Crouch Mary Magorian

PICTURE:

Sister Verna Thayer, Children's Evangelist, works with Sister Carol Smith helping the children at Vacation Bible School in Chappell, Nebraska.



CHRISTIAN WOMEN SPEAK

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa, 60:1-3); the "restitution of all things which God hath spoken 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.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

Office at Oregon, Illinois, under act of March, 1879. Mailed weekly except the fourth Tuesday of August and the last Tuesday of De- and have carried it forward. cember.

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CHURCHES IN THE NEWS

DAILY BIBLE READINGS

- M. Feb. 13. John 2:1-11. Jesus' first miracle was performed in Galilee.
- T. Feb. 14. John 6:1-14. Jesus fed the five thousand near the Sea of Galilee.
- W. Feb. 15. John 6:15-31. People followed Jesus for the "meat which perisheth."
- T. Feb. 16. John 6:32-65. Jesus as the true Bread from heaven.
- F. Feb. 17. Matt. 8:1-17. Miracles performed in Galilee.
- S. Feb. 18. Matt. 18:1-35. Lessons of the Kingdom taught in Galilee.



Women in the Church

We have the unusual opportunity to feature this week messages by some of the ladies of the Church of God who are faithfully laboring in the Lord's by the mouth of all his holy prophets since service and sharing their Christian testimony. Such an occasion leads us to reflect upon the invaluable service performed for the Church of God by its many women workers.

If yours is an average school, probably eighty per cent of your teachers are ladies. At least sixty per cent of the attendants at your services are ladies. Most of the missionary work of your church is done by the ladies. About thirty per cent of your board members are ladies. The Ladies Aid or Dorcas Society probably helped build the church and pay for it. Most of the fellowship of the church is managed by the ladies of the organization. Indeed, what would the Entered as second class matter at the Post Lord do without them in His church today? We thank God that mothers and daughters have taken hold of the work where men have failed or neglected

> You will notice also as you read these messages the adherence to the basic truths of the Word of God that is advocated. While some may slip back from the faith or be swayed by every wind of doctrine, the ladies stand by the faith, defending it and strengthening others.

> We are pleased to present these messages for your blessing and edification and pray that the Lord will continue to bless the Church of God with faithful women workers.

Moral Re-Armament --- M.R.A.

Advertising has been appearing recently in national magazines plugging M.R.A., the re-revival of Frank Buchman's Old Oxford Movement. With a troupe of over three hundred people, Buchman has been traveling around the world at cut-rate prices on United States Army Air Force planes selling the idea that moral improvement can remake the world.

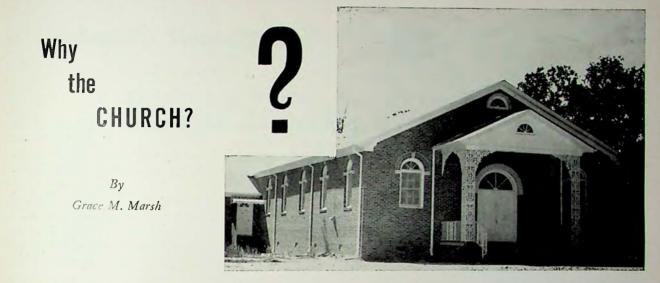
Noticeably absent from the movement is any Bible basis or doctrinal stand. An ultra-social gospel of good works and reformation of the will, ignoring the need for forgiveness through the blood of Jesus Christ, Frank Buchman's latest attempt is headed for a third failure. The Old Oxford Movement was crushed when its principal supporter publicly withdrew and denounced it. Moral Re-Armament went into exile when Hitler proved that the world was not morally rearmed in the 1930's. The present movement is also destined to fail because of its refusal to face facts and Bible truth, in spite of the "big names" who have been beguiled. With its plays and motion pictures, Moral Re-Armament reflects neither America, democracy, nor Christianity to the nations of the world where it has gone.

Let us not be deceived into thinking that such "movements" are a sign of religious revival. Our task to teach the true gospel to the world is made more pressing and difficult by false teachers lulling the world into spiritual sleep.

There can be no real revival in character and in morality short of the cleansing blood of Jesus Christ and acceptance of the moral help which only He can give through the operation of the power of God.

THE RESTITUTION HERALD

PAGE 3



IN THE world today there is a group of worshipers of God the Father, and Jesus Christ the Son. These individuals, loosely, are recognized as the "church." The great Apostle Paul called it "the church of God," "the church of the Thessalonians in God our Father and the Lord Jesus Christ," "saints and faithful brethren in Christ." There were other designations, but regardless of his form of address Paul recognized them, individually and collectively, as being dependent upon Christ for leadership and upon God for salvation.

Since, in God's scheme of things, nothing is ever done without a purpose, it would be well to focus attention upon the reason for existence of such a group. Jesus set the apostles apart when He said, "Ye are witnesses of these things." Because they had witnessed the miracles, heard the teaching, and at first hand had been allowed to see Jesus' application of the love of God in action, they were commanded to go "into all the world, and preach the gospel to every creature."

It was the nature of Jesus, then as now, to sorrow over those who sinned. He mourned over the treachery of Jerusalem's leaders. He lamented over the multitudes in all Palestine who were "as sheep having no shepherd." It was because of this that He said to 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 the harvest" (Matt. 9:37, 38).

On another occasion recorded by the Apostle John, Jesus added a promise to the command. Listen! "I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (4:35). In His prayer before His disciples as recorded in John 17:20 we read this plea: "Neither pray I for these alone, but for them also which shall believe on me through their word." This, then, is the divine call to the church of today; go preach, labor, pray, sow, reap, do.

But the Lord in His wisdom has retained in His own hands the culminating phase of this great work. Paul recognized this when he wrote to the Corinthian church, "I have planted, Apollos watered; but God gave the increase." In Hebrews Paul quoted, "I will recompense, saith the Lord. And again, The Lord shall judge his people."

In one of His parables, Jesus makes it plain that God will direct the harvest. When over-zealous servants asked concerning the tares, "Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

If we carefully read that part of Jesus' powerful sermon as recorded in Matthew 7:3-5 we will see that He considered us incompetent to judge either ourselves or others. Many may be self-deceived. Further on in the same chapter we find these immortal words of our Saviour: "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."

James added to the testimony, "There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" Then, in the final chapter of our beautiful Bibles is the glorious promise! "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

May the church remember the urgency of its prescribed duties, and depend on the Father to select those who are to be rewarded, "for he is faithful that promised."



The Longest Chapter

Psalm 119

By Emma C. Railsback

THE Book of Psalms is one of the five poetical books of the Scriptures. The Psalms were written mainly by David, the "sweet singer of Israel," and were arranged into five books by the Israelites for use as hymnbooks for the worship services in the sanctuary.

Besides having the longest chapter (Psalm 119), the Book of Psalms is the longest book, having one hundred fifty chapters.

David was not the only writer of the Psalms. Some Psalms are attributed to Moses, Asaph, Korah, Solomon, and others. There are psalms of praise, devotion, thanksgiving, prophecy, and history.

The longest chapter in the Scriptures, Psalm 119, contains one hundred seventy-six verses, and is divided into twenty-two sections of eight verses each, by the letters of the Hebrew alphabet.

This chapter contains eight synonyms of "Word." They are: law, testimony, way, precepts, truth, commandments, statutes, and judgments.

There are but two verses (122 and 132) in the entire chapter which do not contain one of these synonyms. Because of the frequent use of these words, the reader should meditate upon the importance attributed to God's Word by the Psalmist.

Verses eleven and one hundred five are frequently quoted by those desirous of following the way of righteousness.

Can one obtain light from God's Word without doing as Jesus exhorted the Jews, "Search the scriptures"? There is more false teaching from pulpits and periodicals than truth, but each should search the Word for himself. This is the most important occupation in life. Jesus said, "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26). Future life is what we are seeking, and the Scriptures explain how it is found.

The Music of the Psalms

"The Book of Psalms is the music of the Bible. In fact, with this book music was introduced into the service of worship. The Jewish tradition has it that above the couch of David was a harp singing in the wind; while betimes he rose from his bed and set words to music. The inscriptions often give the names of the various old tunes to which the Psalm was to be sung. Psalm 22 was set to the tune of 'Hind of the Dawn,' Psalm 56 to the tune, 'The Silent Dove,' just as hymnbooks give the meter or alternate tune. 'Selah,' a term much discussed, was a musical interlude for the harps to 'play up' the accompaniment. More than fifty psalms are delivered direct to the Chief Musician. The lutes and soprano voices played the simple melody of a few notes in the treble clef; the harps and tenors carried the melody an octave lower.

"Someone has said that poetry charms the imagination through language; music, through sound; sculpture, through form; and painting, through color. Again, the priest speaks to God for man, the prophet speaks for God, to man, but music does both. The Bible begins with the morning stars [singing together, Job 38:7]; the Psalter is the great organ."

-From Key to the Psalms; by Sylvester Vernon Williams, Chapman and Grimes, Inc. • This is the first in a series of studies of texts which are used to teach the pre-existence of Christ.

A Scripture Study

"God . . . hath in these last days spoken unto us by his Son . . . by whom also he made the worlds" (Hebrews 1:1, 2).

THE word "worlds" in Hebrews 1:1, 2 is translated from *aion*, meaning, "age, indefinite time, or dispensation." God made "ages," that is, periods of time marked out from eternity, by His Son, through whom He spoke to Israel in "these last days" of Israel's national history up to 70 A.D. This Son was Jesus Christ of Nazareth.

One of the "ages" that God made by His Son is set forth in Galatians 4:4. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." God made this "time" (chronos; a long time, season, space, Young's Concordance), by His Son. God marked out from eternity a long space of time, a season in which to fulfill His purpose to send forth His Son, the seed of the woman who would bruise the serpent's head. When "the fulness of the time" was come, God sent forth His Son made of a woman, made under the law to redeem them that were in bondage under the elements of the world (Gal. 4:3) and, therefore, under law. God made all ages, all time periods marked out from eternity, in accord with His purpose and work through His Son, and, therefore, by Him. ("Through," equals "by means of," Young's Concordance.)

There is no evidence in Hebrews 1:1, 2 that God made the physical universe by His Son as His active agent in the work of creation. By His Son, God made "ages" through which He would accomplish His plan to redeem man. In the fulfillment of this plan, God manifests far greater glory and power than He manifested in the creation of the physical universe.

That interpretation of Hebrews 1:1, 2 which says that the Son of God was a created being who created the physical worlds, ignores and helps to push into the background of man's thinking Jesus of Nazareth, the only begotten Son; crucified, resurrected, and ascended, and the exceeding glory and power that God has and is manifesting through that Son in the fulfillment of His plan to redeem man.

"By him were all things created ... all things were created by him, and for him" (Col. 1:16).

The context of Colossians 1:16 is evidence that the

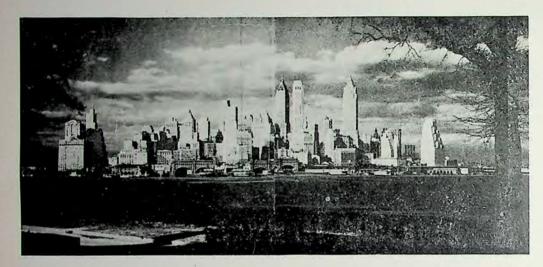
PART ONE By Alta King Palo, Alto, California

"him" by whom and for whom all things were created, is the anointed, begotten, Son of God. He is the dear Son in whom we have redemption through his blood. (Vv. 13, 14.) He is the first-born of every creature; the *beginning*, the first-born from the dead, that in all things he might have the pre-eminence. (Vv. 15, 18 with Acts 13: 33.) This first-born from the dead is before all things, not in *time*, but in *pre-eminence* through resurrection from the dead. By Him, all things consist. ("To set, to put together," Young's Concordance.) It pleased the Father that in Christ should all fullness dwell. (Vv. 17, 19, with Heb. 1:3, and Matt. 28:18.) These declarations can refer to none other than God's anointed begotten Son out of Israel, crucified, resurrected and ascended. By and for this Son were all things created.

Since the birth of this Son and His crucifixion, resur rection, and ascension took place ages after all things of the physical universe were created in the beginning of time, and since this Son crucified, resurrected, and ascended is the antecedent of the pronoun "him" in verse 16, the phrase "by him" cannot be so interpreted that it refers to Christ as being God's active agent in the creation of the physical universe. Not only the context of Colossians 1:16 is against such interpretation, but the phrase "for him" is also against it. For if Christ was a created being who was co-creator with God, it is necessary to conclude that Christ created all things for Himself. Every word and deed of Jesus during His ministry in Israel as God's Christ (anointed), denies such a conclusion.

Paul's prophecy in 1 Corinthians 15:24-28, also denies this conclusion. When Jesus Christ shall have finished, through His Kingdom, the work His Father has anointed Him to do, He will deliver His Kingdom over to the Father and be subject to Him, that God may be all and in all. All that Christ, God's anointed Son out of Israel, has done or will do is "for" His Father, and to His Father's glory and honor. Not one of His acts or words has been, or will be "for" Himself!

In Colossians 1, as in all his letters to the churches, Paul's thinking centers in and around God's anointed, begotten Son, Jesus Christ of Nazareth crucified, resurrected, and ascended, and God's present and future work through Him. (Please turn to page 10)



By Lois Crouch

OREGON BIBLE COLLEGE

"Go ye therefore into the highway, and as many as ye shall find, bid to the marriage."

The Parable of the Marriage Feast

(Matthew 22:1-14)

THE marriage custom of the Jews formed a beautiful illustration of the church's betrothal and marriage to Christ, her Lord. The espousal or betrothal was a formal agreement made with solemn covenants of fidelity on each side. The woman continued in her father's house until she was taken to the home of her husband, usually about a year after betrothal or marriage. The consummation of the union consisted in the receiving of the wife to the home prepared for her by her husband, and was celebrated with a great feast lasting several days. At a fixed hour, the bridegroom set out for his bride, who was waiting in readiness to receive him and to accompany him to their future home and to the feast which he had provided.

In this parable, three invitations were offered. The marriage feast is in the background, but there are three distinct invitations.

The account of the first invitation is in verses two and three. The call was given by those employed for that purpose, or, the first preachers of the gospel proclaiming salvation to the Jews. (Matt. 10:5, 6.) The guests bidden were those in the cities; the chief men; not the ignorant and those out of the way, but the men who knew, read and expounded the laws and prophecies.

The call was given, but what was the response? Those first invited would not come! The king then sent forth other servants with the same message, "All things are ready: come unto the marriage" (v. 4). Jesus prophesied the invitation would be treated with indifference and rebellion by each one. "They made light of it, and went their ways, one to his farm, another to his merchandise" (v. 5). They neglected, or paid no attention to the call. The feast was not desirable enough to give up what they were doing to be a part of it.

Some refused the invitation, but others went even further. The servants were "maltreated and slain." This foresaw the treatment which the apostles and other ministers received at the hands of unbelievers, first to hear and first to reject the gospel.

When the king heard of their treatment, "he was wroth: and sent forth his armies, and destroyed those murderers, and burned their city" (v. 7). This was fulfilled a generation later. As God had used Cyrus in the past for carrying out action against His people, so He allowed the Roman armies, under Titus, to sweep down upon the city of Jerusalem.

The third invitation began when the king said to the servants, "The wedding is ready, but they which were bidden were not worthy" (v. 8). They were "not worthy" because they made light of the invitation and would not come. They were "not worthy" because they preferred earthly things to heavenly blessings. Among Mohammedans, refusing a wedding invitation is considered against the law of God.

Then came a larger invitation, an invitation to all men, "Go to the partings of the highways, and as many as you shall find, bid to the feast." Let those who are in need of it be invited. Outsiders were constrained to come to a feast that had not been originally prepared for them.

The third invitation applied to the period after the destruction of Jerusalem—to the age in which we are now living. It was, in short, foretelling the offering of the gospel to the Gentile nations. Paul, in Acts 13:46, said, speaking to the Jews, "It was necessary that the word of God should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Again Paul spoke to the Jews in Acts 28:28, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

The servants went out and called in as many as could be found to be a part of this great feast, and the wedding hall was filled. The servants of Christ are gathering in the guests now, and the marriage-hall of the Lamb will be filled.

The condition of acceptableness and readiness for the marriage is symbolized in this parable under the figure of the wedding garment. It was a custom at Jewish weddings for the host to provide dresses of ceremony—white linen for all the guests. For any guest to discard the wedding robe presented by the host on such an occasion, and to appear in his own clothing, would have been considered shamefully inappropriate, and showing disrespect for his host.

As a symbol, the wedding garment clearly illustrates the righteousness of Christ, provided by our Host, God. (Rom. 8:20.) Righteousness is imputed to everyone believing and trusting in Christ. Without righteousness no one is acceptable at the marriage of the Lamb, and without it no guest is admitted. (*Please turn to page 15*)

What Difference Does It Make?

By Verna E. Stine

I T IS difficult to discuss religion with unbelievers today. If one tries to explain to them that his faith is the same as that of Abraham, and contrary to the traditional belief that man's soul is immortal, they say, "What difference does it make? We're all going to the same place." In part, this is true. At death we are all going into the grave. This, however, is not the end!

There will be a resurrection of both the just and the unjust. "Marvel not at this: for the *hour* is coming, in the which all that are in the graves shall hear his voice, and 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).

To say that man is immortal and cannot die is to put one's trust in the devil's lie. God told Adam that in the day that he ate of the forbidden fruit he would surely die. Satan said this was not true and man would continue to live. (Gen. 2:17; 3:4, 5.) Because of Adam's disobedience, sin and death came into the world. All are under the sentence of death. Everyone must die the Adamic death except for those faithful ones who are alive at Jesus' coming.

Abraham believed God when He promised to give him and his seed the land of Canaan for an everlasting possession. He has not received this inheritance because he died the Adamic death and now awaits in his grave for the coming of Jesus and the resurrection of the just. (Heb. 11:13.) We become heirs of the same promise, by faith. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). "For the promise, that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith" (Rom. 4:13). Since there is "one Lord, one faith, one baptism" (Eph. 4:5), how can anyone say, "What difference does it make?" The difference it makes is a matter of life or death eternally.

We cannot get the truth of God's Word simply by accepting some human theory. We are told: "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). If we study prayerfully, God will give us understanding.

The faith of Abraham is the gospel that Jesus explained, He, being the seed of Abraham by whom all families of the earth are blessed. Jesus commissioned His disciples to preach the same gospel. (Luke 16:15, 16.) It is a serious thing to preach or promote any other gospel. "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. 1:18).

Knowing that the gospel was the power of God unto salvation to everyone who believed it, the Apostle Paul was not ashamed to preach it to all people. (Rom. 1:16.)

To say, "What difference does it make what I believe?" is to do one of two things; show one's ignorance of God's Word, or manifest indifference. Each is equally as bad! What matters the attitude of the world toward Bible truths? Let us be ready at all times to give an answer for the reasons of our hope!

JANUARY 31, 1956

PHYSICAL blindness must at times be a fearsome thing, especially if one has not been blind from birth. Seeing-eye dogs are of inestimable value in leading the blind, yet they cannot take the place of sight. Throughout the centuries, the blind and maimed have begged for alms, but few passers-by would pause to assist one across a busy street or even warn of imminent danger. In the days of Jesus, the Roman soldiers are said to have literally ridden them down if they were unable to scurry fast enough to the gutter.

Yet, Scripture tells us that there is something worse than physical blindness, and that is being spiritually blind. Spiritual blindness is ignorance of God's will, hav-

Spiritual Blindness

ing the understanding darkened, and being alienated from the life of God. Spiritually blinded, the Jews refused to accept Christ as their promised Messiah, even as it had been prophesied in Isaiah and the Psalms. Yet Paul informed in Romans 11:26-28, "All Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness [or blindness] from Jacob... as concerning the gospel, they are enemies for our sakes: but as touching the election, they are beloved for their father's sakes." For, "blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (v. 25).

Spiritual blindness is not confined to the Jews, for many people of various nations refuse to accept Christ as Saviour, preferring to worship gods of their own choosing. Just as there are varying degrees of physical blindness, so are there in spiritual blindness. Paul beseeches us not to be conformed to this world, but to be transformed by the renewing of our minds that we may prove what is that good, and acceptable, and perfect will of God.

Jesus is a stumbling-stone and rock of offense to the Jews, but to us he is the chief cornerstone. Likewise, there are other stumbling-stones or obstructions of varying degrees of importance to the obtaining of eternal life.

Sometime ago a news item appeared in the paper concerning the migratory flight of various species of birds following an exact flight pattern year after year. Their flight over Cleveland, Ohio, was mostly without mishap until the erection of the Terminal Tower, after which countless song birds and wild fowl lost their lives. The lead bird would fly into the obstruction and, before those following could veer to one side or check their rapid flight, many would hit it head-on and fall lifeless to the ground or on ledges of the building. How much like BY HAZEL CRAMER



people they are! Like a voice from the Scriptures, Blind leaders of the blind, both shall fall.

The flight leader of the birds was obviously aggressive, even, perhaps, of superior intelligence, assuming the leadership and responsibility of directing the flock of birds. Even so, many so-called "born" leaders of various faiths, not having sufficient knowledge themselves, may well be following just such a "spiritual" flight pattern. Some run head-on into obstructions, such as the false teachings of the natural immortality of the soul, going to heaven at death, torture in hell, trinity, baptism as non-essential, and countless others.

Who knows what their end shall be? Jesus said, "Every plant, which my heavenly Father hath not planted, shall be rooted up. . . . If the blind lead the blind, both shall fall into the ditch" (Matt. 15:13, 14).

A friend informed us that, according to game laws concerning venison, a hunting party must register both before and after a hunting trip. The size, weight, and number of deer killed must also be properly registered. Only a certain number may be shot or a large fine is imposed upon the violators. He told us how three hapless hunters of an original group of five came home after a very successful hunting trip with their quota of venison and that of their friends securely tied to their cars. Shortly thereafter they received word that their two friends had remained an extra day at the lodge and shot several more deer. They were caught and forced to register the deer along with the previous number credited to the party of five. Immediately, not only they, but the entire hunting party were subject to prosecution for illegal killing of deer, even though the three were entirely innocent and had no knowledge whatsoever of their companions' actions. All were deemed equally guilty, and all had to pay fines. The reason for this seemingly unjust treatment is that hunters will adhere more closely to game laws and exhort each other to do likewise, if they fully realize that they will be punished equally along with the culprit.

How much more do you think God will reward those who make His words and laws a lie, and teach others to do likewise? Those who blindly follow will not be judged blameless, but will be condemned as "equally guilty."

Paul, in his letter to the Romans, impressed upon them and upon us the necessity for being careful teachers, correctly instructing in the "way of righteousness." He said, in warning in Romans 2:19, 21, "If you are sure that you are a guide to the blind, a light to those who are in darkness, a corrector of the foolish, a teacher of children, . . . you then who teach others, will you not teach yourself?" (R.S.V.)

Peter, too, spoke concerning these things both to departed brethren and us in his Second Letter. Peter said, "Make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with selfcontrol, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love. For if these things are yours and abound, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. For whoever lacks these things is blind and shortsighted and has forgotten that he was cleansed from his old sins. Therefore, brethren, be the more zealous to confirm your call and election, for if you do this, you will never fall; so there will be richly provided for you an entrance into the eternal kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:5-11, R.S.V.).

"There will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction" (2 Peter 2:1, R.S.V.).

Later, referring to Paul's letters, Peter said (2 Peter 3:16, R.S.V.), "There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other scriptures."

So let us follow both the teachings of Jesus and of His disciples to "grow in the grace and knowledge of our Lord and Saviour Jesus Christ," and not be blind leaders of the blind, nor yet blind followers.



THROUGH His prophets, His Son, and the apostles, God has revealed His plan of salvation. Man's salvation depends upon his hearing and believing God's Word, and faithful obedience to God's commands. As Creator and Life-Giver, God rightfully demand's belief, faith, and obedience, and since man now has God's written Word there is little excuse for ignorance.

The Importance of Scripture

God's Son said, "Search the scriptures" (John 5:39). "The scripture cannot be broken" (John 10:35).

The Apostle Paul wrote, "The times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30).

Hearing and Believing Are Essential

"What saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the

The Way of Salvation By Mary Magorian

Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved. . . . For 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? . . . So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:8-14).

Hearing and believing are essential. Hearing and believing are the starting points! Next come faith and obedience, for Paul said, "Without faith it is impossible to please him [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

"To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:7, 8).

Belief and Baptism

Jesus gave specific instructions after His resurrection, 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).

The apostles obeyed, for later, after Christ's ascension and after the Day of Pentecost, Peter said to 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 2:4).

From that time, "they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. ... 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 8:4, 5, 12). Belief and baptism are both vital!

Philip illustrated this when he was later conversing with the Ethiopian whom he met on the road to Gaza. "Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If *thou believest with all thine heart*, thou mayest. And he answered and said, I *believe* that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the cunuch; and he baptized him" (Acts 8:26-38).

Ananias Baptized Paul

We read that Ananias obeyed Christ's command to go to Saul, later to be named Paul. "Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith and arose, and was baptized" (Acts 9:17, 18).

Lydia Believed and Was Baptized

"A certain woman named Lydia, a seller of purple, of the city Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of [or, by] Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord come into my house and abide there. And she constrained us" (Acts 16:14, 15).

Form of Baptism

Belief must come before baptism. Not just any belief or just any method of baptism, will do, for Paul said, "One Lord, one faith, one baptism" (Eph. 4:5).

We must be "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. 2:8, 10, 11, 12).

"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: 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" (Rom. 6:3-6).

Salvation in Baptism

Peter said, "Once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even *baptism doth also now save us* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ" (1 Peter 3:20, 21).

Jesus Christ our Saviour is our ark of safety, and there is only one way into Christ! Paul said, "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

I have heard preachers say, "Any method of baptism is all right." But Paul said, "One Lord, one faith, one baptism" (Eph. 4:5).

"I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ... But though we, or an angel from heaven ... preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:11, 12, 8, 9).

Conclusion

Jesus said, "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (John 12:47-49).

A SCRIPTURE STUDY

(Continued from page 5)

That interpretation of the phrase "by him" in verse 16, which says that Christ was a being of glory, co-creator with the Father, implants in man's mind a concept of Christ that has nothing in common with that concept of Christ which Paul presents in verses 14-19. It takes the phrase out of the context in which Paul placed it and gives it a meaning that ignores the meaning of Paul.



The Bible and the News

By the Editor

THE COST OF DEFENSE

A clipping from the *Chicago Tribune*, sent us by Bro. Glenn Birkey, reveals that the United States government will spend forty-two billion dollars in the next fiscal year for national defense. This is sixty-four cents of every tax dollar spent by the federal government. The constant threat of Communism makes this staggering expenditure seem expedient. Truly the "mighty men" are waking up for war. (Joel 3.)

EVANGELISM FOR DERELICTS

The Pacific Garden Mission on Chicago's notorious South State Street, last year fed and provided lodging overnight for 26,283 homeless men and women. About 115,000 meals were served last year. Providing showers, a clean bed, and breakfast and lunch at no charge, with the only stipulation being that the person housed *must* attend the daily religious service, the old mission has been a real blessing to many. Some lives have been changed and given new meaning and direction by the Mission. The Mission says that through the years "thousands of men have found themselves again in the Pacific Garden, and have left the street for all time."

MINISTERIAL CONFERENCE

As we write these lines, the Ministerial Conference is in its second day of meetings. Important questions are being discussed and the ministers present are being richly blessed with the fellowship and the discussions of mutual problems.

In a discussion of the times in which we live, it was brought out forcefully, time and again, that we are living in unusual days in which an accumulation of evidence points to the soon return of Jesus Christ. While individual signs have been with us off and on for centuries, never before have there been so many unusual signs of the end of the age all at the same time.

A WAY TO WITNESS

The following letter was written to the editor of *The Hamilton Spectator* in Hamilton, Ontario, by Bro. R. H. Judd, after a previous letter to the editor had been rejected for print in the letters-to-the-editor section of the paper. Such open letters are a way to witness for the truth—a way often successfully used by Bro. Judd.

Dear Mr. Mills,

Thank you for your courteous reply explaining why you did not publish my communication in reference to Bishop Sheen's Christmas article in The Hamilton Spectator. You say, "Our policy has been to avoid subjects of a religious nature in correspondence."

That being so, may I in all fairness respectfully ask, "Why then do you publish a communication from Bishop Sheen which fairly bristles with controversial remarks that are self-contradictory and illogical and which so obviously call for protest? Is it fair to the reading publie? I ask that question because it involves another, Is it fair to deny to your readers the opportunity of examining both sides of such momentous topics?

Doubtless it was your understandable desire to avoid the difficulty of rejecting a communication from one holding an exalted position in church esteem. Again, the question arises, Is it fair?

The great themes of human endeavor, geology, astronomy, geography, medicine, and other sciences have made progress, not only in spite of bitter opposition, but because of it; for opposition has brought out the best that is in man. Further, is it not true that moral issues transcend the material, and should take precedence? Again, is it not true that knowledge and facts outweigh tradition in our search after truth?

The recent wave of murders, sex crimes, and the distribution of salacious literature, has demonstrated the immense value of the public press in all matters pertaining to human benefit, and editors throughout Canada have risen manfully to the need, in most instances.

But, sir, incredible as it may seem, in these days of enlightenment and research, the church is by pulpit and press proclaiming doctrines that are as revolting and objectionable and untrue as anything that is published by the retailers of murders and human indecency. The terrible doctrine of eternal (unending) conscious suffering in hell is as wicked and revolting as it is impossible. Its very nature makes it certain that no good can ever result to its victims. Yet, this monstrous and terrible doctrine is sponsored by and written into the published platforms of some of the largest institutions and the most widely published churches in our land, and the world over. Why is it that, with but few exceptions, our newspapers and magazines bluntly refuse to extend protection to those, who, like the present writer, have suffered mentally, socially, and financially because of honorable protest against this God-dishonoring teaching? I now appeal to editors throughout this fair land of Canada to take their courage in both hands and fight this untenable teaching.

Yours in earnest plea for the things that are true,

A missionary's son, R. H. Judd.

BOOTLEGGERS STILL HARD AT WORK

"According to Licensed Beverages Industries, Inc., ... about 72,000,000 gallons of 'illegal' liquor was produced during 1954 against 178,000,000 gallons of 'legal' liquor. In other words, more than one fourth of all liquor produced in 1954 was illegitimate. This is despite the fact that repeal was supposed to do away with moonshiners." —Signs of the Times.

The liquor industry and supporters of a "wet" policy still hold up the idea that Prohibition was the cause of moonshining and other big-time operations. Since repeal, moonshiners and big-time criminals have increased in number and power.

Berean Youth Fellowship

THE POWER OF THE WORD

By Harold Doon

WHEN Howard W. Gore, former governor of West Virginia, was a young man, he followed the course of many youths, and looked down his nose at religion and the Bible. It was all right for others, but he was too bright for such nonsense, he thought.

One day his father sold a herd of mules, and Howard was given the duty of delivering the mules across the mountain and returning the collected money. Delivering the mules and pocketing the money, the youth adjusted his revolver in his pocket and started back home.

It was getting dark and Howard was anxious to get home; so, full of confidence, he started over a short-cut trail. It was becoming darker by the minute, the trail was difficult to see, and Howard remembered that the mountaineers sometimes shot first and asked questions afterward when they saw a stranger prowling in the mountains at night. He had seen no sign of human life for several miles, and was now looking hard for a place to safely spend the night.

Suddenly, Howard came upon a cabin. Knocking on the door, he was faced by a gruff individual who said simply, "What do ya' want?"

"I've lost my way and I'm hungry," Howard replied. "Could I stay here overnight?"

After consuming a plate of food, while the man and his wife silently watched, Howard was shown a rough bed and told, "Sleep there."

By that time the young man was a bundle of nerves. He was afraid of this gruff couple, and his thoughts turned to the large roll of money he was carrying. Excusing himself, he stepped outside the door to think the whole thing out.

Upon finally reaching the conclusion that he would stay, but remain alert through the night, he shifted his revolver and started back to the cabin. Passing a small window, Howard looked in, and there the old man was taking down a great book from the shelf. Sitting down at the table, the man began to read aloud. It was the Bible!

Seeing and hearing this, Howard's fears evaporated. The thought which sprang to his mind was, "Such a man will do me no harm." Howard slept peacefully that night, and the next morning was safely on his way home.

As he thought about the happenings of the evening before, Howard reasoned, "If the mere sight of a man reading his Bible should allay my fears, there must be something to it." This reasoning made him resolve to return to the love of the powerful Book.

Too many young people, and older ones too, are ashamed of the Bible and belief in it. It is unusual today to see anyone carrying a Bible in public, and more unusual to see anyone reading a Bible in public. But power is there. A more or less universal respect for Bible readers is prevalent in the world, and the appearance of a Bible in the hand or in the home often stimulates friendliness, confidence, and trust.

A boy in Chicago was carrying his Bible home from Berean meeting and was approached in a very friendly and complimentary way by a Christian gentleman, who remarked about his pleasure at seeing a young man who loved his Lord enough to carry His Word with him.

Dr. E. Stanley Jones was once reading his Bible while traveling on a train when an elderly lady spoke to him saying, "You must love the Author very much, for you are so earnestly reading His Book." How glad this evangelist must have felt to thus witness for the Lord!

Those who are ashamed of the Bible show not only their own spiritual frigidity, but a lack of knowledge and culture. These sophisticated moderns who snub the Bible, but wallow in Steinbeck and Norris, display the shallowness of their own minds; for the Bible, aside from its spiritual message, is the greatest and most interesting literature of all time. It is the all-time best seller of the world. We have not yet become learned enough to judge the Bible, but it most certainly judges us.

There is power in the Word for you, for those to whom you convey its message, and in the very sight of your reverence of it. The greatest sermons are not preached; they are seen. The sermon you will preach about the Word will be seen in your attitude toward it.

There is power in the Word because God stands behind it, and the whole world realizes it. "It proceedeth out of the mouth of God." "It is sharper than a two-edged sword." It will not return unto God void, but will do His work and accomplish His purpose. The Bible contains the gospel, and the gospel "is the power of God unto salvation to every one that believeth" (Rom. 1:16).

Be not ashamed of your Bible, but display it often; and study it more often. Quote it at every opportunity; defend it and its message! Stand upon it and build upon it, for there is power in the Word!



Philip Brings Happiness

By Mary Gesin

"I believe that Jesus Christ is the Son of God."

Do you boys and girls know someone who seems to carry happiness everywhere he goes? Just to be with that person makes you feel peaceful and happy. To talk with that person makes you feel rested and refreshed.

Philip seems to have been such a person. Philip was one of the seven deacons chosen to look after the poor widows in the first church at Jerusalem.

Philip was a fine preacher. And the subject of all Philip's sermons was the Kingdom of God and the name of Jesus Christ. We still like to listen to sermons on the Kingdom of God and the name of Jesus Christ, don't we?

Do you know what always followed after one of Philip's sermons? The people who heard, believed, and were baptized. So we know Philip preached about baptism, too. That would be in his sermons when he told people about Jesus.

Now, do you see why Philip brought happiness with him wherever he went? According to Acts 6:8, "There was great joy in that city." And verse 39 tells us that the treasurer went on his way rejoicing.

They were happy because their sins were all washed away when they were obedient to God's command by being baptized. A clean, fresh life was before them. All spots caused by sin were wiped away. They were forgiven.

It was queer, too, how Philip met the treasurer that day. Surely, God was watching over him, guiding his footsteps. God, no doubt, had great service in mind for the treasurer. He had a big work for him to do in the country where he served the queen. That country was the one you hear called Ethiopia today.

This treasurer must have been either a Jew or one converted to the Jewish religion, for we read that he was returning from Jerusalem where he had gone to worship. And as he rode along in his chariot, he was reading. Do you know what he was reading? It was one of the books we have in our Bibles—Esaias. We call it Isaiah.

Here it was that Philip entered. How did he know he would find that important man from Ethiopia at that particular spot just then? Why, an angel told him!

The first thing Philip asked him was whether he understood what he was reading. The treasurer said he needed someone to explain it to him. So Philip sat down in the chariot beside him and explained it all.

Philip began at that same place and preached Jesus to him. Philip knew his Bible well. This sermon of Philip's, preached as he rode along in a chariot with a very important man, had the same happy ending Philip's other sermons did. The one who listened and believed was baptized.

When Philip's work for God was done for that day the same angel that brought him there must have helped him again along his way, for we read in that same chapter that he was found preaching in a city. Preaching, always preaching wherever he went!

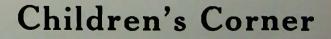
But what about the treasurer who went on his way rejoicing? You can just picture him as he returned to his work in Ethiopia. Something wonderful had been added to his life. He had had faith in God before, but now he had faith in Jesus as the Son of God, also. He had been forgiven of his sins.

NEW MEMBER

We are happy to welcome Ronnie Dean Frame into our Everyday Christian Expression Club. His birthday was February 1. Sr. Charles M. Updike entered his name in the club.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Diana Sue McGraw, Feb. 9, age 7, Denver, Colo. Diane Claussen, Feb. 9, age 12, Oregon, Ill. Gary Richard Bormes, Feb. 14, age 7, St. Cloud, Minn. Jane Thompson, Feb. 14, age 10, Calmar Manor, Md.





March 24-25—Illinois Spring Conference at Ripley.

April 14, 15—Minnesota Spring Berean Conference at St. Cloud. Bro. Harry Sheets, guest speaker.

SISTER THAYER'S SCHEDULE

January 30-February 10—Teacher Training Classes at Oregon Bible College.

February 13-17-Teacher Training Classes at Dayton, Ohio.

BAPTISM AT GOLDEN RULE CHURCH Cleveland, Ohio

We are happy to introduce to the readers of The Restitution Herald, and especially to all who are members of the Church of God, a new member, Mrs. Louise Hearp. Mrs. Hearp publicly requested baptism when the invitation was given at the close of the morning worship service. She was baptized in the name of Jesus Christ for remission of sins Sunday morning, December 18, 1955.

Mrs. Hearp is the mother of Jack Hearp who is a faithful member of the church. At the present time he is serving on the Board of Deacons, as a church school teacher and as president and leader of the midweek Bible study class. We are especially glad to have mother and son united in the body of Christ and we sincerely ask God's richest blessings upon them as they continue to serve Him. C. F. Pryor, Pastor.

"God's Covenant With Abraham," a sixteen-page, envelope-size tract written by our late Bro. S. J. Lindsay has been republished. Every member of the Church of God should have a thorough understanding of the Abrahamic covenant—the covenant which is at the foundation of our faith. Order copies now from National Bible Institution, Oregon, Ill., at 5 cents each, 55 cents per dozen, \$3.55 per hundred.

HERALD RECEIPTS

Anna E. Fales; Howard Hamilton; Aliee S. Koontz; Albert Henigan; Mrs. Frances M. Gillespie; Lonnie R. Anderson; Mrs. Mauvine H. Greene; Mrs. Amber Koontz; Hollis Partlowe; E. W. Ritenour; Ernest E. Graham; Mrs. Frank Hoduett; William W. Wells; S. H. Boyer; Clarence Dimmick; Ernest Davis; Wanda Wagganer; Owen Pottorf; Mrs. Ruth Blankenbaker; Ora Beardsley; Mrs. Arthur Otto; Mrs. Roland Cox; Mrs. R. Dilamarter; Ada Brooks; Joe Fletcher; Oregon, Ill., S. S. (24); Mrs. C. M. Petty; Leslie W. Eaton; George H. Sheeley; Mrs. II. L. Davis; Phyllis Mumford; Mrs. Clifford Weaver; Bert Decker (2); Allan Ramsey; Mrs. Iva Moore; Mrs. R. C. Drew.

JANUARY 31, 1956

BAPTISMS AT DELTA, OHIO

On Thursday, January 19, 1956, it was our privilege to baptize into the saving name of Jesus Christ, Mrs. Alice Soles, Rt. 2, Delta, Ohio, and Miss Brenda Elton, 2919 Letchworth Parkway, Toledo 6, Ohio, daughter of Bro. and Sr. Howard Elton. May the Lord bless them in their new lives for Him.

Verna C. Thayer.

THE ONE-YEAR-OLD

On January S, 1956, Faith Chapel Church of God, Peoria, III, eclebrated its first anuiversary. Just one year ago the church was organized.

The day's activities began with Sunday school and worship services in the forenoon, after which potluck dinner was served in the basement. At two o'clock the annual business meeting was held, and there was an evening service at 7:30.

At the annual business meeting the following officers were elected to serve for the following year: Elzie Robbins, first elder; Paul Schaer, second elder; Joe Schlupp and Paul Schaer, deacons; Daisy Robbins and Ruth Miller, deaconesses; Thelma Schaer, secretary; Deloris Driskill, treasurer; Margaret Schlupp, third trustee; and Elzie Robbins, Sunday school superintendent.

There have been many changes in the church since its beginning, which show a continued interest in the growth of the church.

Attendance a year ago was fourteen and our attendance lately has been running in the thirties. The Christmas program was given on December 18, at which there were forty-three present, the largest number present at church since the day of dedication last March 20. Faith Chapel has great hope for the future, working until the return of Christ. Leon Driskill, Pastor.

YEARLY REPORT FOR 1955

The Church of God of the Faith of Abraham Los Angeles, California

Greetings to the Churches of God of the Faith of Abraham and all members whereever this might reach them.

During the past year, action was taken to formulate a plan and appoint committees to bring about a Decade of Progress of this clurch.

The results so far have been that a new furnace was installed, the church has been redecorated inside and out, and the parsonage painted outside.

Some committee work besides has taken place and there are more plans for further development.

There has been some illnesses among our members. Sr. Emma C. Railsback, our minister emeritus, founder of this church, has suffered much illness and has just celebrated her eighty-sixth birthday. She attends church when able. The baby of the Robert Johns of Canoga Park has been in delicate health for some time.

Bro. and Sr. Grover Gordon deserve our deep appreciation for the services and hard work they have contributed in the name of the Lord. Francis McCormack, Reporter.

FREDERICKTOWN MISSIONARY SOCIETY

Fredericktown, Missouri

The Fredericktown Missionary Society was reorganized on November 11, 1954. We meet the first Thursday in each month at 10:00 a.m., in the homes of different members. Each month our devotional leader is a different lady, and much inspiration is received from these lessons. After the business meeting we have a covered dish luncheon. The afternoon is spent doing some form of mission work, or some hand work furnished by the hostess.

Through the efforts of the society we received a Christmas offering from each Sunday school class. This money was given as each class wished for some mission work through the missionary society.

In February, 1955, we bought globe banks and placed one in each eless of the school. In this way all may have the joy of giving each Sunday for missions. We received \$48.43 from the banks for the year.

The society also sponsored a fellowship supper each quarter in 1955, with a freewill offering taken to add to a parsonage fund. We hope to continue these suppers through this year.

Visits to the sick, eards to the sick, flowers sent to the sick and hereaved, visits in the interest of the Sunday school and church, were also a part of the mission work done by the society.

The society also helped pack fruit baskets for Christmas. We also gave a donation for the baskets. The young adult class gave these baskets to elderly people. We also helped the young adult class of

We also helped the young adult class of the Sunday school pack used clothing which was sent to Michigan for the Indians and some to Texas for the Mexicans.

Summarizing the financial work, we give the following report:

One	half	year	scho	ars	hip	to	
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Oregon Bible College	\$81.00
To St. Louis Church Building	
Fund	27.00
To youth for Youth Rally	22.00
To foreign mission work	15.00
For fruit baskets	7.00

TOTAL ______ \$152.00

We hope this year will be a blessing to us as we serve our Master, and a blessing to all those whom we try to reach through our gifts of time and money to missions. We are thankful we can have a small part in missionary work and hope we are able to do more in the future than we have done in the past.

Ollie Cooper, President.

BUD	GET
Budget	\$39,849.00
Receipts	14,714.37
Needed	\$25,134.63
Remember the	Lord's work in

RIPLEY CHURCH OF GOD

There was good altendance at the Ripley Church of God Sunday, January 8, when a dedicatory service was held presenting the new pulpit in memory of Bro. and Sr. Herman Lewis by members of their family.

In the picture are Bro. Warren Sorenson and Bro. John Lewis, who is the third son of the late Bro. and Sr. Lewis. Bro. John is now a student at Oregon Bible College.

Following is the service of dedication. A piano prelude by Sr. Joan Mixer, a solo by Sr. Ruth Savage of Oregon Bible College, a duet by Bro. Lozelle Burnett and Sr. Mildred Laning, and a solo by Sr. Irene Sorenson.

Bro. John Lewis spoke of his thankfulness for being permitted to be present for the cecasion and of his thankfulness for the influence of his parents upon his life, and especially for their influence in his decision to become a minister. Bro Sorenson read Ephesians 5:6-32, making his remarks from this text. With the dedication of the pulpit, each one present was urged to dedicate anew his life in service to God through His Son Jesus. Helen Lewis, Sec.

ODDSEENDS

Sr. Ella Siple is at the present time living in a nursing home. Her address is Lodwick Manor Nursing Home, Covington, La. . . . Sr. Anna Fales writes from California asking us to change her address, remarking, "We were in the flood. Our house is twenty feet under water." Our heart goes out to the people who suffer in such disasters cach year. . . "Last Thursday was our first Bible study at Cape Giradeau, Mo., in Carl Sullivan's home. We were well pleased with the eighteen present for the first time."-Kirby Davis. . . . Sr. Bonnie Domigan is in Mercy Hospital, Urbana. Ohio, She would like to hear from her friends . . . Bro. and Sr. Lyle Doan from Grand Rapids, Mich., were recent visitors at General Conference offices.

FREE TRACTS OFFERED

The Gospel Publicity League, Box 14, P. O., Epping, N. S. W., Australia, has offered free copies of the new tract "Your Children and Their Future." The tract is for use in teaching parents the importance of Sunday school. It is an invitation to bring the children to your Sunday school. An illustration from The Restitution Herald was used in the tract, hence the offer of free copies. Adäress the publishers directly for the quantity you want.

We wish to recommend again, Bro. R. H. Judd's book, "One God, the God of the Ages" (\$1.00, from National Bible Institution, Oregon, Ill.). We occasionally receive letters from readers asking about some of the "difficult" texts in the Bible. Many of these questions are answered very convincingly in this book. You will enjoy it and want to keep it for reference.

MRS. LENA C. DREW

Mrs. Lena C. Drew, a member of the Dixon, Ill., Church of God for many years, was born January 26, 1869, in Dundee, N. Y., and died January 2, 1956, in a Moline nursing home, where she had been a patient for the past five years. She was preceded in death by her hushand, Joseph H. Drew, and a daughter, Mrs. Olive Guttery of Lynch, Nebr. Surviving are three sons, five grandchildren and eleven great-grandchildren. Services were held at Chapel Hill Funeral Home, Dixon, with Pastor Paul Gordon officiating. Burial was in Oakwood Cemetery, where she awaits the return of the Master. Mrs. Lila Wagner.

SOMEBODY SAID: A Christian is:

- A mind through which Christ thinks,
- A heart through which Christ loves,
- A voice through which Christ speaks, A hand through which Christ helps.
- A hand through which carise helps

BUILDING CHURCH MEMBERSHIP THROUGH EVANGELISM

By Dawson Bryan

"The number must be few of those who have not heard of the program of visitation evan-



gelism by laymen. Now comes the most complete treatment of this plan in book form written by a mau who had much to do with spreading the plan across the churches. It is, without serious doubt, the best interpretation of the most tried and successful method of winning people to the church."—Pulpit Digest. This is an informative

book on a vital issue confronting the Church of God. Order from National Bible Institution, Oregon, Illinois. Per copy, \$2.00

THE PARABLE OF THE MARRIAGE FEAST (Continued from page 7)

There are those who are accepted to the feast, not in their own merit, but because their own imperfections are covered by the merit of Him who gave His life as their ransom, and whose righteousness alone, as a robe, makes them presentable and acceptable before the King. All must wear the robe of righteousness.

Of the one who had discarded the provided robe, the king inquired, "Friend, how camest thou in hither not having a wedding garment?" A gentle but forcible reminder was issued that his admission to the feast was on the condition that he have a wedding garment.

Just as it was in the parable, so it is now, when the question is put to those who have rejected the robe, they are "speechless." We cannot deny that it is only while we wear the robe of righteousness that we can be admitted. Some do not like to acknowledge it! Having been proved guilty, the guest in the parable waited for sentence. Then the king said to his servants, "Bind him hand and foot, and take him away . . . into outer darkness." The "outer darkness" is the darkness that covers the worldlywise, the darkness of human reasoning not directed by God. He who was cast out must have at first been in the light of truth; therefore, his responsibility and penalty were even greater than the responsibility and penalty of those who never accepted the invitation to the feast. The "outer darkness" is the condition of eternal death in store for the lost.

The Kingdom of God will not be a place of somber gravity and solemnity. It will be infinitely more. It will be a place of righteousness, of joy, and of peace. Like the marriage feast, it will be filled with gladness and song. To use the word the father used when the prodigal came home, there will be "merriment." Jesus had been revealing the Kingdom, calling men to accept Him, and in accepting Him, to accept the Kingdom. He is still calling men.

THE YEAR OF ACTION



- Strengthen the Church
- Win New Members
- Develop Home Missions
- Support Our Missionary
- Everyone a Faithful Steward
- Trained Workers in Every Sunday School
- Youth Groups in Every Church
- The Restitution Herald in Every Home

BE LOYAL TO YOUR CHURCH!

SUPPORT YOUR GENERAL CONFERENCE!

Restitution Herald

VOLUME 45, NUMBER 18

MESSAGES FOR A DEEPER SPIRITUAL LIFE

HOLINESS-GOD'S WAY FOR MAN

THREE CUPS

LOVE NOT THE WORLD

THE CROSS IS THE WAY TO A HOLY LIFE

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake, the same shall save it."

-Luke 9:23, 24.



Looking at the Past and Present --- Page 2

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurreetion 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.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Looking at the Past and Present

Sometimes it is easy to forget the original purposes for which organizations come into being. Years later one looks back on old records and finds that the present body has departed far from the original purpose and goal of the founders. This, surprisingly enough, *has not been* true of the General Conference, organized in Waterloo, Iowa, in 1921. Reading the record of the meetings that were conducted August 28 through September 4, we are amazed at the way the present General Conference body is fulfilling the original desires and ideals of the faithful men and women who founded this fellowship. In many ways, we have fallen far short of the expansion visioned there.

Reading from the "Constitution, Report, Etc.," published in 1921, after the meetings at Waterloo, by the late Bro. F. L. Austin, first Executive-Secretary of the General Conference, we cannot but be inspired by the zeal and the vision that marked the deliberations. Many modern steps taken by the General Conference, which some have looked upon as innovations or departures from the original purposes of the General Conference, were foreseen and actually suggested by the men and women who laid the foundations for the Conference in 1921.

Today we have a salesroom from which much Christian literature goes out to all parts of the United States and Canada. The first Conference suggested that we go even further and that "colporteurs be carefully considered as a desirable means of placing proper literature in the home.... Many now isolated could in this way place literature in their respective communities." Only now have we caught up with this vision, making it possible for Restitution Herald racks to be placed in public places by Church of God members. (See page 15.)

Quoting again from the report of the first General Conference, we learn that, "in order to prosecute these labors efficiently, some one person should be engaged to act as General Manager, under the Executive Board." Only in recent years have we met the standards of efficiency established by the founders of the General Conference, and forgotten by some with limited vision.

The men and women who met at Waterloo, thirty-five years ago, knew that great opportunity lay before the Church of God. In their resolution they admonished "that one and all of the brotherhood will come to a speedy recognition of the opportunities that await, and also to a recognition that the work will be prosecuted only as the same is approved and maintained by the voluntary efforts of the brotherhood. It is therefore hoped that one and all will realize that the only limitation of labor and activity, whether in literature, evangelization or benevolences, will depend upon the amount of voluntary contribution toward these ends."

The growth and the expansion of the General Conference work has been according to the plan laid down by the founders. We have not expanded to their expectations, but opportunity still lies before us, and we still can set our own limits. Let us not lag behind the vision of the fathers.

By Kenneth Milne

HOLINESS

God's Way for Man

WE ARE living in unholy times — times in which there seems to be, on the part of the world, a deep degeneration of moral principle; and on the part of churches, a loss of interest in personal holiness.

R. T. Williams in his book "Sanctification—Experiences and Ethics" has this to say: "Offer the world religion that it can take along with sinful pleasures and the following will be many; but when you ask men to die to sin and surrender their wills, to give up their plans and their ambitions and their own philosophy of life and take Jesus Christ and what He has to offer, you begin a battle that determines the outcome and destiny of souls... The religion that demands self-denial has never been popular. ... A religion that comes into conflict with custom, ethics, and the pleasures of the human heart will immediately meet opposition."

The natural man does not want to be holy, neither does he like holy people, but Jehovah our God commands that we be holy. "For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy" (Lev. 11:45). "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). These are the commands of God. There are those who do not want to give this subject any consideration, yet it is a doctrine of the early church.

Why should we consider the matter of holiness? Paul gives us the answer in Hebrews 12:14, saying, "Follow peace with all men, and holiness, without which no man shall see the Lord." Holiness is essential for entrance into the Kingdom of God. Paul wrote his first letter to the church at Thessalonica. The subjects that he discussed were: the second coming of Christ, and holiness. How can one say that he is ready for the Lord to come if he is not following after holiness?

The reason that man needs to be holy is the carnal nature which every man has. This is a sinful nature that is not pleasing to God, neither can it be. Paul said to be carnally minded is death. We never can hope to obtain eternal life if we allow the carnal mind to rule within us.

You may think that I am setting the standard too high. I am only giving you God's standard for us. Peter emphasized the command that the Lord gave to Israel and applied it to the church. "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Peter 1:15-16). Can Scripture be any plainer? How can we argue against this doctrine when it is given such prominence in the Word of God?

Listen to the advice of Paul! "Put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil" (Eph. 4:24-27).

We speak of putting off the old man and putting on the new man. Have we really put off the old man? If we are manifesting the traits of the carnal nature, then we have not had this experience. Paul lists some of these traits in Ephesians 4:25-29, such as lying, holding grudges, an unforgiving spirit, stealing, corrupt talk.

The one who has put on the new man, created in true holiness, will manifest the fruits of holiness. "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22). This is not a dream life. Believe me, it is Bible doctrine! It is not something for the far-distant future, but for the present life!

A life of holiness leads to a complete consecration of oneself to the Lord. Another command of the Lord is; "Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13). "Ye are not your own; for ye are bought with a price; therefore glorify God in your body" (1 Cor. 6:19, 20). They "first gave their own selves unto the Lord" (2 Cor. 8:5).

Consecration is the actual present surrender to God of the whole man, and all we possess. Consecration is man's work. God never consecrates for us. We step on the altar

This message was first presented by Brother Kenneth Milne on Truth Seeker's Bible Class from radio stations WAIT (820 kc., Chicago) and WKAI, Macomb, Illinois.



of consecration and the blood cleanses us. (Ex. 22:29.)

Adam forsook a life of entire and constant service to God, and set out to be independent of Him. Adam ceased to be a servant of Jehovah, and went into business, so to say, on his own account. He gave up living to please God in everything, and started to please himself. To get back to God's favor Adam's sons must now give up being their own master, and go back to God with all they possess and lay themselves before Jehovah's feet to live evermore for Him.

This is a surrender where everything is put on the altar. God has first place. He comes ahead of money, pleasure, position, family, friends, and everything that could be mentioned. It is the kind of consecration that Jesus made at His baptism. Does He expect anything less of us?

Let us not deceive ourselves. Peter, John, Paul, and all the members of the early church made such sacrifices to obtain a place in the Kingdom. They taught that such consecration was necessary, and it is! Do we who are living in 1956 think that we can live for self and never sacrifice and then have a high and exalted place in the Kingdom of God, and sit with Jesus on His throne? No, my friend, the conditions for rulership have not changed with the times. God never changes.

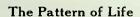
Let me give you some motives for seeking holiness as they are given to us in the Bible. One motive is the glory



of God. (Phil. 1:11; John 15:8.) Another motive is love of Christ. The love of Christ constraineth us: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5:14, 15). The last motive is the dissolution of all things. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (2 Peter 3:11).

WHAT IS A HOLY PERSON?

"The holy man is a cleansed man. His will is cleansed of rebellion; his affections are cleansed from unholy idols and interests; his desires are cleansed from the lusts of the flesh; his motives are cleansed, giving him an eye single to the glory of God; his mind is cleansed, giving him a mind that can understand the Word of the Lord and discover the will of God. The holy man has been cleansed on the deepest levels of the personality, the very springs of his conduct. His imagination is dedicated to holy things, his conscience is purged, he is a vessel fit for the Master's use."—*Chester E. Tulga.*



'Tis beauty of life we can behold Like pretty yard goods, in a store to be sold. We see the different patterns the weaver has made, Study the design and color and shade, To choose the right pattern and color or hue Takes much consideration on the part of you.

So, behold the wonders of God, As through this life on earth we trod. Our lives are like patterns the Weaver has made, Our personalities—like color—like shade. Each life is so different, somehow, in God's plan, A pattern is made by each woman, each man.

Which way should we go? what should we do? Your way must be chosen only by you. The colors form, also designs, From thoughts carried out that enter our minds. We can make life dull or make it glow, The choice we make and to others we show.

The price is low, life's beauty to share, Just give to others both love and care. I pray that each day my life may shine— To others show true color—design. For what good is shown in the heart of man Is lasting beauty within God's plan.

-By Mrs. Geneva Williams Maple Grove Church of God, Lawrenceville, Ohio. "I will return and build again the tabernacle of David." "I will open your graves."

When God Blesses Israel By M. O. Williamson

Pelzer, South Carolina

I WOULD not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25). This is a period of time spoken of as Gentile time, in which God is dealing with Gentiles, not Israel.

When God again begins dealing with Israel, it will be through the Deliverer that comes out of Zion. This brings us to consideration of Jesus' second coming, and the resurrection from the dead.

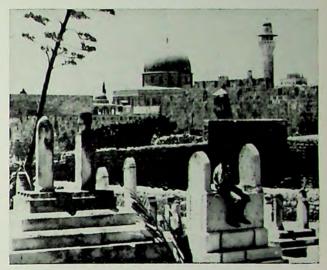
In the fifteenth verse of this same eleventh chapter of Romans, we find that the receiving of them (Israel) will be life from the dead. Now when this rule is followed there is harmony. In Acts 15:14-16 we find, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." He is visiting the Gentiles now, not Israel. "To every thing there is a season and a time to every purpose under heaven" (Eccl. 3:1). When God speaks let us keep silence, for the Revelator forbids adding to God's Word.

Scripture, rightly divided, meets with God's approval, but when wrested brings destruction.

Jesus' Coming Begins God's Blessing

God will deal with Israel after Jesus comes. "After this I will return and rebuild the tabernacle of David." In Daniel 12:1, Michael, stands up for the "children of thy people." They are the children of Israel. When Jesus stands up, Zechariah says He shall stand on the Mount of Olives. To do this, Jesus must come. When He comes, the resurrection is the first thing in order. His work is started. He can now come out of Zion and begin turning away ungodliness from Jacob. This is the time and season. Simeon said, "To this agree the words of the prophets . . after this I will return and will build again the tabernacle of David."

When Christ comes again, He will begin His work by dealing with the nations. 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 to all men, in that he hath raised him from the dead" (Acts 17:31).

We read in Zechariah 8:3-8, "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain." The Lord said old men and old women will dwell in the streets of Jerusalem and every man with his staff in his hand for very age.

Jesus Will Regather Israel

Jeremiah 31:4-9 explains, "Again I will build thee, and thou shalt be built. . . . The watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord, our God. . . . O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplication will I lead them: I will cause them to walk by the rivers of waters on a straight way." Why do they walk by the rivers of waters? Let Jesus and Zechariah explain! Mark 16:15, 16 commands to "preach the gospel to every creature. He that believeth and is baptized shall be saved." "There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." Peter says, "Repent and be baptized for the remission of sins." Ananias said to Saul, "Be baptized and wash away thy sins."

When Jesus comes He will open the eyes of the blind, (Please turn to page 12)



By

J. R. LeCrone

Scriptures. They can, and do, point to the golden text of the Bible. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). They may also point us to the command of Jesus, which reads, "Thou shalt love thy neighbour as thyself" (Matt. 23:39). "Why," they may ask, "if God loved the world so greatly, and Jesus commanded us to love our neighbors as ourselves, should we not love the world also?"

If we will give the matter a little serious thought, it will become evident that it was the people of the world that God loved, not the present evil order in which they

Love Not the World

IN FIRST JOHN 2:15-17, is found this commandment for all followers of Jesus Christ: "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."

If you are among those who seem inclined to the opinion that spiritual reasoning is out of touch with the realities of the world in which we live, we invite you to give attention to the advice of the Apostle John, who is generally conceded to have been the most spiritually minded of all the apostles. John was keenly aware of the problems which face those people who determine that they will live their lives according to the Spirit of God rather than according to the promptings of the lusts of the flesh. John was well aware that the world offers a great many attractions which tend to woo the love of men away from God, hence his advice to "love not the world, neither the things that are in the world."

Briefly summarized, John's advice to Christians is that they do not set their affection upon the things that appeal to the baser and more selfish side of their natures. These include the cravings of the eyes to gaze upon forbidden things, the desire to indulge in the show and pride of life, indeed, any and all of the cravings of the degenerate nature of mankind. John insisted that these do not come from the heavenly Father, and are contrary to His will.

Anyone who feels a desire to resist this command, and to cling to the things of the world can immediately detect and pounce upon an apparent contradiction in the live. It is the people of the world that we are commanded to love, not the lusts of the flesh in which they indulge. John was talking about the present world as it has been ordered and arranged by mankind, not as God created it and intended that it should be.

In 1 Corinthians 6:9, 10, is to be found a list of the things of the world that John was warning the Christian brethren to beware of and have nothing to do with. They are the things which pertain to unrighteousness, rather than to the righteousness of God. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

The Apostle James declares that if any person loves these things the love of the Father is not in him, and he is an enemy of God. In James 4:4, are found the words, "Know ye not that the friendship of the world is enmity with God." Only by submitting to the leading of the Spirit of God, and resisting the temptations of the world, can we prove ourselves to be friends of God.

If you suspect that such a course might cause some of your worldly friends to turn away from you, you are probably right. Jesus foresaw this result, and said to His disciples, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19).

Every person must face up to the question: "Is it of greater importance in my life to do the things which please God, or to do the things which please the people of THE RESTITUTION HERALD

the world, and make me popular with them?" The Apostle Paul faced this question, and answered it in the only way open to one who would be a true follower of the Christ. In taking the Christians at Galatia severely to task for compromising with those who would bring foreign elements into their Christianity, he said to them, "For 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" (Gal. 1:10).

It would be most comforting if we could take our stand somewhere in between, occupying a sort of neutral position and showing ourselves to be friends both of God and of the world. Many people try to do just that. But Jesus assures us that they are attempting the impossible! There is no neutral position. "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).

If we love and serve the lusts of the flesh, following the ways of the world, we must not fool ourselves into thinking that we are at the same time servants of Jesus. "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."

Let us see if we can identify the three lusts mentioned by John as "the lust of the flesh, the lust of the eyes, and the pride of life."

The lust of the flesh consists of a longing for that which is forbidden to the children of God. The longings of the Israelites on their wilderness journey for the things which they had left behind in Egypt are pointed out as examples (*Please turn to page 12*)

Three Cups

THE word "cup" is frequently used in the Sacred Writings to point out sorrow, anguish, terror, judgment, and death. However, it is sometimes used to denote a full measure of blessings and salvation. This is the way it is used in Psalm 23:5, 6. "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

The use of the word "cup" to denote the things enumerated above corresponds to a very ancient method of capital punishment for criminals. A cup of poison was placed in their hands and they were forced to drink it. Socrates, a Grecian philosopher, was killed in this way, being obliged by the magistrates of Athens to drink a cup of the juice of hemlock.

Paul seems to allude to the death of Christ as being equivalent to death by the poisoned cup in Hebrews 2:9, where he said, "That he [Jesus] by the grace of God should taste death for every man." The whole world is here represented as standing guilty and condemned before the tribunal of God. Into every man's hand the deadly cup is put, but Jesus enters, takes every man's cup out of his hand, and drinks of the poison. Thus He tasted of the death that was in the cup for us. He died not for His own sins but for the sins of the people of the world. Jesus was not forced to take the sinners' place and drink of this cup, but He did it as a substitionary sacrifice.

In Matthew 26:42, Jesus prayed, saying, "O my Father, if this cup may not pass away from me, except

By C. F. Pryor

I drink it, thy will be done." Jesus here seems to have been saying, "If it be not possible to carry out your plan of redemption of fallen man unless I drink this cup (unless I suffer death for them), Thy will be done."

After the vicarious death of Christ the cup can be spoken of in three ways. First, His cup as a cup of sacrifice. Second, our cup, to those who will accept Christ and His sacrifice, as the cup of joy and salvation. Psalm 116:12, 13 reads, "What shall I render unto the Lord for all His benefits toward me. I will take the cup of salvation, and call upon the name of the Lord." Today, the cup from which we are permitted to drink is the cup of the New Testament, filled with that which symbolizes the blood of Christ which was shed for the remission of our sins. (Matt. 26:27, 28.)

Third is the cup of those who will not accept the atonement work of Christ in this age. They will be made to drink of a cup filled with the wrath of God. According to Isaiah 51:17, 22, 23, Jerusalem has been made to drink of the wrath of God and will continue to do so until the times of the Gentiles be fulfilled. In Jeremiah 25:15-17, 27-29, it is Israel with other nations that will be made to drink of the cup of fury. In the Book of Revelation we are told that Mystery Babylon the Great, who has led the ecclesiastical world into a state of confusion and apostasy, will be made to drink a double portion of the cup of wrath which she has caused the nations to drink of.

Which cup do you choose? Drink of the cup of joy, salvation, and blessings now, or drink of the cup of wrath in the day of judgment.



MIDWINTER MINISTERIAL CONFERENCE

CONFERENCE STUDY

The Ministerial Conference just finished at Oregon, Illinois, brought together thirty-seven ministers from various parts of the country, plus all of the Oregon Bible College students, several interested laymen, and visitors from Aurora College.

The most important function of the Conference is to give opportunity for formal study of questions and problems and methods. The discussions were most worthwhile, and were, as always, beneficial in presenting new thoughts and broadening understanding. Through such study we learn the other person's opinion and we come toward closer unity in spirit and knowledge.



INFORMAL DISCUSSIONS

Almost as important as the formal meetings, were the informal discussions which followed meetings, and which were in progress at all unscheduled times. In these informal discussions among ministers, points were clarified, progress was discussed, suggestions were exchanged, meetings at various churches were arranged, and in all, the bond of fellowship strengthened.

Probably, the ministers present find more help in solving specific problems, and in clarifying definite ideas in these informal, spontaneous discussions than in the more formal scheduled meetings.

Many matters of business are conducted here face to face, and arrangements are made for special services.



FELLOWSHIP

Also important to the Ministers' Conferences is the fellowship. Meals were prepared by Sisters Grace Wiggins and Lucille Appleby and were, as usual, much appreciated. A fellowship dinner was held for the ministers by the Oregon Church. A fellowship meeting was conducted for the ministers by the Oregon Bible College students in their new recreation room.

Old acquaintances and friendships are renewed and the air is full of talk of "old times." Meetings of various boards, committees, associations, and departments also added to the benefits of the Conference. It would be difficult to estimate the man-hours of work done, and the extent of the work accomplished at these annual meetings.

One of the important accomplishments of the Ministerial Conferences has been the continual raising of ministerial standards. Through discussions, comparisons, and study of the problems at hand, weaknesses have been revealed and corrected. There has been a gradual growth in quality of leadership. Many fields of work and areas of service long neglected have come under discussion and steps have been taken to fill the needs. The Ministerial Conference is a sounding board for new ideas, and many of the progressive steps taken by the General Conference can be traced back to the Ministerial meeting.

It is to your advantage to help your minister to attend these important Conferences.

The Least We Can Do

By Harvey U. Krogh, Jr.

YOU probably have known a person who was always looking for a free ride or an opportunity to get in on the treats without taking his turn to treat the others. If it was ignorance, or circumstances, which forced him to be that kind, you might overlook it. If it was just pure selfishness, you had your opinion about him. Nobody really wants to be that kind of a person.

The most favored and well-blessed people in this world are Christians. God has provided for all of their necessities, many times over. We cannot number the blessings that are ours. God has bestowed them upon us without number.

We know how *we* feel about those who may always be "sponging" off of others, and we certainly would not want God to think of *us* in that way. Therefore, we would like to pay at least a little of our way or give Him a small payment on all of the things He has given us and promised for the future.

The Bible, however, teaches us that we cannot buy our salvation. We really cannot give God anything, seeing that He has given us all that we now have, and *every-thing* belongs to Him. How can we keep from being like a sponge to receive everything at God's hand and give nothing in payment for it?

The answer is found in the part we can play in winning others to Christ and teaching them of God's plan of salvation. We must remember that someone taught us. Someone paid the minister and maintained the church. The least we can do is to provide the means by which others can hear the Word of God. It costs money to run a college to train ministers, to publish a paper, to print



and distribute tracts, and to establish new churches.

God is not asking us to pay for our salvation, but He has asked us to have a part in the salvation of others. One of the ways is to do our share of paying the expenses of winning others to Christ. Someone was concerned enough to pay for expenses involved or we would never have heard the gospel ourselves.

If we do not do our part now, we cannot plead ignorance. We know that God expects us to do unto others as we would have them do to us. Someone has already done us a great service by helping us to know Christ. We would never admit that we were actually selfish. Common sense tells us that we will have less of the really important things in this life if we are selfish than if we are willing to share the gospel with others.

We cannot plead that circumstances prevent us from doing our part in helping others know God and His Son. God has not asked us to give more than we can afford. He has asked only a proportion. That proportion, which was well known to the people of Israel, was also known by the early Christians. It was only a tenth of the increase. The proportion did not run up to nine tenths when the income became great, as it does in our government taxes. Nor does it work a hardship on the one whose income is very small, because God's added blessing more than balances the tenth.

However we figure it, the least we can do is pay a tithe to the Lord's work. This is not paying for our salvation, but complying with God's plan for winning others.

This Night

By William Wachtel

A CERTAIN farmer found that his crops were increasing more each year and that he was becoming wealthier and wealthier. This led him to become quite satisfied with his financial situation, and he decided that he now could afford to take things easy. He told himself that he should now begin to enjoy life and spend some of the money he had accumulated in years past. Just as he was set to do this, however, he quite suddenly died! All that he had labored so hard to acquire while he was alive slipped from his grasp without warning.

Jesus was the one who told the sad story of this man who laid up treasure for himself but who was not rich toward God. (Luke 12:13-31.)

There are so many today, even professing Christians, who make this same tragic mistake. They concentrate so much of their effort toward "getting ahead" and "keeping up with the neighbors" that they lose sight of the most important thing in life, serving God and having His approval! How wonderful was the testimony of the Christian shoemaker who said that he served Christ for a living and only cobbled shoes to pay expenses!

Jesus' parable is well summed up in the modern saying, "You can't take it with you." If you are not placing your main interest and effort in serving Christ and the work of His church, you are building on sand, and you will have nothing to show for your present life in the day of judgment. If you are seeking only the financial rewards of this world, how sad you will be when the eternal rewards are given out in the world to come!

Always remember the words of God to this unwise farmer: "Thou fool, this night thy life shall be required of thee."



The Bible and the News

By the Editor

GUIDED MISSILES

Several news magazines have recently been featuring reports about the fantastic development of the United States' (and Russia's) guided missile program. No longer are we in the day when, as Senator MacMahon said, "All we have is push buttons." Now we have the terrible weapons that the push buttons control.

Testers of guided, flying weapons are looking for an adequate testing ground, possibly a several thousand mile long stretch of ocean in the South Atlantic and Antarctic Oceans.

It is hoped by the weapons makers that these weapons will never be used but will become an additional deterrent to war, like the H-bomb. Reading of the terrors to come upon the earth in the "day of the Lord," detailed in the Book of Revelation, however, we have small hope that these weapons will not be used. There is only one defense and one place to hide and that is in Jesus Christ, the Saviour of His own.

FOURTEEN "NEVER FORGETS"

1. Never forget that by countless decisions of state and United States supreme courts, the sale of alcoholic liquor (and that includes beer and wine) is declared to be in a different class from every other business and can only be carried on by the express permission of the people.

2. Never forget that despite claims of brewers, distillers, and wine makers, the concensus of scientific findings prove beverage alcohol in any form to be a narcotic poison, dangerous alike to the drinker and those with whom he associates.

3. Never forget that liquor today is a tragic menace on the highways of community, state, and nation alike, and even the liquor makers urge their patrons not to drink before driving. Nevertheless, the National Safety Council states, "In twenty-four out of one hundred fatal accidents, a driver or pedestrian has been drinking." These fatal accidents and other injury accidents involving liquor cost millions of dollars annually.

4. Never forget that alcohol is not wanted in business. It never has been, but with all the constantly growing competition and multiplying care and responsibility required for skill, judgment, and salesmanship, liquor is "out" and the businessman does not wish to hire or keep a drinking employce in his organization.

5. Never forget that liquor for fifty-one years has been

banned for all employees on the railroads of the United States; and a survey of seventy leading lines recently made, shows that the attitude of railway officials is more emphatically against its use by employees; and "that," they say repeatedly, "includes beer."

6. Never forget that liquor debauches and degrades youth. Judge Braude, Chicago, finds that at least thirtythree per cent of all child delinquency is due to drink. J. Edgar Hoover, Director of the Federal Bureau of Investigation, declares that youthful crime has grown so rapidly that it now challenges the American people.

7. Never forget that, most tragic of all, liquor wherever legalized, always exploits childhood. The opening of a saloon means that some boys and girls in its vicinity will be deprived of the love and care of a father or mother, their family safeguards broken down and shattered.

8. Never forget that liquor is always a costly and unfair competition of all legitimate retail business in any community. It must be, for in millions of cases, it takes from the family pocketbook hard-earned dollars needed for food, clothing, shelter, home comforts, and education.

9. Never forget that liquor multiplies crime, causes accidents, spreads destitution, and always and forever increases unemployment and social disorder.

10. *Never forget* that every liquor trade magazine today betrays increasing fear of rising public resentment of the traffic's law-defying record.

11. Never forget that while in the nation at large, the liquor men boast of paying back to local, state, and federal governments, taxes equalling an average \$23.23 per capita, they soft pedal the fact that they take out of the people's pockets and largely divert from the local merchants—grocery, meat market, hardware, clothing, and shoe shops—no less than \$61.90 per capita.

12. Never forget that besides all this, the cost of liquorbred crime, disease, inefficiency, and so forth, in the country at large, conservatively estimated, now averages at least \$35.50 per capita, additional, a total gross loss to the public due to liquor of nearly \$100 per capita.

13. Never forget, every town where liquor is permitted to be sold contributes to this loss.

14. But, also, *never forget* any town that says so and means it, can steadily reduce liquor sales and liquor loss to the vanishing point if its citizens wish to stand upon their rights as American citizens.

-Progress Magazine.



BEREAN EMBLEMS DISTRIBUTED

Youth leaders have received the Berean emblems that we have promised for some time. They will sell for fifty cents each, and are available for junior (ages 9-11) and senior Bereans. Youth leaders will handle the sales and return the emblems not needed.

We will explain again the meaning of the emblem. The three sides represent the three phases of youth work: *study, fellowship,* and *service.* The names on the emblem are "Berean Youth Fellowship." The center design is of a Bible, representing study. "Search the Scriptures daily." The upper hand is reaching down with the Bible, representing service; "Holding forth the word of life." The lower hand is also on the Bible, suggesting fellowship around the Word of God, and unity between Berean youth.

WHAT ABOUT YOUTH OFFICERS?

One of the practices of most youth fellowship groups that has a long and debatable history, is that of choosing officers from among the young people and then turning over to those new officers the entire responsibility for programming and conducting the youth fellowship. Let us examine the advantages and disadvantages of this practice and see if it can be improved.

It is thought that this system trains for leadership by "doing." In some cases, this is true, but too often little is done. The new officers, unused to responsibility, find it very difficult to plan a constructive program. Often, their youth leader will practice a "hands-off" policy and leave the officers to shift for themselves.

While the three or four officers are supposedly learning by doing, the rest of the members are not learning because they are not doing. It is in this situation that many of our youth groups find themselves. The youth leader

waits for the young people to act, the officers are not sure what to do, and the rest of the class, without responsibility, becomes restless and dissatisfied. This, of course, is not always true. In fact, this may be an unusual situation. Nevertheless, it is serious where it is true.

How Can We Improve Such an Arrangement?

One improvement that is suggested by youth workers who know, is that responsibility must be spread out over the group so that every member feels important and has a constructive part in the work.

One way to do this is for each officer to be head of a committee. There could be a program committee, a service committee, a fellowship committee, and a lookout committee. Every member of the group can then act as a member of one of these committees. The committees can be changed at regular intervals to give each one an opportunity for different service.

Berean Youth Fellowship News

By Harold Doan

The committees can meet separately, form plans for their own field, and afterward meet together to present the plans to the group as a whole and work out an overall program. Even in this arrangement, however, the officers have much responsibility, and they must be effective for the committee to be effective.

Another Way

Some smaller groups use an entirely different idea. There are no officers. The youth leader does most of the preliminary planning and then all the group sits down together with the leader to decide upon a program of action and procedure. Work is delegated to the young people according to their ability. This makes a stable program, and offers opportunity for proper adult guidance. Everyone feels himself an equal part of the group and also assures that there will be a balanced program.

Such a method requires a strong youth leader who is willing to devote time and thought to the youth program. Where there is such a leader, the plan has worked very successfully.

Examine your youth group. Is it effectively planned? Are the leaders taking the responsibility placed upon them? If there is a "bottleneck" perhaps a rearrangement of responsibility is in order. Does every member feel himself a part of the group? Perhaps responsibility needs to be shared by all.

LOVE NOT THE WORLD

(Continued from page 7)

of this, and we are told that "these things were our examples, to the intent we should not lust after evil things, as they also lusted" (1 Cor. 10:6).

The term "lust of the eyes" is peculiar to our text, so it is a little difficult to determine exactly what John had in mind. Most students seem to think that he had reference to those temptations which come to us through visual appeal. The term includes inordinate desires after finery of every kind; gaudy dress, splendid houses, superb furniture, magnificent automobiles, and so forth.

It includes the riches, pomp, and beauty that inflame us. It is the lust which caused David to sin when he gazed upon a beautiful woman who was the wife of another. It also led Achan to covet a wedge of gold that he was sworn to destroy.

The term "pride of life" includes anything that tends to make us satisfied with ourselves and give us a feeling of independence from God. It includes mankind's selfconfident boasting of his powers. It encompasses our seeking after honors, titles, high offices, famous acquaintances, and the like. In fact, it appears to have reference to anything that is included in what the world likes to call "prestige."

When we ask the question, "Are you a friend of God?" we do not mean merely, "Do you have a friendly feeling toward the heavenly Father?" We mean, "Have you carefully thought the matter out, weighing the cost and the reward, and deliberately set yourself to seek the things of God rather than those of the world?" Have you?

WHEN GOD BLESSES ISRAEL

(Continued from page 5)

unstop their ears, unloose their tongues, and cause the lame to leap as an hart. It will be grand and glorious when the inhabitants shall not say, "I am sick," and from "them shall proceed thanksgiving and the voice of them that make merry. And I shall multiply them and they shall not be few. Their children shall be as aforetime, and their congregation shall be established before me, and their nobles shall be of themselves and their governor shall proceed from the midst of them."

A Covenant With Israel

God will have to make a covenant with Israel when He deals with them. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah." God will put His laws in Israel's minds and write them in their hearts and will be to them a God and they shall be to Him a people. God will be merciful to their unrighteousness and their sins and iniquities will He remember no more.

Day of the Lord

A period of time spoken of as "the day of the Lord" is the time God sets His hand again the second time to recover the remnant of His people from all countries. "I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever."

A Clean Heart

Paul mentioned having our hearts "sprinkled from an evil conscience." Ezckiel stated, "I will take you [Israel] from among the heathen, and will gather you out of all countries, and will bring you unto your own land. Then will I sprinkle clean water upon you, and you shall be clean. . . A new heart also will I give you, and a new spirit will I put within you. . . And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. . . . Thus saith the Lord God; In the day.that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities and the wastes shall be builded. . . . Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it and I will do it" (Ezek. 36:24-36).

The Church of God

By C. E. Randall

THE Church of God is a priesthood of believers. One fact of truth which the Reformation brought to light and renewed emphasis was that every person in the body of Christ was his own priest. This element of truth is once more being buried beneath the teachings of modern Christendom. The house of God which is the Church of the living God is defined in the Bible as being "an holy priesthood." Peter expressed the great truth thus: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood" (1 Peter 2:5).

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This makes every Christian called of God for a special work in the church. This priesthood of every believer makes everyone a spreader of the "gospel of the kingdom." The Great Commission was to "preach and teach" the gospel. When the members of the first church in Jerusalem were scattered through persecution, it is recorded they "went every where preaching the word" (Acts 8:4).

The Church of God must accept this concept of its mission and organizational make-up and every member must become an active priest in this "holy priesthood." Then we will witness the growth and development which the Lord expects.

Do You Really Love Mother?

By Mary Railton

S CHOOL was over and Martha and Mark were in the living room at home. The weather outside made them very happy to have a home where they could play inside and have fun.

Suddenly, from another room they heard a familiar voice calling. "It is supper time," said Mother, "time to pick up your toys and get cleaned up for supper."

After exchanging glances, Martha and Mark went right on playing. Father came up from the basement workshop and he and Mother talked for a little while. Then Mother called again. "Martha and Mark, get out here and get cleaned up. Supper is on the table."

They dropped everything on the floor and ran to the kitchen to make ready for supper. As they sat down to

the table, Mark turned to Mother, and said, "Oh, I love you, Mother. You fixed 'skettie' and meatballs, my favorite supper."

Mother stole a glance into the living room and, turning to Mark, said, "Do you really love me, Son?"

"I love you, too, Mother," spoke up Martha. "I would do anything for you."

Turning to Martha, Mother repeated her question. "Do you really love me, Martha, enough to do anything I ask?""

Martha and Mark exchanged puzzled

glances, wondering what Mother meant by her odd questions.

After supper, the twins scampered back to the living room to play while Mother put away the food and did the dishes. Soon it was time for a bedtime story. It was Mother's turn tonight to tell the story and she had thought, while doing dishes, of an appropriate story.

Gathered all on the couch, the children climbed up on Mother and Dad, and Mother began her story.

"A long time ago there was a wealthy man named Abraham. He had all the comforts of life and he and his wife, Sarah, were very happy together.

"One day God spoke to Abraham. 'I want you to pack up your goods and take your family to a far away country that you have never seen. I will protect you all the way and show you how to reach that country. I want to begin a new nation, and I want you and your wife, Sarah, to be the founders of that nation.'

"Well, Abraham knew that when God asked him to

do something he should obey God. And so he said, 'All right, I will be ready to travel as soon as I can gather everything together.'

"They traveled for many, many days; and always God protected them from harm. When they reached their new country, Abraham looked in all directions. To himself Abraham said, 'My, how happy I am that I obeyed God. For this country has wonderful grass for all my cattle and sheep and there is plenty of room for them to graze. My, think what I would have missed if I had not done what God asked me to do!"

"Soon they had a little baby boy in their happy home. Abraham became more wealthy than he had been in his homeland. Yes, Abraham was certainly glad that he had

> obeyed God; although at the time he could not understand why God would want him to leave his country. Why, he was much happier here than ever before. Yes, he would always do as God asked, for he knew that it was much better to obey."

> Martha and Mark listened quietly, often looking at each other. Mark stole a glance at his father who was watching all those toys still on the floor. And Martha noticed Mother looking sadly at the toys while she was telling about Abraham.

Again they exchanged glances and quickly slid off the couch to the floor. Mother and Dad said nothing while the toys quickly disappeared into their box. But when Mother tucked them tenderly into bed she whispered in each of their ears, "Thank you for doing as I asked," and kissed them good night. They had learned a lesson in obedience.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Dale Lynn Larington, Feb. 15, age 11, McCook, Nebr. Eddie David Bender, Feb. 15, age 11, Moorefield, Nebr. Glen Swartz, Feb. 17, age 12, Cleveland, Ohio. Merle Fean Wilcoxen, Feb. 18, age 6, Marseilles, Ill. Sharon Kennedy, Feb. 18, age 8, Hammond, La. Sharon E. McKinney, Feb. 19, age 6, Hammond, La. David Lee Smith, Feb. 19, age 5, Browntown, Va. David Wayne Philpott, Feb. 19, age 7, Kingman, Ind. Lois Katharine Hunt, Feb. 19, age 2, N. Syracuse, N.Y.





March 24-25-Illinois Spring Conference at Ripley.

April 14, 15—Minnesota Spring Berean Conference at St. Cloud. Bro. Harry Sheets, guest speaker.

SISTER THAYER'S SCHEDULE

February 13-17-Teacher Training Classes at Dayton, Ohio.

June 4-8-Bible school at East Oregon Chapcl; Oregon, 111.

June 4-8—Bible school at Flagg Center, Ill. June 11-15—Bible school at Delta, Ohio.

June 18-22—Bible school at Cleveland, Ohio.

June 18-22—Bible school (colored) at Cleveland, Ohio.

BAPTISM AT FONTHILL

The New Year was begun in a most inspiring way when, on New Year's Day, at the morning service, Mrs. Florence McArthur stepped forward to dedicate her life to Christ. The following Sunday she was immersed.

Our hearts rejoiced at her obedience, which makes the McArthur family complete in the church, Reuben's wife having been immersed on July 10, last year. Florence is a young mother and the wife of Jack McArthur. They live at 16 Afton St., Welland, Ont.

We welcome her to our fellowship, and pray that her example may be followed by many others. M. W. Lyon, Pastor.

BAPTISMS AT CHAPPELL, NEBRASKA

On January 29, 1956, a baptismal service was conducted by the writer for the following people: Frankie Burton Engel, Wray, Colo.; Michael Charles Aver, 1011 Venice, Longmont, Colo.; and Edith May Hammell, 1101 Venice, Longmont, Colo.

These were the first haptisms to be conducted in the baptistry here in our new church at Chappell.

We thank God for these three lives that have been dedicated to Christ. May they ever be faithful, and may God bless them in their decision to live the new life for him.

J. Roy Humphreys, Pastor.

FREE BOOKS

Several issues of the Berean Bible study books previously offered free are all gone. We still have on hand, however, a supply of the following books, free for postage.

Berean Book 2—Life and Immortality Berean Searchlight, Book 2 Bible Answers to Bereans, Book 2 Bible Animals (for juniors) Story of the Hebrew People (for juniors)

Order from, Berean Youth Department, Box 231, Oregon, Ill.

SOUTHWEST NEWS

The winter meeting of the Southwest Conference was held January 20-22, 1956, at San Jose, Calif. Although distances were great, the attendance was good. Quite a number of people were in attendance who had never been able to attend a Southwest Conference session before.

We were supplied with very able speakers throughout the meetings. Bro. Gerald Cooper welcomed us in his sermon Friday evening. Sr. Mildred Huey had charge of the Saturday morning devotions. Bro. Grover Gordon spoke Saturday evening and Sunday afternoon. Bro. Vernis Wolfe spoke Sunday morning and evening. Sr. Emma Railsback and Bro. William Dick were scheduled to speak but were unable to attend. The time allotted to them was used in part by a panel discussion, the panel being composed of the three ministers present. There was also informal husiness discussion which proved of benefit to the formal husiness session Saturday afternoon.

The business transacted might be called routine, except that most of it is vital to the growth and well-heing of the Conference group. Further efforts are being made to keep close contact with isolated members and to make contact with members moving here from other localities. Evangelistic efforts were discussed and steps taken to begin formation of new groups in the not too distant future. A program committee was appointed for our second aunual Conference Camp at Prescott, Ariz. This meeting in July is to be preceded by the youth camp as it was last year.

Bro. Jim Wiggins showed his slides of the Holy Land and Bro. Howard Huey showed his slides of last summer's camp meeting.

As usual, there were many who worked hard and long in preparation of food and other necessary tasks. These and the people who so graciously opened their homes to us deserve much credit for making this conference one which will be long remembered.

Malcolm McLeod, Secretary.

CORPUS CHRISTI, TEXAS, REPORT

Bro. James Mattison drives to Corpus Christi, Texas, twice each month. He drives to places in the city and brings people to the meetings who do not have transportation, and takes them home again.

The brethren of the Church of God at Corpus Christi, met at the home of Bro. Kirksey the evening of January 16. Our group is getting larger and when the late arrivals came, we were too many for Bro. Kirksey's living room, so we went next door to the home of Mrs. Rackley, Bro. Kirksey's sister. The group numbered twenty-seven. Bro. Allen Hayse came up from San Benito with Bro. Mattison and held Bible class for the children.

The fellowship, the lessons, and the song service always give us an uplift. We leave these meetings feeling that it has been good to have been present.

Betty Thibault, Reporter.

(Sr. Thibault also expresses the thanks of the Corpus Christi people for the help that the General Conference gives in bringing Bro. Mattison to Corpus Christi.)

DECADE OF DEVELOPMENT PAPER ABOUT TO BE MAILED

The progress report on the Decade of Development program has been printed and will soon be mailed. The paper contains factual information about the various departments of the General Conference work, and will answer some of the questions you may have about it. Be watching for this paper and give it your careful attention.

COLLEGE NEWS

We are two weeks into our second semester and glad to report one new full-time student, Gilbert Kennedy, from Hammond, La., and two part-time new students, Mrs. Ceeil Railton and Dudley Lippert. The courses for the last semester are Church of God Doctrine, Methods of Evangelism. English. Composition II, Millennial Prophecy, Practice Teaching, Directing, Choir, Piano, Bible Survey, Preaching, Psalms, and New Testament Studies IV, which is a study of Hebrews, James, Peter, Epistles of John, and Jude. We are happy to report that Sr. Leila Docden will assist as instructor of the choir this semester.

Students and faculty enjoyed entertaining at the College most of the ministers assemlided here for the Conference. Monday night in the new student lounge, the visiting ministers were invited to share a fellowship period, in which singing, a Bible contest, and refreshments were enjoyed. We hope to make this fellowship period an annual activity of the College.

We are planning several gospel team trips, as follows:

Blanchard, Michigan, February 19

Aurora, Illinois, soon

Fonthill, Ont., April 1

Virginia, April 1

Hillisburg, Ind., April 8

We are receiving a favorable response to our invitation to send assistant pastors out where needed for the summer. We had six students express a willingness to serve as assistant pastors and six calls or inquiries for assistant pastors. Letters are being sent to those churches which made inquiries. We hope soon to announce more definite plans. Otto Dick, Superintendent.

BOARD OF DIRECTORS MEETING

The General Conference Board of Directors will meet in Oregon, Illinois, February 11. All members and the General Manager anticipate being present to conduct the business of the General Conference.

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\$39,849.00
15,144.39
\$24,704.61
Lord's work in



IN MIS SERVICE

TEXAS

Mullin. The Bible school at Mullin was not as large this year, due to the fact that we had difficulty in starting. I was called to South Bend, Ind., to attend the funeral of my brother-in-law, Bro. F. A. Stilson. Therefore, the people did not understand when, or if, we would have our Bible school. There were forty-one enrolled, and we held four classes. Bro. Emory Macy came from Gatesville to teach the adult class. I enjoyed teaching the class of young people. A preaching service was conducted on Sunday.

Gatesville, From Mullin, I went to Gatesville. This Bible school was held at night. It was the largest school we have ever had there. Bro. Macy taught the adult class. There were three other classes. Here, too, a preaching service was conducted on Sunday.

Harlingen. After Gatesville, came Harlingen. How we enjoyed that beautiful sunshine, with the temperature ranging from 84 to 91 degrees. This is a territory where the residents change quite often, some moving into the neighborhood and others moving out. So each year we have many who are new. There were more Mexican children attending from the neighborhood than ever before. One midweek class and four teachers' training classes were taught. Two sermons were preached.

Corpus Christi. This stop was just for one night to visit their Bible class which is held at night the first and third Mondays of each month

Vidor. This was another stop for just one night for a visit with the Stephenson family.

LOUISIANA

Hammond. When my work was finished in Texas, I went to Louisiana for our Bible school with the colored children at the Alhany-Springfield School. The Bible school had been well advertised, and was well attended. The first year we needed only one room for our classes. Last year we used two, this year, three, and still we were quite crowded. To grow from forty-two to one hundred seventy-two, we feel is a splendid growth. I think I can carnestly say that the spirit and enthusiasm have grown at the same rate. Mine has, at least! Teachers from Happy Woods and Blood River Churches assisted in this work. Bro. Gordon Landry drove the Blood River Sunday School bus to return the children to their homes. This covered a large area, and we appreciated Blood River's kindness in doing this.

Two children's classes were taught and one sermon preached at Happy Woods Church, A visit was made to the Blood River Church for the midweek Bible class. A visit was made at Baton Rouge to discuss plans for a Bible school. A talk was given at each one of the churches for the colored people.

May God bless the work at each one of the places we have visited where the seed has been sown. May it be nurtured and watered by those who are doing the work for their Master Verna C. Thaver.



"I am an isolated member and do not want to miss a single copy [of The Restitution Herald]. I think all the writers are wonderful and I pray God's blessings on all of them."-Mrs. Iva Moore.

"I was proud of the Berean article concerning the young folks who refuse to take up social dancing lessons. That has taken real courage. It speaks well for those young people, and for the ones who are teaching and guiding them and is a fine example for Christian young people everywhere."-Betty Thibault.

"I attended the week-end conference in San Jose, California., and enjoyed the helpful fellowship with believers in Jesus the Saviour."-Alta King.

We have had some requests for a question and answer column in The Herald. What do you think?

MANUAL FOR CHRISTIAN WORKERS

This up-to-date, how-to-do-it book has been prepared to meet the needs of the Church of God. It answers questions concerning organization and methods for the local church, the state conference, and General Conference departments.

It contains information about standards for ministers, the working of the Sunday School Department, the Berean Youth Department, the National Missionary Society, and other phases of the work. It tells how to organize a local church, or a state conference, the duties of officers, way to finance, how to evangelize the community, and gives innumerable other hints for action.

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For information write: Mary C. Railton, Box 231, Oregon, Ill.

The Limits of the General Conference. The work of the General Conference is defined by the delegates who represent the churches at the annual meeting, and limited only by the funds available.

OPPORTUNITY TO DISTRIBUTE THE RESTITUTION HERALD

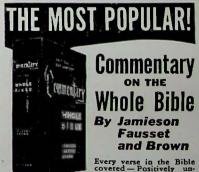
The National Missionary Society has taken steps to make possible a wide distribution of our national church paper. Believing that The Restitution Herald is a good representative of the thinking and teaching of the Church of God, and that it is an attractive and practical media for carrying our message to the world, the Missionary Society is sponsoring this distribution plan.

An attractive metal rack has been designed and is ready for manufacture. It is neat and sturdy and will hold as many as thirty Restitution Heralds, with the entire face of The Herald in full view.

We are offering these racks, free of charge to any person, church, class, or group which will maintain the rack, placing in it at least ten Restitution Heralds each week. These Restitution Heralds, wrapped in bundles of ten, will be mailed each week at the cost of six cents (6) each. This is actually less than one half cost price. The person or group receiving the rack and the papers will be billed each month, or may pay annually, or semiannually, whichever is desired. Racks will be furnished and papers sent through August, 1956. Decision will be made at General Conference on the method of carrying on the program of distribution thereafter.

Explanatory letters and order cards have been sent to all ministers and missionary societies. If you have not received one you may order directly from; The Restitution Herald, Box 231, Oregon, Illinois. Please specify how many bundles of ten papers each week you wish and the name and address of the person to whom the racks and papers are to be sent. The Editor.

Pictures of the Ministerial Conference on page 8 were taken by Bro. Harvey Krogh, Jr.



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VOLUME 45, NUMBER 19

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THE OLD COVENANT THE NEW COVENANT

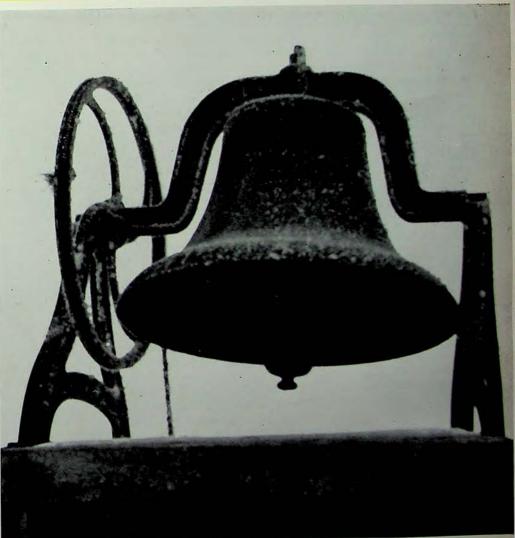
L. E. CONNER SERMON NOTES

BARRED FROM THE KINGDOM

CHURCH NEWS

PICTURE-

A CALL TO WORSHIP. The old church bell at the Hillisburg, Indiana, Church of God, calls the faithful to the Lord's house for the blessings of fellowship and worship. (Picture by Pastor J. R. LeCrone.)



World Day of Prayer --- February 17

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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- F. Mar 2. Acts 4:1-23. The command to evangelize cannot be countermanded by men.
- S. Mar. 3. Acts 9:1-20. Paul receives his commission to evangelize.



Do People Know What to Do?

In a recent Sunday school lesson, we studied John 6:28. Jesus was speaking to the multitudes who were following Him hoping to be fed and clothed by His miracles. When Jesus chided them for the shallowness of their faith, the people asked, "What shall we do, that we might work the works of God?" As we meditated upon that verse we remembered the other times that people asked, "What shall we do?" The crowd at Pentecost, the jailer at Philippi, Nicodemus who came to Jesus by night, and the rich young ruler, all offered the question, "What must we do?"

In each case the one questioned assumed that this was an honest question and patiently tried to explain what needed to be done. Information was given upon which to act.

We are faced with that question today. It is asked us by the people of the world. Sometimes it is an honest question and sometimes it is merely an excuse, but in every instance we must assume that the person really does want to know how to work the works of God and how to please Him. We must be ready to give the answer. How often we say about those around us, "They know what to do, they just do not want to do it." They know the church is here if they really are interested." But is this true? Do people really know how to be saved, how to please God, how to live for Him, and the importance of spiritual concern, unless we tell them? Is this knowledge born in them? Will they learn it in their ordinary course of life? Let us assume, as did Jesus and the apostles, that people really do not know, and that they really need the answers to the questions of life eternal.

We also are faced with this question from Christian people. They say, "What can we do for the Lord? How can we serve Him?" Too often we have assumed that this is just an excuse (and sometimes it is). But more often, people do not know how to do the works of God. They would like to teach, or to serve as officers, or to win people to Christ, but no one ever bothered to show them how or to give them any practical instruction in the way to serve efficiently. They hesitate, and others better instructed assume they do not have an interest or do not want to work for the Lord.

This situation is being remedied. We hear more and more of Christian Workers Conferences, and of leadership and teacher training courses in our churches. We have a Manual for Christian Workers which tells how to do the works of God. Let us go forward on the basis of believing that people have honest questions, and they want simple, honest answers from the leaders of the church.

World Day of Prayer

February 17 is World Day of Prayer, when churches will unite in prayer for world leaders and world problems. Many prayers will be unrealistic and un-Scriptural, but such a day of prayer will at least turn attention to the truth that only God has the answers and only God can settle the many problems of the world. Join in prayer for the soon return of Jesus Christ, the Son of God, to solve the problems of a sin-filled world.

By Esta Starbuck

Sermon Notes---

from various messages by the late L. E. Conner

February 9 was the ninety-fifth anniversay of the birth of the late Brother L. E. Conner, who died in 1943. Following are notes from some of his sermons preached while he was pastor of the Rockford, Illinois, Blessed Hope Church of God. The notes were taken by Sister Esta Starbuck, a very careful listener who takes notes from most sermons that she hears.

September 10, 1933. Text: Hebrews 12:1-17

IN HEBREWS 11 a great many witnesses are listed. These all had the same God as we, and He recognizes our faith the same as theirs.

"The Apostle says that we are compassed about with a great cloud of witnesses. Not that we are surrounded by the spirits of these, witnessing to our actions, but they are given us as outstanding witnesses of what can be accomplished by faith.

"If, in this life, we are specializing in any line, we must concentrate on that and cast aside everything that will interfere with that vocation. Therefore, if we are going to live a Christian life we cannot listen to the voice of the flesh. It is enmity against God. We cannot make progress in Christianity and make progress in the flesh at the same time. We must concentrate our forces in perfecting our faith in the Lord. [We must put aside] besetting sin, lack of faith, doubt, and drifting away from the faith, looking to Jesus the beginner and finisher of our faith. He lived the life and taught us just how to do it. He began at the lowest rung and by faithfulness has reached the highest rung.

"'In thee and in thy seed shall all the families of the earth be blessed.'... The joy set before Christ was that He should be a blessing to all the world. The joy was so alluring that He endured the cross, despising the shame. Therefore He tasted death for every man, and because He did this He was elevated to the right hand of God.

"If we are not granted life, it will not be because we did not understand what we should do or not do, but because we failed to do what we knew we should."

February 11, 1934. Text: 1 Corinthians 13

(Annual Anniversary sermon for seventy-third birthday anniversary and forty-eighth anniversary of his entrance into the ministry.)

"Charity is that quality in an individual that causes him to place the most constructive interpretation on the sayings and doings of his fellow men."

Evening Service—subject: Prayer. "God always answers prayer, but He sometimes says 'No.' We do not take 'no' for an answer. . . . God watches over and feeds the fowls of the air, but they cannot just sit on a limb and sing; they must also get out and scratch. . . . God expects us to exhaust the resources He has given us before asking Him for further help." (Bro. Conner firmly believed in "putting legs" under our prayers.)

March 25, 1934. Subject: Mortality of Man

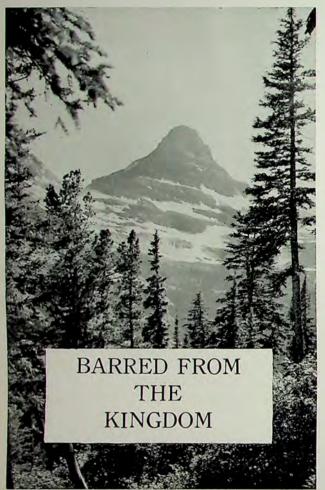
Speaking of Genesis 3:22-24, when God drove man from the Garden of Eden and separated him from access to the tree of life, Bro. Conner said, "Was the 'live for ever' (eternal life) in the man or in the tree? God drove the man away from the tree to keep him from partaking of it and living forever, so the life must have been in the tree—not in the man."

February 10, 1935. Text: John 1:1-14

"The development of the Word of our God. . . . "Word" means expression, not necessarily spoken word or audible sound. For example, the automobile is the word (*Please turn to page 11*)

Brother L. E. Conner was born on February 9, 1861, in Indiana, and died at the age of eighty-two years. Early in his life he studied and practiced law, but by 1886 had accepted the truths taught by the Church of God and began preaching at Rensselaer, Indiana. It was there that he preached his last sermon, *fifty-seven years later*. In the years between he served in pastorates at Dixon, Illinois; Cleveland, Ohio; Rockford, Illinois; and Tempe, Arizona. He also served twelve years as president and general manager of the General Conference, later being made President Emeritus of the General Conference, the only man who has been thus honored.





PAUL dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28:30, 31). To believe the gospel of the Kingdom, repent of past sins, and be baptized into Christ will not alone save us. We have at this point become adopted children of God, heirs of the Kingdom, heirs of God and joint-heirs with Christ. (James 2:5; Gal. 4:7; Rom. 8:17.) Our inheritance (eternal life in the Kingdom) will not be received until Christ comes again, raises the righteous dead, and sets up His Kingdom.

To receive the promised inheritance, we must go through life, meet its temptations and overcome them. (Rev. 3:21; 2:10.) In Paul's epistles to various churches: Corinth, Ephesus, and Galatia, he listed numerous sinful practices against which he warned. Paul termed these, "works of the flesh." It is most important that all Christians carefully study these, so they may be more careful of their conduct. "Now the works of the flesh are mani-

By Laurence Howell

A clean life must result from true conversion. Smoking and drinking can be a barrier to the Kingdom of God.

fest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things *shall not* inherit the kingdom of God" (Gal. 5:19-21). Were Paul now living he would, no doubt, modernize the list by adding use of such narcotics as tobacco, morphine, heroin, and marijuana. Let us not deceive ourselves, the above practices or any part of them, if persisted in, will bar all such professed Christians from the Kingdom of God. Let us consider the matter soberly!

Let us confine our observations to the most widespread, vicious habits afflicting our country today—smoking and drinking.

Tobacco is an American plant, first raised and used by the Indians. Sir Walter Raleigh, an English colonizer, carried it from Virginia to England about 1586. It is no wonder Paul said nothing about it. Dr. George Crane says we have one hundred ten million non-smokers in the United States and fifty-six million smokers of all types.

Does tobacco benefit the human body in any way? Is it food? Steele's Hygenic Physiology says no. Herewith are listed some bad effects this author says tobacco has upon youth. "Tobacco retards the development of mind and body.... In many cases it seems to blunt the sensibilities and make the user careless of the rights and feelings of others."

We quote from *Science* magazine. "In an experimental observation of thirty-eight boys of all classes of society, and of average health, who had been using tobacco for periods ranging from two months to two years: twentyseven showed severe injury to the constitution and insufficient growth; thirty-two showed existence of irregularity of heart action, disordered stomachs, cough, and a craving for alcohol; thirteen had intermittancy of the pulse; and one had consumption. After they had abandoned the use of tobacco, within six months time one half were free from all their former symptoms and the remainder had recovered by the end of the year."

Present statistics show that among smokers the percentage of deaths from cancer is double what it is with non-smokers. A cigarette smoker recently told me that blowing his contaminated breath on his bare wrist while smoking leaves a dark stain on the skin. Just imagine the damage to the lung tissue from this same poison! It is true that isolated cases can be cited where some smokers have lived to a great age. But the only safe guide is mass or group results. The evil results from smoking are more subtle and slower in being revealed than with drinking. In fact, danger may be serious before it is realized.

A recent syndicated article on cigarette smoking by Dr. George Crane is helpful. He says tense people often have an urge to expend pent-up energy by reaching for a cigarette and smoking. To break the habit he advises to carry in your pocket or purse, instead of cigarettes, a package of gum. Reach for it, shake out a stick, and chew vigorously a few minutes. Repeat as necessary. This exercises the same muscles used in smoking.

The cvil effects of intoxicating liquors are so obvious that I need mention only a few. Drinking lies back of a large portion of our crime: murders, criminal assault of girls and innocent women, reckless driving wrecks, poverty, wretched homes and consequent divorce.

My parents never drank or used tobacco in any form, and I honor them for it. Parents, do you love your children enough that you want them to embark on life with healthy bodies and clean minds? If daddy or mother smokes or drinks, the children can see no reason why they should not do likewise. Are you willing, then, with God's help, to set the right example and encourage your boys and girls to avoid these evils and habits that can only enslave them and blight their future? You owe this much to God, for you were lost in sin, purchased by the blood of Christ. You belong to God! Therefore, "glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

God keeps a record of our lives and our works. "We all must appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

FAITH HEALERS IN TROUBLE (from Time)

Evangelist Jack Coe, from Dallas, Texas, invaded Miami, Florida, with a "healing" campaign. About six thousand Miamians each night crowded into his tent to witness the exhibition. A local reporter for the *Miami Herald*, religious editor Adon Taft, proceeded to expose the tent show. Following up some of the "healings," Editor Taft showed there had been no change in physical condition of those supposedly "cured." One woman who "had ostentatiously flung aside a pair of crutches, had never ordinarily used them." Taft showed that "Coe stood to clear \$30,000 . . . from his Miami appearances." To date, Coe has not accepted the challenge of the *Herald* and three Miami ministers to pay him \$2,500.00 for any "cure" of one who has been accredited by two doctors to be truly ill, and then accredited by the doctors to have been cured.

Soldiers of the CROSS



By Mary Mae Nedrow

Bring to all the gospel message,

Let your words ring loud and clear. See the dawn of triumph breaking, Christ the Lord shall soon appear.

Tell to them the wondrous story, Write it in bright words that glow; Through a precious, sure foundation, They can conquer every foe.

Very few will heed your story, Only some will hear the call.

Though they turn away and mock you, You must preach the Word to all.

Proclaim to the world His message, Turn not to the left nor the right; But ever and onward keep marching—

God will give you power and might.

He bids you go forth as soldiers; Go raise your banner on high!

Press forward as your Captain leads you, Let victory be your battle cry.

Out of the shadows, into the light, Come forth from the darkness of sin, Jesus will share all your sorrows—

Throw open the door—let Him in!

- Be prepared for that glorious Kingdom, Good stewards that stand firm and strong.
- Though darkness now shadows your pathway, Some day He will right every wrong.

With His saints He will rule o'er the nations, He will rule in power so grand

Upon the holy hill of Zion,

God's law will go out through the land.

When Christ Jesus descends in His glory, The weary will then find rest.

Nations shall come to seek the Lord-They'll learn what is needful and best.

So, arise, ye brave Christian soldiers, Your race will soon be run;

It will be by God's almighty hand The dawn of peace shall come.



By Harry Sheets the laws of our country. The keeping of these laws would mark any nation as a different kind of people.

God did not stop with the Ten Commandments, however, but followed these with many more that were intended to be a guide to social conduct. It was a code of laws intended to make Israel into a people of God. Each law was a curb to some human weakness. After trying to cope with the law, Israel became very much aware that they were a sinful people who were in need of atonement and forgiveness of sins if they were ever to be acceptable to God. They became aware of the frailties of the flesh. The law was intended to teach man that he was too imperfect to keep a perfect law. God was show-

The Old Covenant and the New Covenant

THE writings of the Old Testament Scriptures are **1** vitally important to the student of God's Word. The New Testament takes on meaning and importance as we study the records of the Old. Paul recognized this fact when writing to the Romans. He 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). Paul added to this thought in writing to Timothy, saying, "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, throughly furnished unto all good works" (2 Tim. 3:16, 17). Since these things are of primary importance to us, it behooves us to study the Old Testament so we may be enlightened in doctrine, and taught the ways of righteousness.

God made a covenant with Abraham and his descendants through Isaac and Jacob. These people did not follow God as they should, so God sold them into bondage in Egypt for over four hundred years. When the proper time came, God delivered the people under the leadership of Moses. When safely away from the Egyptians God offered to make Israel His special people. He made the offer on condition that they would obey His voice and keep His commandments. Israel wanted to be the objects of the special favor of Almighty God, so they made a promise to God through Moses.

The Israelites made this promise: "All that the Lord hath spoken we will do." Promises are more easily made than kept, especially when carnal man promises to follow the leading of a righteous God. The first thing God did was to give the Ten Commandments for Israel to keep. This was a fine set of laws and forms the basis of ing man that he could not hope to win salvation by his good works.

It took the law to emphasize man's basic sinfulness. In Romans 7:7, Paul declared, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Then Paul added, in verse ten, "The commandment, which was ordained to life, I found to be unto death." In Romans 8:2, Paul refers to the law of Moses as the "law of sin and death."

It became evident that imperfect man could not keep a perfect law. "Moreover the law entered, that the offence might abound," is the testimony of Paul in Romans 5:20. "Sin is the transgression of law" (1 John 3:4), and since man was unable to keep the law of God, Paul could say, "All have sinned and come short of the glory of God" (Rom. 3:23). It is no wonder that Paul asked, "Is the law then against the promises of God?" He answered his own question in two words, "God forbid" (Gal. 3:21). In the same verse Paul comments on the limitation of the law. "For if there had been a law given that could have given life, verily righteousness would have been by the law." The law, therefore, was a failure as a means of bringing salvation to mankind. This failure was not chargeable to the law, for it was perfect, but was due to the limitations of carnal man. Why, then, was the law given?

We have already answered the question in part. There seemed to be at least two reasons for the giving of the law. First, as we have suggested, God wanted to convince man that he was a sinful creature who fell far short of the righteous standards necessary for salvation. God wanted all people to understand that it was impossible to win salvation by good works. Secondly, the law was given as a means of bringing us to Christ. In Galatians 3:24, Paul tells us that the law was a schoolmaster to lead us to Christ. The word "schoolmaster" as used here rightfully means a "child leader," rather than a teacher. The Revised Standard Version translates this verse, "The law was our custodian until Christ came, that we might be justified by faith." Moffatt translates the passage this way, "We were confined by the law and kept under custody. . . . The law thus held us as wards in discipline." From this it is evident that God used the law as a shield to protect His people until Jesus should be born of the seed of Abraham.

Paul, who spent much time trying to show the Jews that the law had fulfilled its mission with the coming of Jesus, wrote in Galatians 3:19 that the law "was added because of transgressions, till the seed should come to whom the promise was made." The promise was made to Abraham and is to be fulfilled through his seed, which is Christ. (Gal. 3:16.) The blessings promised through Abraham and Christ will be realized through faith, and not as the result of keeping the law. Notice how clearly Paul states this fact in Romans 4:13, 16: "For the promise, that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

The grace of God working through faith, and not through the law, brings salvation to all mankind, not just to the Jews, but to *Gentiles* also. Notice the words of Paul again, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28).

The law given through Moses is called the "old covenant," while the covenant God made with Abraham four hundred thirty years earlier, is called the "new covenant." This seems like a contradiction of terms, since the older in point of time, is called the "new." There are two reasons for this. First, the covenant made with Abraham was not ratified until sealed by the blood of Christ. This sealing took place several hundred years after the Mosaic covenant was given and sealed. Secondly, the Mosaic covenant is called "old" because it has accomplished its purpose. Paul said, "Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:13).

Our study of the Mosaic covenant and the Abrahamic covenant should convince us that the Abrahamic is the important one. All the promises of salvation are contained in the promises made to Abraham and his seed, who is Christ. This is the gospel, which is the power of God unto salvation. If you haven't yet accepted the covenant made with Abraham, we urge you to do so, for there is no salvation promised anyone outside that covenant.

An Opportunity to Witness

It is now possible for individuals, classes, churches, youth groups, missionary societies, and others to witness through the distribution of THE RESTITUTION HERALD. We will soon have available attractive metal racks which will hold up to thirty RESTITUTION HERALDS. These racks will stand on a table or may be hung on a wall. The full face of THE HERALD shows, yet the papers stay neatly in place.

These racks will be given free of charge to any person or group which will maintain the rack with at least ten papers each week at a cost of six cents each. This is less than one half of cost. You will be billed monthly and will receive the papers in bundles of ten each week

The racks can be placed in church entry ways, in hotel lobbys, depots, barber shops, hospital waiting rooms, and other places where reading material is welcome. This is an opportunity to spread the gospel in an attractive, economical, and efficient way.

Place your order with us now and as soon as the racks are ready you will receive your order and begin receiv-



ing your bundles of papers for the racks. State how many bundles of ten papers each you wish, how many racks, and where the orders are to be sent. Instructions for possible ways to use the rack will be mailed with each one.

FEBRUARY 14, 1956



The Bible and science do not contradict. One complements the other. Findings of science and the usual understanding of the Genesis story of creation have seemed to some to contradict. This is part four in Brother Judd's study of Genesis 1, designed to answer the critics of the Genesis story. This is a scholarly but unusual interpretation which we present for your earnest study.—Editor. Moses and

(Ci By I

I N OUR last article it was suggested that we would give further consideration to the phrase, "the heavens and the earth," mentioned in Genesis 1:1.

We think that no unprejudiced person would have any doubt that the phrase, "the heavens and the earth," has application to the whole universe. The "earth" was individually and separately named because it was intended that it should be the sphere of man's habitation, and the scene of all his future activities throughout Scripture history. Consequently, we believe that the sun, moon, and stars were already in existence when the first verse was put on record. If that is so, it is clear that the widely believed tradition that these heavenly bodies were not created until the fourth day must be erroneous. We will consider these facts in more detail when we come to the study of verses thirteen through eighteen.

With reference to the universe, which we believe, according to verse one, had already been completed, it is not necessary to suppose that all portions had been created simultaneously. In our studies of both science and Scripture we think there is evidence to support that conclusion. This thought is confirmed by Scripture by the Septuagint Version, which reads, "In the beginnings" (plural). Further corroboration occurs in Genesis 2:4. "These are the generations [births] of the heavens and the earth when they were created." (The Hebrew word used here is *toledoth*. [See Young's Concordance.] It is translated "birth" in Exodus 28:10, and we submit that *birth* is the beginning of *independent* life, and does not define the original *source* of creation.)

It will be noticed in this connection that the how of creation, like the when of creation, is not revealed. The thoughts just given expression at least suggest that creation did not originate out of nothing. It has long passed into a proverb that "out of nothing nothing comes," and we believe that the proverb still holds good.

The consideration of some of these eternal verities is beyond present human capacity to comprehend. "Where angels fear to tread," men also need to exercise caution. The Almighty has set "bounds" to creation. He has also set bounds to human knowledge.

Continuing the study of the phrase, "the heavens and the earth," we wish to call attention to some remarkable features connected with it. The order given in Genesis 1:1, "the heavens and the earth," is a standing formula throughout Scripture. There are, however, two remarkable exceptions. One occurs in the second half of Genesis 2:4, and the other in Psalm 148:13. In these two places the order of mention is with evident, definite purpose reversed from "the heavens and the earth" to "the earth and heaven." Both science and Scripture are in agreement that the order given in Genesis 1:1 is indicative of the fact that the earth is of later creation than "the heavens." The Hebrews knew that included in the heavens, were the heavens where angels dwell, who "excel in strength, and do his commandments, hearkening unto the voice of his word" (Psalm 103:20).

One reason for the reversed order in the two verses mentioned is explained by the context of each, namely, that the *earth* is the sphere of man's life and activities. (Notice especially verses 11-14 of Psalm 148.)

There is another reason, and a most important one, for the reversed order. It is found in Genesis 2:4b. It will be noticed that (as many commentators have pointed out) this verse is divided into two sections. The first half, having reference to creation of Genesis 1:1, retains the order of mention as in Genesis 1:1 and, equally remarkable, it retains the word "create." In the second half of the verse, referring to events in verses six to eleven—which certainly are connected with the *earth alone*—the order is reversed to "earth and heaven," and the word "made," not "create," is used.

The remarks just recorded bring us to the consideration of a long-held belief, widely accepted, but certainly mistaken, that

God Created the Universe in Six Days

Even Reader's Digest for January, 1956, and the London, England, Economist quoted this traditional belief

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mued) J. Judd

> as fact. Everyone knows that pulpit and Sunday school alike proclaim it, as do many Bible colleges. That the belief is the product of tradition, and is *not* due to sound Bible study is certain. Jesus the Christ had some remarks in reference to *tradition* which no reader of these pages would call complimentary. But even tradition can sometimes claim what, on the surface, appears to be reasonable basis for its theory. Few will question that, in this instance, the particular basis is the much-quoted verse from Exodus 20:11. We quote the King James Version. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day."

> Let us here call attention to one obvious and important fact concerning the above-quoted scripture. It will be found on comparison that Moses has *not* quoted from the record in Genesis 1:1. There the phrase, "the heavens and the earth," is inclusive of all creation—the whole universe. In Exodus 20:11 the phrase is distinctly different. It is expressed in the singular, and has reference to *earth* and heaven (the atmosphere or "expanse" which the Bible calls "heaven" (Gen. 1:8), just as we do to the present day. Few passages of the Bible, if any, have been more quoted and misquoted by infidels and Bible critics than has this one verse, Exodus 20:11. Scripture nowhere defines time occupied in creation.

> There is one more fact in connection with Exodus 20:11 which is, perhaps, as remarkable as any already mentioned, and that is that the word "create," which always has reference to *first* occurrences, is not once employed in the writing of that verse. The word used there is "made," which brings it into line with the language used in verses six to ten of Genesis 1. The whole narrative, from verse two onward, to the end of chapter one, is the record of a *renewal* of earth *surface*. (Psalm 104: 30.) This is in conformity with the fact that there have been many such renewals, each bringing in a new flora and fauna in preparation for the coming of man.

Scripture says of the earth that "he formed it to be *inhabited.*" The volumes that have been written, and the fantastic guesses that have been made, as to whom, or what, the inhabitants were have no countenance in Scripture. Nature herself reveals a reasonable answer to the question in the fossils of past ages found imbedded in

the various strata of the earth. These are demonstratable facts. Others are but conjecture, being the fancy of misinterpreted Scripture.

We have dwelt at some length in reference to Exodus 20:11, but for doing so this writer asks the forbearance of his readers. Exodus 20:11, and Genesis 1, have been the butt of infidels and critics of the Bible. Sad to say, even present-day ministers are not free from blame. One minister, speaking within our hearing and claiming to "have an intellect above the average," declares Genesis 1 to be a "myth," "legend," and "fable," and on one occasion described it as "bunk." In later correspondence he affirmed that Exodus 20:11 is decidedly *unscientific*.

It has been the constant meeting with these attacks on the Scriptures that prompted the present series of articles. King David said, "Thy word is true from the beginning" (Psalm 119:160). When this was pointed out to a ministerial correspondent, the reply came back, "That was the opinion of only one man."

There has been much controversy concerning the "days" of Genesis 1 and Exodus 20:11. Many commentators have regarded them as "periods." We believe them to be literal days, and will consider that when we come to the topic. It is a fundamental understanding in all literary endeavor that words used are to be understood in their natural sense, unless otherwise stated by the author. No author has a right to use a word in an unnatural sense without calling attention to the fact.

We come now to the consideration of Genesis 1:2. This commences with the conjunction "and"—"And the earth." Thus, verse 2 is logically connected with the previous verse, making one continuous narrative to the end of chapter one. Just here it may be well to notice that the first term "heaven" is dropped, and from verse two onward the earth, as distinct from the rest of the universe, is the main feature of interest.

There are some unusual facts to bear in mind in connection with this seemingly unimportant little word "and," which is translated from the Hebrew particle ve. In English, the conjunction "and" usually conveys the thought of immediate sequence. Not so in the Hebrew, for a very considerable period of time may have elapsed between events on either side of it. Thus, in chapters six, eleven, and twenty-four, which commence with the same particle, there is no immediate sequence.

Fifteen hundred years before geology became a science, Augustine, Basil, and Gregory pointed this out, and Origen and Justin Martyr still earlier. This interpretation, therefore, was not invented for meeting the geological difficulty.

The foregoing information in reference to the conjunction "and" is gleaned from *Mistakes of Modern In-*(*Please turn to page 11*)

Divine Law of Adoption

By Emma C. Railsback Los, Angeles, California

G OD has one, and only one *begotten* Son, the Lord Jesus Christ, our Saviour and future King. God also has *created* sons. (Job 38:4-6.) There are multitudes of them, ministering spirits, sent forth to minister for them who shall be heirs of salvation. (Heb. 1:14.) The Psalmist explained that God made His angels spirits and his ministers a flaming fire. (Psalm 104:4.) We take this to mean that the heavenly angels were made immortal when created. Looking through the Scriptures, we find many instances where these created sons of God were sent to earth to minister unto mortals.

In addition to these heavenly sons, God has also planned ways whereby mortals may become his *adopted* sons. Let us notice first the exclamation of the beloved Apostle John. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:1-3).

The Apostle Paul explained that one can be adopted through the Lord Jesus Christ. He also stated that those having complied with the laws of adoption into God's family, have no longer the spirit of bondage, but have received the spirit of adoption and can approach God as their Father. (Rom. 8:5; Gal. 4:4, 5.)

"Whosoever believeth that Jesus is the Christ is born [or begotten; from gennao, the same word as 'begat' and 'begotten' below] of God: and every one that loveth him that begat loveth him also that is begotten of him" (1 John 5:1). God "of his own will begat . . . us with the word of truth," said the Apostle James, "that we should be a kind of firstfruits of his creatures" (1:18).

God, then, having provided the good news of the King and coming Kingdom, has given us the seed, which enters our minds and hearts, creating within us a desire to become His adopted children, whereby we may obtain an everlasting home in that glorious coming Kingdom.

We might ask, "What about those living before the birth of Christ? Did they have laws of adoption?" Yes, there were many types and shadows, pointing to the coming of the Redeemer, such as: the promised seed of the woman (Gen. 3:15); the Passover lamb (Ex. 12); the smitten rock (Num. 20); the manna (Ex. 16); the brazen serpent (Num. 21:8, 9); and numerous others. The fathers of old could and did look forward to the fulfillment of the great and precious promises by faith. Paul enumerates a list of faithful ones in Hebrews 11.

Then, again, Isaiah said, "All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (56:6). This prophetic message, given hundreds of years before the great sacrifice of God's only begotten Son, could be and was believed by Isaiah's contemporaries and those coming after.

Israel as a nation rejected Christ as Saviour and King, but to the individuals in Israel who did believe on Him, He gave the right and privilege to become adopted sons of God. (John 1:11-13.) Likewise also the Gentiles can become adopted sons, for the gospel is the "power of God unto salvation" to both Jew and Gentile. (Rom. 1:16.) We are "all the children of God by faith in Christ Jesus" (Gal. 3:26).

There are three steps to be observed in becoming an adopted child of God. First, one must hear the good news of the coming King and His Kingdom. Secondly, he must believe that message. Thirdly, he must obey it in baptism.

This order was observed in the early church, as recorded in the Acts of the Apostles. Let us notice, for example, Acts 8:12: "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." This same course was pursued on the Day of Pentecost (Acts 2), with the Ethiopian eunuch (8:37, 38), with the household of Cornelius (Acts 10), in the miraculous conversion of Saul of Tarsus (Acts 9), with Lydia of Thyatira (16:14), with many of the Corinthians (18:8), and also in the case of the Philippian jailer (16:33). All who have taken these three steps in sincerity and truth have become adopted children of God. "As many as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:27, 28).

Baptism is explained as being a figurative death, burial, and resurrection by Paul in Romans 6:4, 5. "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."

Abraham was given the rite of circumcision as a seal of his faith (Rom. 4:11), and baptism is the seal of the Christian's faith. (2 Cor. 1:21, 22; Col. 2:10-12.) We also find in Ephesians 1:13, 14, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Nicodemus, a ruler of the Jews, had a strong desire to get an understanding of the new life through Jesus Christ, risking his popularity with his people by coming to Jesus to make inquiries. Jesus' statements about a new birth seemed to puzzle him. (John 3:1-6.) After the divine begettal to this new, spiritual life, there must be, as in the natural life, a period of growth and development, before there can be a birth. During this period, the candidate must escape the corruption that is in the world through lust. (2 Peter 1:4.) He must add to his faith the Christian virtues enumerated by Peter. (2 Peter 1:5, 6.) He must give his reasonable service to the promotion of the truth. (Rom. 12:1.) He must obtain the fruits of the Spirit. (Gal. 5:22-26.) The Scriptures show conclusively that the full birth of the spiritual life takes place at the return of Jesus Christ, to raise the righteous dead, change the righteous living, and establish God's glorious new Kingdom.

L. E. CONNER SERMON NOTES

(Continued from page 3)

of Henry Ford-his expression-the development of his word or thought or plan."

Brother Conner's oft-repeated Rule of Life was, "Do the best you can with what you have and in the situation in which you find yourself." He said that he had never found a time when that rule would not work. Then he would add, "Our trouble is that we do not do our *best.*"

MOSES AND MODERN CRITICS

(Continued from page 9)

fidels, a valuable work by George R. Northgraves, late of London, Ontario. "There are evidences," says the above-

named author, "that the earth has passed through many great revolutions." We have already stated this to be our belief, pointing to Psalm 104:30 in confirmation. It is our opinion, therefore, that the narrative from Genesis 1:2 onward is descriptive of the last great upheaval and renewal prior to the coming of man recorded in Genesis 1:26, 27. (To be continued)

ANOTHER "FAITH HEALER" IN DIFFICULTY

Oral Roberts is *the* "faith healer" of America. He is widely known and heard through radio and television and by his great "faith-healing" meetings.

Now in Australia, Roberts is *not* being met with open arms. Before he arrived a group of Australian preachers branded him "a fraud and imposter." The press-announced in screaming headlines, "SALVATION CIR-CUS COMES TO TOWN." When it was discovered that Roberts had checked into Sydney's most elegant hotel, under an assumed name, some papers suggested that he "be sent packing." As *Time* magazine reports, crowds were small and contributions even smaller."

It is high time that some of the side shows that are being conducted in the name of Christ came under close scrutiny.

Another Winter Around the Corner





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BIBLE CARRIERS

The Pennellwood Church of God (Grand Rapids, Michigan) youth leader informs that seven of the senior Bereans are carrying their Bibles to school and into all classes. They have found some time to read the Bible during study hours.

Here is a form of witnessing that any young person with courage and conviction can use. This is a most commendable service which may have great effect in interesting other young people in a Bible-centered youth program.

YOUTH RALLY FILM

Brother Dallas Demmitt has taken 8mm colored motion pictures of the two Berean Youth Rallies at Quaker Haven. They are combined into one film with captions, and the new film is now available to any group wishing to show it. There is a \$2.00 charge to help cover costs for the film and handling. Order it from the Berean Youth Department, Box 231, Oregon, Illinois. (You will need an 8mm silent film projector to use the film. This is the size of most home movie outfits.)

ROCK RIVER YOUTH FELLOWSHIP

The high school young people at the Oregon Church of God were hosts to a large group of young people from Dixon, East Oregon, Flagg Center, and Rockford, at a Valentine party on February 6. There is some discussion about trying to establish a Rock River Youth Conference to sponsor such "get-togethers" regularly.

We think it is good for every youth fellowship to associate as much as possible with other Berean Youth Fellowship groups. These joint meetings, rallies, and retreats inspire interest and enthusiasm. Why not try it in your area if there are other Churches of God within reasonable distance?

NEW HANDBOOKS BEING PREPARED

The new Youth Leader's Handbooks for the second quarter should be mailed early in March. The junior lessons will be on the theme "Living for Jesus." The senior books will be on the theme "Opportunity in the Middle East" and will introduce our foreign Oregon Bible College student, Adib Liddawi. Service projects will center in our opportunity to assist in Adib's education and in his future work.

NEW YOUTH GROUP

A new youth fellowship group has been formed at the Lawrenceville, Ohio, Church for ages thirteen through sixteen. The following officers were elected: Rosemary Boyd, president; Kenneth Stapleton, vice president; and Mary Morris, secretary-treasurer. The group will meet monthly for the present time.

Berean Youth Fellowship News

By Harold Doan

SPRING RALLIES AND SUMMER CAMPS

It is time to begin planning those spring youth rallies and summer camps. Thorough preparation is essential to a good rally, retreat, or camp. Be planning advertising, arranging for the location, informing the staff, preparing programs, and thinking about finances.

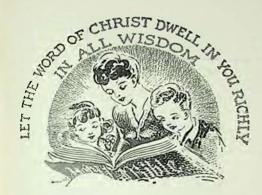
Most of the plans are made for the summer camp at Quaker Haven (August 5-12). The Southwest Conference has announced the dates for its youth camp (July 16-22) at Mountain View Estates, near Prescott, Arizona. Join with other groups in your area to plan for a spring or summer week-end retreat or even for a full week's camp. But begin now or you may be too late to get the facilities you need!

YOUTH RALLY IN VIRGINIA

A youth rally was conducted in the Maurertown, Virginia, Church of God on February 11, for the Virginia, Washington, D. C., and Maryland young people. The Youth Rally film was shown and the program was arranged and presented by the young people under direction of Bro. Joseph Fletcher, and Srs. Marie and Dolena Ward.

LET US HEAR FROM YOU

We would like to know what your youth fellowship is doing. Share your ideas and your progress with us. Send us a report of your activities so we can give it to others through this page.



When John Saw Jesus Aqain

By Mary A. Gesin

O NE of the twelve apostles of Jesus was spoken of as "that disciple whom Jesus loved." There was one who always scemed to stand or sit closest to Him when he was in Jesus' company.

Do you remember his name? It was the very same name that, no doubt, a boy who reads this page has: John! Some Bible names we do not hear these days at all. But there are many Johns. Somehow that name has such a dependable sound, as though the boy who bears it can be trusted. If your name is John, remember you have a name to bear well.

John was chosen by Jesus to go with Him, to learn His ways and His message. So, after Jesus was ascended to heaven, John could help carry the gospel.

It was this same John who wrote the books of, "St. John," "1, 2, and 3 John," and "The Revelation." Can you tell me where John was when he wrote these different books? Saint John is included in the four Gospels, which tell of the life and teachings and miracles of Jesus. Yes, John lived and talked with Jesus. He prayed and taught with Jesus. He witnessed the death, burial, and resurrection of Jesus. First, Second, and Third John are often called "love chapters" of the Bible, for in them John tells how we must love the Lord, love our neighbors, and that if we have not love, we have not the Lord Jesus in our hearts.

John was an old, old man when he wrote The Revelation. John probably lived longer than any other apostle. At this time he was more than ninety years old, and had been driven from his home and loved ones to a lonely island.

It was not for any wrong that he had done, though this island was the same place to which criminals were sent. But John's only offense was teaching the love of God and the story of Jesus.

Here was John, on this strange island; no doubt wondering how all his friends back home were getting along. Other prisoners had to work very hard in the stone quarries on the island. But John was probably too old for such hard labor.

As John sat there alone, he heard a voice behind him,

and the voice told him to write down in a book the words he would hear and the things he would see. For all of this was to be for others to know.

As you can imagine, John was almost overcome with fright, knowing he was alone. But the voice continued, "Fear not . . . I am he that liveth, and was dead; and, behold, I am alive for evermore."

Then he knew it was Jesus, his beloved Lord and Master. John was afraid no longer, for that was the voice he had heard many times, the voice he loved, the voice of the ever-living Christ.

It really isn't surprising that Jesus appeared to John in that vision. For John was lonely and sad and needed cheering, and Jesus had a message He wanted to give John so that he could give it to the world.

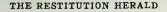
The message concerned the churches of John's day and can be applied also to our churches today. John used beautiful words in describing the appearance of Jesus before him and wrote carefully the visions he saw.

After that John must have felt much encouraged. No longer was he sad and lonely. He felt that there was still work for him to do for Jesus. He wrote it all down for us to read and study.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Florence R. Cooper, Feb. 20, age 13, Browntown, Va. Margaret L. France, Feb. 20, age 3, Wenatchee, Wash. Jerry Richard Smith, Feb. 20, age 6, Springfield, Ohio Alvin Ray McKinney, Feb. 20, age 13, Hammond, La. Harold L. Thomas, Feb. 21, age 14, Overland, Mo. Roger Lee Story, Feb. 22, age 13, Cozad, Nebr. Martha E. Friend, Feb. 22, age 13, Cozad, Nebr. Martha A. Burnett, Feb. 22, age 13, Cross Timbers, Mo. Viola Foster, Feb. 22, age 13, Hammond, La. Mary Jane Wilson, Feb. 26, age 10, Macomb, Ill. Clayton R. Lawson, Feb. 26, age 3, Minneapolis, Minn. George M. Bankston, Feb. 26, age 8, Hammond, La.

This is Promotion Day for Harold Thomas. We invite you to read the Berean Youth Fellowship news.



FEBRUARY 14, 1956



March 24-25-Illinois Spring Conference at Ripley.

April 14, 15—Minnesota Spring Berean Conference at St. Cloud. Bro. Harry Sheets, guest speaker.

SISTER THAYER'S SCHEDULE

June 4-8—Bible school at East Oregon Chapel, Oregon, Ill.

June 48 Bible school at Flagg Center, Ill.

June 11-15—Bible school at Delta, Ohio. June 18-22—Bible school at Cleveland, Ohio.

June 18-22—Bible school (colored) at Cleveland, Ohio.

DELTA, OHIO, BAPTISM

The hearts of our people were made glad January 19, 1956, because two of our congregation were buried with Christ in baptism.

One was Brenda Elton, the daughter of our Sunday school superintendent and his wife, Mr. and Mrs. Howard Elton, of Toledo, Ohio. Brenda has been instructed in the truth from childhood.

The other baptized was Mrs. Alice Soles from Delta, Ohio. In her earlier years she had been instructed in the Catholic religion. During discussions in the home of Howard and Bernice Elton, she became interested in our faith, and started attending our Bible studies and church services. It was not until Sr. Verna Thayer was here for a teacher's training course that she understood and felt the true need of baptism. Sr. Soles was not very well at this time, however she spent many hours at the church before the evening services studying with Sr. Thayer.

Christmas week Mrs. Soles asked the writer to contact Sr. Thayer and ask her if she could come and baptize her. Sr. Thayer arrived here January 19, during the worst snowstorm of this season.

Sr. Thayer is more than a children's evangelist! Many adults are instructed in essential truths as she teaches the children. We pray that God will continue to bless her and her work that she is so faithfully doing.

We ask that God will bless these new children of His and keep them faithful until the return of our Master, and that He will help us to serve them as sincere brothers and sisters in Christ. Beulah Dunbar.

OREGON BIBLE COLLEGE

Honor Roll

Those students carning a place on the Oregon Bible College Honor Roll for the first semester of the college year of 1955-56 are as follows: Hollis Partlowe, Ruth Savage, Lois Crouch, and Richard Dick.

FRANCES WILLIFORD

Frances Sturgeon Williford was born on April 24, 1875, and departed this life January 24, 1956.

She was baptized at the age of sixteen and was a faithful advocate of the Faith all of those years. She was a member of the Bosworth, Mo., Church of God.

She leaves to mourn: one sister, Mrs. Elmer Winfrey; nephews, nicces, and a host of other relatives and friends.

Funeral services were held January 26 by the writer. Francis Burnett.

SOUTHLAWN CHURCH OF GOD Grand Rapids, Michigan

Bro. John Denchfield has resigned his pastorate at Southlawn Church of God and has begun a different type of Christian service. Services are being conducted each week, as usual, with guest speakers bringing the messages each Sunday. Bro. Robert Hardesty will be preaching on the first Sunday of each month, and your editor will be preaching on the third Sunday for a few months. Bro. C. E. Lapp of Oregon Bible College, preached on February 12. Bro. Walter Wiggins will assume the pastoral duties Septemher 1.

Congratulations to Bro. and Sr. Chester Matson, Rt. 2, McCook, Nebr., on the birth of Dixie Louise, January 13, 1956. Sr. Matson is the former Sharon Marts.

PENNELLWOOD CHURCH OF GOD

Gleanings From Bulletin

Pastor E. Milon Hall has been encouraging Sunday evening church attendance with interesting programs of worship. Recent guests were the Havenaires, a quartet of Christian singers from Grand Haven, Mich.

February 5 was Bible Night, when everyone was asked to bring Bibles that might be of special interest. A recent Men's Night with special speakers was well supported.

One Sunday evening worshipers were asked to hand in questions prior to the service

which were answered by the pastor in the evening service.

ning service. A "Prayer Band" has been started by the ladies. They will meet each Thursday morning at ten o'clock for prayer and fellowship.

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Lord's work in



REMODELING COMPLETED Burr Oak, Indiana

Pictured above is the remodeled interior of the Burr Oak, Ind., Church of God. Bro. Orville Westlund is pastor.

In the past few years a large addition has been built on the church, the interior completely remodeled, the basement remodeled and modernized, and the parsonage remodeled.

Burr Oak is a progressive, active church to be commended for its steps forward in the Lord's service.

CHURCH INTERIOR REMODELED

Kokomo, Indiaia

The Kokomo, Ind., Church of God has also been completely remodeled inside with new furniture throughout.

This is the year of action and we are happy to know of the progress being made in the Churches of God which is indicative of interest, growth, and action.

BRUSH CREEK, OHIO

At the February monthly board meeting, the Brush Creek Church of God received the resignation of Bro. T. M. Ferrell, which will be effective September 1, 1956.

Bro. Ferrell was highly instrumental in encouraging us to undertake and complete cur major church remodeling project. His zcalous efforts were just as genuine in trying to build a truth-seeking and God-fearing congregation.

We trust the Lord will direct, both the church and Bro. Ferrell, in their future work. Mrs. E. Demmitt, Sceretary.

NEW PARSONAGE AT ELDORADO

Bro. and Sr. Raymond Brown are at home in the church parsonage at Eldorado, 111. The church purchased the modern home in College Heights Addition, where Bro. and Sr. Arthur Jones lived while with us. On Friday, January 27, all gathered at the parsonage. to see their church home, and enjoy an evening of fellowship. The brethren are thankful for the blessing that came our way.

Mrs. Loretta Patton, Reporter.



LAWRENCEVILLE, OHIO

There has been much sickness in the congregation, affecting attendance somewhat.

About eighty people were present for the evening service January 22, to hear the quartet from the Second Church of God in Springfield, Ohio. We enjoyed their singing very much and all of us were brought a step closer to God by their messages in song.

Dorothy Pensyl, Reporter.

HERALD RECEIPTS

Mrs. J. A. Maey; Alice Young; Mary Brown; Mrs. Ralph Kennard; Mrs. Jessie Seroggs; L. H. Emigh (3); Hiram Schier, Jr.; Mrs. J. M. Prime; Verna Thayer (5); Lois Crouch (3); Mrs. Beatrice Aldrich; Burr Oak Church; Mrs. L. H. Shelton; Ray Heyde; Floyd Swihart; Mary C. Railton; Frederick Claussen; Mrs. Helen M. Doll (2); Arlene Dearing; C. D. Whitmer; Ralph E. Thomas; Mrs. N. S. Hocg; Mrs. George Redfern; S. J. Humphreys; V. Bousfield (2); Alta McCormack; Mrs. John Pifer; Marshall Wiggins; Leslie W. Eaton; Mrs. G. F. Kelley; Clara E. Freydl; Ray Saylor; Ben Carpenter; Earl L. Moore; Diek Coulter; Edward M. Houser; Paul Riley; Virginia Henninger; D. G. Harvey; L. K. Punter; Orville A. Evans; Ellsworth Richardson; Mrs. W. C. McKinney.

A well-kept and attractive church plant is a valuable aid to the evangelistic efforts of any congregation. Such a plant speaks eloquently of a congregation that is genuinely interested in honoring God in every way possible to them.

WHAT BLASPHEMY! Someone in my listening audience from the Macomb station sent me a subscription to a paper called, "The Church of God." This has no connection with the Church of God of the Abrahamie Faith of which we are members.

The editor of this paper is the Bishop Homer Tomlinson of Queens, New York. This man has conceived the idea that he is the king of all nations and that he is establishing the Kingdom of God on the earth. He is now in the process of choosing kings to reign under him. In a recent copy of his paper there is a picture of him riding a white horse with a bow in his hand. Did not Jesus warn us that in the last days there would be false Christs? How many who will be deceived by this I do not know. One thing I did notice is that he has paved the way with the teaching of signs and wonders. Beware of those who claim to do such great things.

It is too bad that many good people are led into putting signs and wonders ahead of the Word of God. No wonder they can be caught in such errors that will rob them of eternal life.

Jesus is coming again. He, and He alone, will be the King of all nations. He, and He alone, will choose those who will reign with Him. You may be one of that number if you are faithful to Him.

MANUAL FOR CHRISTIAN WORKERS

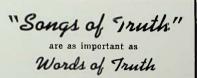
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VOLUME 45. NUMBER 20

MESSAGES BY-

William Dick

J. R. LeCrone

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CHURCH NEWS

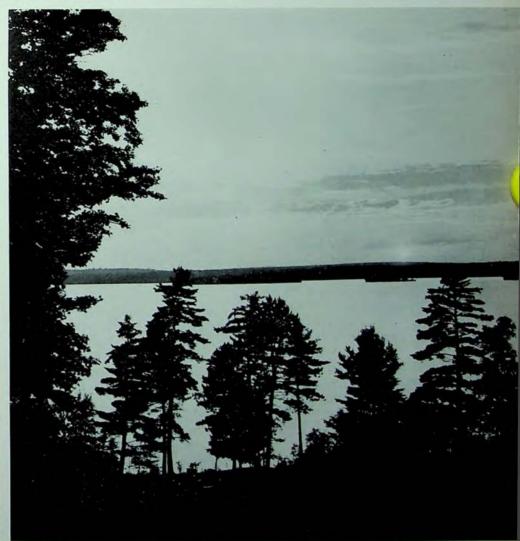
BIBLE PROPHECY

In THIS ISSUE

"IN THE BEGINNING

God created the heaven and the earth. And . . . the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light" (Genesis 1:1-3). (See pages 8 and 9.)

---Wisconsin Conservation Department photo.



Jesus Will Come --- Page 3

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. S: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.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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M. Mar. 5. John 20:24-29. "Blessed are they that have not seen."

- T. Mar. 6. Heb. 11:1-6. "Faith is the substance of things hoped for."
- W. Mar. 7. Heb. 11:7-13. "These all died in faith."
- T. Mar. 8. Heb. 11:24-31. "By faith [she] perished not."
- F. Mar. 9. Heb. 11:32-40. "Obtained a good report through faith."
- S. Mar. 10. Heb. 12:1-6. "Consider him . . . lest ye be wearied."



How Does God Guide?

We clipped the following portion of an article from the *Appalachian Advent Christian*. It is by O. W. Pritchett and contains some thoughts worthy of our meditation. The title of the article is "Personal Experience."

"Does God guide one person one way and another person another way? Does He show one person that certain doctrine is true, and another person that it is false?

"To illustrate our point we will mention a few of the many examples that might be given. First, we notice H. W. Armstrong of California, who tells how God showed his wife and then himself that he was chosen to be a minister. He claims God has shown him the *truth*, hence it is only he and his followers that teach the pure, unadulterated gospel. He teaches that England and the United States are the ten lost tribes (of Israel); that Christ was crucified on Wednesday and rose on Saturday; that we must keep the Sabbath on Saturday.

"Then there is Bishop Carr of Los Angeles, California, who relates how one night while he was praying the heavens were opened and he was shown how to locate the true Sabbath day from the Bible. He teaches that the true Sabbath day had been lost but God showed him that it was Friday, so he keeps it for the Sabbath. He believes in a Tuesday crucifixion and a Friday resurrection.

"There is Mrs. Jackson, the founder of the Mount Zion organization, who was a very devout lady. She became sick and prayed much for healing but remained sick. Angels came and communed with her. One day an angel came and told her that those angels were devils in disguise. He claimed to be an angel of the Lord and said he was going to heal her and that the Lord wanted her to start a church. To start the church all she had to do was to follow circumstances. Immediately she was well. On hearing her story a certain man gave the land for the church. Money came in and soon they had a building with record crowds attending.

"These, and many others, are sure the Lord has led them in the way they have gone. And so were Micaiah and Zedekiah, but they also disagreed. Why did they? For the answer read the first thirty-seven verses of 1 Kings 22, and notice especially verses 19-25: 'And there came a spirit and stood before the Lord and said, I will persuade him. . . . I will go forth and I will be a lying spirit in the mouth of all his [Ahab's] prophets.'"

We have called this portion of this message to your attention because of the growing tendency to trust in "feelings" rather than in the Word of God, or in the Lord Himself. "Feelings" have led many into strange ways which culminate in doctrines and activities in contradiction to Scripture.

lesus Will Come

A sermon by William Dick Pomona, California

HRIST'S second coming is one of the most important teachings of the Bible. This belief that our Saviour will return to establish an everlasting Kingdom on earth is indeed our blessed hope. The Church of God has always taught and cherished this precious doctrine. A generation or so ago it was not a popular teaching of the major denominations. In recent years, however, more and more churches are adopting the second advent as one of their doctrines.

Recently, while explaining to a lady our distinctive teachings, I told her that we believed in the second coming of Christ. She said, "I thought all churches believed that!" I think she was right. At least, nearly all churches have their own interpretation of second coming scriptures. If we discussed our views with these other churches, we would probably discover that we differ widely in our understanding of the second coming. Many people believe that Jesus will come, but they are confused about how He will come. The purpose of this article is to expound the Bible teaching of the nature of Christ's coming.

Personally

Jesus will come personally. Jesus is a real, living person. After His resurrection, Jesus came to His apostles, "to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days" (Acts 1:3). This same person then ascended into heaven, "while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:9). At that very moment, two men in white apparel told the apostles that "this same Jesus" would come again some day. (Acts 1: 10, 11.) We are convinced that the same Jesus who taught by the Sea of Galilee, healed the multitudes, prayed in Gethsemane, died on the cross, rose from the dead, ascended into heaven-this same Jesus will come again personally to earth.

Some people of the world think that "there is a great day coming" but have no idea what will happen on that day. Others, by reading signs of the times, feel that the end of the world is coming but fail to recognize that Jesus is coming. The Scriptures warn us to be looking for the personal return of Jesus. Note the words of Paul in 1 Thessalonians 4:16, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." We must be looking for the Lord Himself. Too many people are looking for an event, not a person.

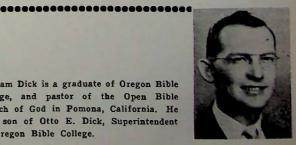
Literally

Jesus will come literally. Some destroy the beauty of the second coming of Christ by denying that He will come literally and by teaching that He comes in a spiritual way only. They say that when you are converted, or when you spread the gospel, or when you do a good deed, or when you abolish an evil, then Jesus comes again and that is the only way He will ever come. This whole theory is refuted by Acts 1:11, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." How did Jesus go into heaven-spiritually or literally? Jesus will return in like manner and in the same way.

After His resurrection, Jesus proved to His disciples that He was not a spirit or ghost but had a real body. "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). When Jesus ascended, He had this same physical body. He will return with the same body.

Jesus' ascension and descension are made real to us by the fact that the surroundings of both events are very real. Jesus ascended in a cloud (Acts 1:9) and He will return in the clouds (Mark 14:62). Since the clouds are literal, Jesus will come literally also. Jesus ascended from the Mount of Olives (Acts 1:12) and will return to the very same spot (Zech. 14:4). The Mount of Olives and Christ's

William Dick is a graduate of Oregon Bible College, and pastor of the Open Bible Church of God in Pomona, California, He is a son of Otto E. Dick, Superintendent of Oregon Bible College.



return both are very literal. We wait anxiously for Jesus to appear literally and real as life in our midst. We rest confidently in the promise that "we shall see him as he is" (1 John 3:2). O happy day!

Visibly

Jesus will come *visibly*. "Bchold, 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 will not come secretly. Everyone on earth, every eye, will see Him "coming in a cloud with power and great glory" (Luke 21:27). Don't be fooled by those who say that Christ has already come. I for one have not seen Him, and I am sure there are no others who have witnessed the visible return of our Lord. Furthermore, the Bible promises that several other events will occur when Jesus returns.

Jesus will raise the dead, judge the wicked, establish the Kingdom, destroy sin and death. Have these things happened? No! Then we are certain that Jesus' coming is still future.

In the Scripture passage (Matt. 24:23-27), Jesus warns us not to believe false teachers who will try to tell us that Christ is already here. Then Jesus describes the true nature of His coming, "For as the lightning cometh out of



the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). As lightning stretches across the sky and is visible to all, so Christ will come through the skies and "every eye shall see him."

Unexpectedly

Jesus will come *unexpectedly*. In fact, He compared His coming to the unexpected entry of a thief into a house. First Thessalonians 5:2 says, "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night." What does this mean? Does it mean that Jesus will come to steal? Is He a criminal? No. It means that Jesus will come when we least expect Him. We usually don't expect a thief to break into our home. If we did, we would sit up all night waiting to catch him. So the world slumbers on, not realizing that Jesus will come suddenly and without warning.

Why does not the world expect Christ to return? Some scoff at the teaching of the second coming and console themselves by saying that the world has not changed much since the creation. Consequently, they do not expect many changes in the future. (2 Peter 3:3, 4.) Others believe in the second coming but are so busy with cares of this life that they do not have time to think about it. Jesus warned these people that His coming would catch them unawares. "For as a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21:35). He compared the last days to the days of Noah and the flood when people lived in merriment and carelessness up to the very minute the rains began to fall. (Matt. 24: 37-39.) Then it was too late! This is the reason Jesus will come like a thief in the night.

The Christian must be ready to receive his Lord at any time. We have no idea of the day nor the hour when Jesus will come (Matt. 24:36, 42), so we must always be prepared. When do you think Jesus will come? I think He could come this very minute! I have heard some say that the Lord could not possibly come this year because not enough prophecy has been fulfilled. This is a very dangerous attitude! If we do not expect Him, the Lord could surprise us as quickly as He will the world. Remember the words of Jesus, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

Jesus will not come as a thief to Christians who are looking for Him. Our country is constantly on the alert for enemy airplanes. Volunteer sky-watchers gaze into the heavens every minute of the day and night and report any strange aircraft. How much more important it would be if we maintained a constant vigil for Jesus to come. Are you a sky-watcher for Christ? Watch and be ready! Jesus will come!

Editor, The Arizona Republic:

Writing on baptism (Arizona Republic, January 28), Dr. George Crane makes some statements I must challenge. He says, "Jesus left no word at all in the Bible saying Christians should be baptized by sprinkling or pouring or immersion." Very true, Jesus did leave no word about sprinkling or pouring. However, Mark 16: 15, 16 reads: "He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The Greek word here translated "baptized," is "dipped" or "immersed" in the Emphatic Diaglott New Testament translation. In Matthew 28:19, Jesus told the eleven, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Baptizing" is here translated by the Diaglott, "immersing."

Belief and baptism are equally binding on Christians. In fact, we have not put on Christ until we are baptized. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Dr. Crane comments, "If a person is baptized by total immersion, obviously this water bath does not wash away his sins." Study the words of Ananias to Saul in Acts 22:16; "Now why tarriest thou? arise, and be baptized, and wash away thy sins."

At Pentecost, Peter's powerful sermon so convicted his hearers that they cried out, "Men and brethren, what shall we do?" Then Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). We must conclude there is no

What About the **UNBAPTIZED?**

We rejoice with other groups who take a stand for the necessity of water immersion for salvation. Following is good thought from The Truth magazine, a Church of Christ publication.

"I will disown, not only as a proselyte, but as a brother every man, profess what he may, who will detach baptism from faith, repentance, and a godly behavior."-Alexander Campbell.

Anyone who does not abide in the doctrine of Christ does not have God (2 John 9). Godly behavior is demonstrated in sincere obedience to the divine will.

It is grossly unjust to falsely accuse us of emphasizing

• This message is a letter to the editor of the "Arizona Republic" in answer to an article on "Baptism" by Dr. George Crane, a well-known religious columnist.

Scriptural **Baptism**

Bγ Laurence Howell Tempe, Arizona



remission of sins till after baptism. If the waters of baptism do not wash away one's sins, it is the obedience to the rite of baptism commanded us that does wash them away.

A very important fact symbolized by baptism is the death, burial, and resurrection of Christ, explained by Paul in Romans 6:3-6 and Colossians 2:12. "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." Bible baptism is likened to a burial, or a planting, completely submerging the person in water. The symbolism intended by baptism is wholly lost in sprinkling or pouring.

Any church authorities who made this change without Bible warrant must have done so at their own peril. Re-(Please turn to page 11)

baptism only. "The all you gotta do is to be baptized" accusation is false, malicious, and un-Christian.

Baptismal regeneration, that is, baptism only is not the teaching of Christ, His apostles, nor is it the teaching of Christians today. The Scriptures clearly teach that a penitent believer in Christ is a fit subject for baptism. Only such a person "puts on Christ" (Gal. 3:27). It is such an obedient believer who arises from a watery grave to walk in newness of life-the life directed by the Holy Spirit.

There are too many among us who pride themselves in accepting the unbaptized as brothers in Christ as they look with disdain upon those who continue to preach the gospel of Christ. However, the promise of the Lord is with those who preach, baptize, and teach-"I am with you alway" (Matt. 28:18, 19). This is our plea.-Fred W. Smith, Editor of The Plea, from The Truth.



By J. R. LeCrone

Truth Hurts to Heal

D^O YOU remember the time that one of your teeth developed a cavity? Perhaps you were not even aware that the cavity was there until the tooth began to ache when you ate certain foods, and the tooth seemed sensitive to extremes of heat or cold. Because you were busy, and hated to take the time to go to a dentist (or possibly because you had a secret hope that the situation would in some miraculous way right itself and it would not be necessary for you to visit the dentist), you endured the discomfort and did nothing about it.

Eventually, however, the ache in the tooth became so constant and nagging, and the pain so severe, that you could no longer endure it. You determined that something had to be done to bring relief, so you went to see your dentist. But, instead of soothing the pain and bringing you instant comfort as you had hoped he would, the dentist took a drill and began a grinding process in the cavity. This brought pains even more severe than any you had previously experienced.

When you protested that you had come to find relief, hot to be hurt, the dentist explained the necessity for what he was doing. He told you that it would be worse than useless to put a filling in the tooth until every bit of corruption had been removed from it. Otherwise, the relief would be only temporary, and would lead to a worse condition and even greater pain later on. So, for the sake of the more permanent comfort to follow, you endured the pain of the moment, permitting the dentist to remove the corrupted portion of the tooth and to replace it with something incorruptible. You believed that it would do no good merely to hide the corruption, and understood the necessity for cleaning it out.

We are not interested directly in dentistry or the care of the teeth. But, if you have had an experience similar to the one that I have just described, you have had a firsthand experience in the natural realm with a truth that has its counterpart in the realm of the spiritual. Jesus and the apostles frequently sought to make clear the futility of giving attention to those external things which make us appear to be righteous to others, so long as sin continues its work of corruption in our hearts. Hidden sin is just as deadly, and may be even more painful than that which is revealed to all.

Jesus expressed this thought in no uncertain terms when He said to the scribes and Pharisees, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear rightcous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23:25-28).

These scribes and Pharisees were scrupulously clean physically, carefully avoiding contact with any filth, carefully washing their hands before touching any food, and bathing frequently. They were also outwardly as careful to avoid any sort of spiritual filth. They very carefully obeyed the most minute points of the law, and observed all the rites of their religion. But Jesus knew that this outward piousness on their part was only a covering to disguise inward covetousness and spiritual filth. Jesus was aware that secretly they did the very things that they openly condemned in others. They were content merely to appear religious and just, but they resisted inward cleansing.

One day some of the scribes and Pharisees happened to see some of Jesus' followers eat bread without first washing their hands. They said to Jesus, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" (Mark 7:5). Jesus seized upon the opportunity to point out the distinction between mere physical cleanliness and spiritual cleanliness. "He saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:18-23).

In Revelation 1:16, part of a highly picturesque description of the returning Jesus depicts Him as having a sharp two-edged sword coming out of His mouth. This was undoubtedly intended to be symbolical of the Word of God, which is described in Hebrews 4:12. "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."

Have you ever noticed how the words of Jesus, like a sharp sword in the hands of an expert swordsman, always piece directly to the heart, revealing what is there? The Word is like a lance in the hands of a skilled surgeon, or a drill in the hands of a dentist. To those who submit to it, the Word may inflict some pain and bring about some temporary discomfort. But it does so only for the purpose of revealing and removing the corruption that is there, to the end that healing and permanent relief may be possible!

This paragraph from the writings of Harris E. Kirk beautifully sums up the truth that we have been trying to make clear. "Many will wax enthusiastic over the beautiful and abstract qualities of truth, who draw back from its surgical concreteness when it touches them where they live. Truth of any sort has a sharp edge; it cuts through sophistry, make-believe, and pretence. A conception that never hurts cannot be wholly true. The evil which separates man's life from God is no surface thing, to be cured by external applications and painless remedies, but is to be sought for in the sensitive depth of the soul; and for such an operation there is no known anesthetic. The pain of the operation is the essential element in its cure. If this were not so, why have contrition, penitence, and agony been the qualities of all noble souls? A man is never so sure that he is on the way to peace with God as when he comes through pain and the searching heart, a battle with truth, which cuts his complacency to ribbons, and lays bare the naked necessities of his spirit."

The scribes and Pharisees were well aware of the evil in their own hearts and lives. But to admit that it was there, and then submit to the surgery prescribed by Jesus, repenting of their sins, and being baptized in the name of Jesus Christ for the remission of those sins, would have been, for them, spiritually humiliating and painful because of their previous pretense of perfection. Lacking the courage to face the truth and endure the pain, they sought to hide the corruption within behind an outward pretense of piety. Jesus was not fooled, nor can He be fooled!

Refusing to acknowledge the sin in our lives in no way hinders its deadly effects. There is no possible means whereby we may escape the truth set forth in Romans 6:23: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." That is as true today as it was the day it was written.

Do you regard baptism as inconvenient and humiliating, an external thing of no great consequence? Then consider well the words of 1 Peter 3:21. Here the apostle was speaking of the salvation of Noah and his family in the ark, and comments, "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)."

Beware of any form of religion that attempts to apply soothing ointments, dulling the consciousness of sin and its effects and by-passing the surgery necessary for its removal. "For 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." The truth of the Bible hurts to heal.



A Tithing Experience

By Harold Doan

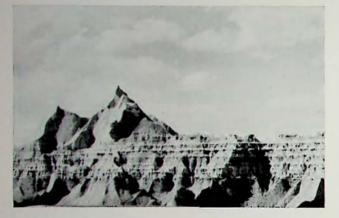
A newly baptized Christian recently came to me to tell of his great pleasure in life since he has been attending church and especially since he has accepted Christ. In his testimony he spoke to this effect:

"Since I have been in the church I have been tithing to the Lord's work. Before I started serving the Lord and tithing I could not make ends meet. We were always behind, we never could save for things we needed, we were always at least one pay check behind."

"Now," he continued, "since I have been coming to church and tithing, I have the same bills, the same income, and in addition give to the church, but we are not in the red any more. I am not living on next week's check, and the things we have always wanted and needed are within reach."

Full stewardship is a definite part of this new Christian's life. He tithes, attends services, witnesses for the Lord to his friends and relatives, and gives time to helping in the Lord's house. His greatest pleasure in life is derived from this stewardship. If you are not satisfied with the blessings of your Christian life, try more faithful and sacrificial stewardship.

Personal blessing is not the *reason for* stewardship, but is often the *result of* stewardship. We are faithful, because we are grateful, and desire to show our gratitude in this tangible way. God's material and spiritual blessing results.



Moses and the Modern Critics

(Continued)

By R. H. Judd

This is another in the studies of Genesis 1, showing the harmony of true science and original Scripture. We recommend these messages for your personal study.—Editor,

VERSE TWO of Genesis One records that "the earth was waste and void." It *was* so because it *became* so, for, according to Isaiah 45:18, it was not created a waste. Many authorities prefer the word "became" to "was" as more consistent with the narrative and the facts. The same Hebrew word is translated "became" in Genesis 2:7; 19:26; Deuteronomy 27:9, and elsewhere. The King James Version renders the phrase, "without form and void." Obviously, no created thing can be "without form." The Revised Version makes use of the word "waste" in Genesis 1:2, in Isaiah 45:18, and in Jeremiah 4:23. The Hebrew word is tohu, meaning "ruin." It is translated "confusion" in Isaiah 24:10: 34:11: and 41:29. Each of these words is suggestive of previous order. Isaiah 45:18 declares definitely, "He created it not a waste." In confirmation of this The Speaker's Commentary makes the following remarks: "These two words, 'waste' and 'void,' express devastation and desolation-not as a state of confusion on the way to order and beauty, but as consequent upon preceding convulsion or cataclysm." Aldridge, late of New Zealand, a fairly well-known Bible student, commenting on the remarks of The Speaker's Commentary, says, "If that is so, then the verb 'was' signifies 'became,' as in Genesis 2:7." I have not the opportunity at the moment to confirm the statement, but it is said that The Companion Bible also takes the same stand. [It does-Editor.]

We learn from Genesis 1:2 that this desolation was a state in which the earth was covered with water and swathed in darkness. The first stages to bring the earth into a condition to again promote life, were the removal of the darkness and the gathering of the waters into seas. Second Peter 3, verses 5 to 7, will be found to supply interesting comment. This passage from Peter's epistle is usually supposed to apply to the deluge of Noah's time but when carefully read the application seems to be much wider.

Let us note a few points of difference that distinguish the calamity to which 2 Peter 3 makes reference, and the flood of Noah's time. There are others which might be mentioned. The passage of 2 Peter 3 seems to carry right back in thought to the creation record of Genesis 1:1, 2. The rendering of The Complete Bible (Smith, Goodspeed, and Meek) brings out these thoughts with a clarity that few others do. We note the phrase, "which had been formed at God's command," reminding us of the oft-repeated statement in Genesis 1, "And God said"; also of Psalm 33:9, "He spake, and it was done; he commanded, and it stood fast." Noah's deluge occurred long after that. Indeed, there is nothing in the record of Noah's deluge to even suggest that a new heaven and earth took place after it. But there is the record of a new heaven and earth (Gen. 1:6-10) after the calamity of Genesis 1:2. The heavens and the earth that exist now, existed in Noah's time, and they have been the same since the great upheaval of Genesis 1:2 and the great renewal recorded throughout Genesis 1.

We could well extend this seeming digression, but we wish to get on to the next point, "And *darkness* was on the face of the deep." Then comes that remarkable phrase, "and the spirit of God moved upon the face of the waters." As we go along, step by step, taking time for meditation (yes, and for prayer), we find that every point we touch is full of deep interest and new vision. We believe that when we come to the study of "Let there be light," we will marvel at what God has packed into that wonderful first chapter of Genesis.

We now return to the consideration of Genesis 1:2, especially to the latter portion of it, "And darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters."

The conjunctions in this verse treat the topic as one connected event. There seems to be no reason why in the last occurrence here the conjunction "and" should be capitalized, unless it be that tradition has mistakenly viewed "the spirit of God" as a personality, and has thus endeavored to consider *the spirit of God* as something disassociated from nature. We think that anyone reading the verse in its entirety will realize that it cannot be so disconnected. The Complete Bible brings out all the connecting facts clearly — perhaps more so than some others, though, perhaps not with equal majestic expression.

A reference to Young's Concordance will reveal that the Hebrew word from which the word "moved" is translated, is in the third conjunction, signifying violent action. Again this is well expressed in the reading of The Complete Bible by the words, "a tempestuous wind." Many of us who have traveled the oceans are familiar with similar scenes, when a thick fog caused by atmospheric condition has brought on darkness that can be felt. The darkness, in due time, has been "lifted" by "a strong east wind," and the sun allowed to shine forth its glorious light. So convinced were we that it was of God that the words, "God said, Let there be light" (v. 3), are not too strong. We would call special attention to the fact that there is in this verse no statement that God created light, as is taught by orthodoxy. All that was said was, "Let light be, and there was light," and that was quite enough for the occasion.

These questions came up for discussion some thirteen years ago, and the present writer was requested by the then editor of THE RESTITUTION HERALD to comment on Isaiah 45:7. That was done in the issue of May 25, 1943, from which we quote.

Isaiah 45:7 reads, in the Revised Version, "I form the light and create darkness; I make peace, and create evil; I am Jehovah that doeth all these things." The first striking point about this passage is that it is put in the form of two couplets, and closer examination reveals that both of them are intended to be expressive of contrasting ideas. In the first of these, light is contrasted with darkness—each is regarded as the direct opposite of the other.

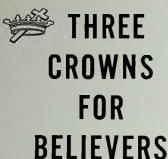
Looking still more closely into the first phrase, some very interesting thoughts arise in connection with it. The word "form" is from the Hebrew word *yatzar*, meaning to "form," "fashion," "frame." Evidently these are the generally accepted meanings of the word, and none of us questions that God does *form* the light, for light, as we know it, may be split up and deprived of some of its constituents.

Young's Concordance gives us another meaning, which, if we correctly understand it, adds yet to the interest. It tells us that beside the meanings already quoted, it carries the sense of constitute. In former articles on The Bible and Science we stated it as our belief that light must have always (existed) preceded darkness, for "God is light," and Himself dwells in light. (1 John 1:5; 1 Tim. 6:16.) The thought is difficult to comprehend, but we should find it still more difficult to conceive of God dwelling (living) in darkness. Thus, if we may correctly render the phrase "I constitute the light," as well as "I form the light." then we have a wonderful corroboration of the facts stated in Genesis that light is the fundamental requisite of creation and of life. God nowhere says that He creates light.

Of light, as we know it, God said, "Let light be, and there was light." This thought is further strengthened by consideration of its contrasting phrase, "I create darkness." The words translated "create" is bara. "Create," according to Professor A. McCaul of King's College, London, is exclusively a divine prerogative-God alone can create. He further says: "Though according to its etymology the word does not necessarily mean to create something out of nothing, it does signify the production of something new-something that did not before exist." That being the case, when God said, "I create darkness," it is equivalent to declaring that darkness was something new, and, therefore, the very antithesis of light which had never been non-existent. So John said, "God is light, and in him is no darkness at all" (1 John 1:5).

Certainly as we scan the passages of Scripture where darkness is mentioned, we instinctively gain the impression that darkness is not nature's normal condition, but is brought about by some intervening object between ourselves and the light which extends universally elsewhere.









By C. F. Pryor

IN THE Words of Life, edited by the Omnipotent God, three crowns are promised to the overcomer. None of these crowns refer directly to a headdress worn by a king. The Apostle Paul compared our Christian vocation to that of an athlete preparing himself to compete in the great Olympic games, which had their origin in Olympia, Greece, more than twenty-five hundred years ago. In 1 Corinthians 9:25 Paul said, "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible." The contestant in the Olympic races did not expect to win a golden crown or a vast sum of money. The winner received a wreath of olive leaves or a wreath of laurel and ivy, placed upon his head. The greatest crown he received was the glory and honor. He became a hero. His crown was honor, but it is very doubtful if even a record could be produced showing the names of the early Olympic winners. The crown of laurel and ivy soon withered away; the honor was soon forgotten. Paul says we are striving that we might obtain an incorruptible crown, one that will never be forgotten.

Let us investigate the three crowns which are promised. In Timothy's second letter, received from the Apostle Paul just before his martyrdom, we have these commendable words, "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." Here again there seems to be allusion to the Olympic events.

Perhaps two of the most outstanding events of the earlier games were wrestling and foot races. Paul seems to consider both events. "I have fought a good fight," may refer, not to the soldier but to the wrestler, not to an actual warfare but to the athletic contest in the Colosseum. Paul had what athletes would call "good form." "I have finished my course," possibly refers to the runner in the arena making the required number of laps around the field. He finds he has endured unto the end of the race and has finished a winner. "I have kept the faith," means he had followed the rules and won legally. "Henceforth there is laid up for me a crown of righteousness," is Paul's anticipation of an honor far superior to that of the conqueror in the Olympic games. His crown of righteousness will be that which is opposite of sin, as righteousness is opposite of sin.

Paul confessed that within his flesh there was no good thing. As long as he served the flesh, Paul was subject to sin. The only righteousness he possesed was the garment of righteousness loaned him by Jesus Christ, which was a covering for his sins. If he took off this garment, he became naked and again the servant of sin. (Rev. 16:15.) As long as we are in a mortal condition, we are subject to temptation of sin and sometimes through weakness of the flesh, we will sin by serving the flesh.

Concerning the time and manner in which we will receive our crown of righteousness, we are told in 1 Corinthians 15:42-44: "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." Our crown of righteousness is the reward promised that sin will have no more dominion over us, when our redemption is complete. We will be freed from the penalty, power, and presence of sin in life, at the resurrection of the just, at the coming again of Jesus.

Our next crown to be considered is promised in 1 Peter 5:4. "When the chief Shepherd shall appear, ye shall receive a crown of *glory* that fadeth not away." As the crown of righteousness is opposite of sin, the crown of glory is opposite of suffering. Jesus was crowned with glory and honor after He had suffered the pain and agony of death on the cross. (Heb. 2:9.) Jesus was crowned with a corruptible crown in mockery, when there was placed upon His head a crown of thorns. Jesus was crowned with glory when the Spirit of God brought Him out of the tomb immortal, to be the first-fruits of them that slept.

Peter, in his first Epistle, told us that the Christian must

suffer many things for Christ's sake. He concludes the Epistle with the faithful promise that if we have endured sufferings and afflictions in this life when the chief Shepherd shall appear ye shall receive "a crown of glory that fadeth not away."

If we are children of God we are heirs; heirs of God, and "joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). Suffering is temporary, glorification is fadeless. Paul said to Timothy, "If we suffer, we shall also reign with him: if we deny him, he will also deny us" (2 Tim. 1:12).

Last, but not least in importance, is the promise made by the Lord Jesus, revealed to John on the Isle of Patmos, recorded in Revelation 2:10: "Be thou faithful unto death, and I will give thee a crown of *life.*"

James wrote, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James spoke much of the vanity of life and the power of sin in destroying life. It was sin that destroyed life in the beginning. Man's life span has been shortened at least three times since the creation because of sin.

When we receive our crown of life, which is the opposite of death, we will have experienced that of which Jesus spoke when He said, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:35, 36).

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:7, 8).

SCRIPTURAL BAPTISM

(Continued from page 5)

member the story of Naaman the leper in 2 Kings 5? He was sent from Syria to Israel to be healed. When God's chosen prophet, Elisha, directed him to wash seven times in Jordan, he became angry that he should wash there instead of in the beautiful rivers of Syria, and refused to obey. His servants finally persuaded him to obey. He was healed. God demands implicit obedience to all His commands as given, with no substitutes.

SEND THE RESTITUTION HERALD TO YOUR FRIENDS!



The Arab-Jew Struggle

By Alfred Anthon

(This article was first published as a letter to the editor of the "Gazette-Times.")

Spoken about six hundred thirty years before Christ were these words by Zephaniah: "I [God] have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they [Transjordan] have reproached my people [Israel], and have magnified themselves against their border" (2:8-11).

This state of things has been very pronounced since 1947. "Therefore as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them."

This has never yet been fulfilled since 630 B.C. Therefore, it is future. "This shall they [Transjordan] have for their pride... The Lord will be terrible unto them: for he will famish all the gods of the earth."

This is a true and correct prognostication of the climax of the strife between Transjordan and Israel. We do not know when it will occur; but it will not be many years. It will be before the king of the north shall "plant the tabernacle of his palace between the seas [Mediterranean and Dead Seas] in the glorious holy mountain [Zion]; yet he shall come to his end, and none shall help him" (Dan. 11:45).

It is self-evident that the present remnant of Israel cannot devastate Transjordan after the king of the north conquers Israel. Therefore, Israel will first devastate Transjordan, then the king of the north will overrun Israel as prophesied in Ezekiel 38 and 39. Soon after these two climaxes the heavens will part (kings and great men will hide themselves in the dens and caves of the rocks, to hide themselves from the face of Him that sitteth on the throne) and the great judgment day will come. (Rev. 6:14, 17.)

This is a forecast of earth's next three great events.

Editorial pages in many newspapers are open for opinion of readers. Here is an opportunity, which several are using, to combat error and to witness for truth. Editors appreciate constructive criticism and traditionally believe in the right of free expression.—Editor.



The Bible and the News

By the Editor

NATIONAL COUNCIL OF CHURCHES IN POLITICS

The National Council of Churches, American branch of the World Council of Churches, represents thirty of the large denominations of the United States. The Church of God, incidentally, has never had any desire to be affiliated with such a group, nor has it ever considered such a step.

In a report by the Laymen Committee's chairman, J. Howard Pew, the clergy-dominated Council was scored for its involvement in politics and other secular matters. Mr. Pew said, as reported in the *Chicago Tribune*, "Our committee believes that the National Council of Churches impairs its ability to meet its prime responsibility when, sitting in judgment on current secular affairs, it becomes involved in economic and political controversy having no moral or ethical content, promoting division where unity of purpose should obtain, nor do we believe that the national council has a mandate to engage in such activities."

The *Tribune* editor observes, "Most Americans still believe, with the founders of this Republic, that the intervention of religious organizations in the field of government brings results disastrous to both religion and the government."

JEWISH MYSTIC PREDICTS MESSIAH'S COMING

Shlomo Dov London, a student of the Jewish Cabbala, has made a prediction that 1968 will be the beginning of Messiah's reign over Israel. He said, "Years of study into the mystic writings of the Cabbala, Talmud, and Midrashim have convinced me that the beginning of the long-awaited redemption of Israel will take place in 1968, following a decade of strife and wars such as the world has never witnessed before. . . . I base my conclusions on mathematical calculations arrived at by ancient prophets and cabbalists. . . . There is no clearer indication of the Messianic era than this, namely, that, when the mountains of Israel will be seen bearing fruit, redemption will be around the corner."

The Cabbala is a mystic science of Jewish rabbis, supposed to be based upon oral traditions handed down from Moses. By this "science" every letter in the Hebrew scriptures has a symbolic and mystic meaning. By this "science" the scriptures are interpreted and predictions made about the future. We put no stock in this craft, but do find it interesting that this teacher sees the Messiah coming soon; he sees Israel enduring great suffering before that day; and he sees the Messiah eventually ruling over all the earth from Jerusalem.

LINCOLN-AN ADVOCATE OF ABSTINENCE

In the summer of 1847 Abraham Lincoln addressed a Temperance Rally held at the South Forks Schoolhouse in Sangamon County, Illinois. The meeting had been arranged by Preston Breckenridge, one of the prominent farmers of the county. The weather was hot and clear and so the gathering repaired to a near-by grove. Mr. Lincoln was at the time a member of Congress and many of his old-time friends had begun to sense the fact that he was truly a great man and wanted to hear his views. His influence was growing and folks were eager to get, directly, his stand on any public question.

Mr. Lincoln was becoming known as an earnest advocate of temperance. Not depending on current "pledges" to total abstinence, he had written out his own. It was as follows: "Whereas the use of intoxicating liquor as a beverage is productive of pauperism, degradation, and crime; and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage." Mr. Lincoln read it to the group at the meeting and then laid it on the table for signatures. Before inviting anyone to come forward and sign, he took up the pen and signed it himself. Then he made the call for cosigners. Many responded to his appeal.

Near the speaker's table that day was a much-interested boy about ten years of age. He did not sign. Yet he looked eager. Finally before closing his part of the meeting Mr. Lincoln said to the boy: "Sonny, don't you want to have your name on this pledge?" "Yes, sir," replied the boy, "but I can't write." Then in the boy's presence, and as his agent, Abraham Lincoln signed the pledge for him. Grown to manhood and a devoted believer in temperance and abstinence that boy, whose name was Cleopas Breckenridge, used to tell the story of how he as a lad of ten signed "the pledge" via the hand of the greatest Illinoisan of them all, Abraham Lincoln. On Sunday, May 29, 1927, a bronze historical mark, commemorating the event, was erected on the site of the South Forks Schoolhouse.—Progress Magazine.

A Singing Missionary

By Mary Railton

"For God so loved the world he gave his only son To die on Calvary's tree from sin to set me free. Some day He's coming back what glory that will be Wonderful His love for me."

A little Chinese boy who lived in California had been taught to love Jesus by some people who held Sunday school in their backyard for all the neighborhood children. The little boy's parents were both dead, and he lived with his uncle.

Now Lin (that was his name) was always kind and obedient to Uncle Ting, even when his uncle was mean to him. Often Lin had to jump out of the way when Uncle Ting would try to hit him. Uncle Ting did not want Lin to go to the Christian Sunday school.

Lin, however, went whenever he could slip away. He often sang the Bible songs he learned, too, as he helped clean the house and do the many chores his Uncle had for him. Uncle Ting would often hear him singing and would listen to the words. Then he would be angry with himself for listening and would punish Lin.

At last he could stand it no longer. He wanted to find out about the God that "so loved the world, He gave His only son to die on Calvary, from sin to set me free." He wanted to find out about the God that made Lin so happy and kind in spite of the way he treated his nephew. Uncle Ting followed Lin one Sunday morning and stood behind a tree close enough to hear every word that was said. The man and his wife looked so kind and talked so convincingly that Uncle Ting had a difficult time going to sleep that night. He tossed and turned, and dreamed frightening things about the idol he kept in his bedroom to protect him. He fought with Lin daily to make him stop singing. Really, Uncle Ting was fighting with himself, for he had heard such wonderful things about God and Jesus from behind the tree. And yet, all his life he had been taught to worship his idol.

When Uncle Ting got out of bed the next morning, he looked at the little idol in the window. It was made of clay and painted brightly. Lin no longer had his idol in his bedroom window. For, as Uncle Ting had learned from behind the tree, Lin did not need to have a clay idol. For God was in heaven watching over Lin and protecting him from harm; a real, live God who can talk and move, and create trees and flowers, and animals, and even people. Uncle Ting had never heard of his god



making anything. And he knew his god could not talk, nor move his arms and legs, for he was made of clay.

Uncle Ting had much to think about all week and on Sunday morning he followed Lin again and stood behind the tree to listen.

Uncle Ting went often after that, and soon was asking Lin about his God. He did not punish Lin any more and spoke kindly to him. Lin and his Sunday school teachers taught Uncle Ting about the Kingdom of God and had prayer for him many times.

Yes, soon Uncle Ting threw away his idol and wanted to be baptized. Lin's home was very happy now, for they prayed together and sang together, and studied together. Uncle Ting was very happy and proud the day he received a Bible at Sunday school. He spent hours each day reading from his Bible. What a change had come over Uncle Ting.

The Singing Missionary!

Boys and girls, can you see how little Lin was able to make a Christian of his Uncle Ting by singing Bible songs and being kind. Yes, Lin was young, but he was a missionary. You and I can be missionaries, too, by being kind and singing songs every day that we learn at Sunday school.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Vance Austin Stott, Mar. 1, age 6, Mitchell, Nebr. Denyce Evonne Stilson, Mar. 1 age 4, South Bend, Ind. Romona Norman, Mar. 1, age 6, Eden Valley, Minn. Joe D. Powell, Mar. 1, age 10, Judsonia, Ark. Judith Marie Jonath, Mar. 2, age 13, Huntsburg, Ohio Janet Marie Friend, Mar. 2, age 9, Newkirk, Okla. Terry Lee Lewis, Mar. 2, age 4, Mt. Sterling, Ill. Stephen T. Ferrell, Mar. 2, age 11, Tipp City, Ohio Daniel B. Watkins, Mar. 3, age 12, Oregon, Ill. Anita Jean Litchfield, Mar. 4, age 12, Macomb, Ill. Richard Hartman, Mar. 5, age 8, Sauk Rapids, Minn. Floyd Houser, Mar. 5, age 10, Mullin, Texas Scott Ross, Mar. 5, age 10, Litchfield, Minn. Lewis Ransom, Mar. 5, age 12, Versailles, Ill.



March 10, 11. Michigan State Youth Rally and Conference at Southlawn Church of God.

- March 24-25-Illinois Spring Conference at Ripley.
- April 14, 15-Minnesota Spring Berean Conference at St. Cloud. Bro. Harry Sheets, guest speaker.

SISTER THAYER'S SCHEDULE

June 4-8-Bible school at East Oregon Chapel, Oregon, Ill.

June 4-8-Bible school at Flagg Center, Ill. New Roof June 11-15-Bible school at Delta, Ohio,

June 18-22-Bible school at Cleveland, Ohio. June 18-22-Bible school (colored) at Cleveland, Ohio.

BOARD OF DIRECTORS' MEETING

The Board of Directors of the General Conference met in Oregon, February 11. Members present were: Willis Turner, Stanley Ross, Clark Ballentine, and Harry Sheets. Important matters of business for the General Conference were discussed, and the plans for the next General Conference meeting were laid. The full program will soon be printed.

We can say now that the Conference will begin on Monday, August 13 and run through Friday evening, August 17. Monday will be Youth Leader's Day; Tuesday, Sunday School Day; Wednesday, Missionary Day; and Thursday and Friday, business meetings of the General Conference delegates. There will be Bible classes and sermons every day by Church of God teachers and preachers.

Be watching for the full program plans and be planning yourself to attend these important meetings-August 13-17, at Quaker Haven Camp, on Dewart Lake, near Syracuse, Ind

SOUTHLAWN CHURCH NEWS

Grand Rapids, Michigan

Bro. Lloyd Stevens has begun a contest in Sunday school to increase attendance. The aim is two hundred. He has made a chart with three columns on it. They are called Aim, Hit, and Missed. He has given each class a number to aim at and will show whether they reach that total or miss it.

The cradle roll committee has been working very hard to secure the names of all the babies in our church. At present, we have twenty-nine enrolled. January 22 was Cradle Roll Sunday, and eight couples brought their babies and children to be dedicated. It was an inspiring sight to see these parents bring their little ones .- Southlawn bulletin.

General Conference Progress

Surveying the financial condition of the Churches of God we are convinced that the Lord's people are giving as never before to the work. Giving is divided differently than before in that local churches and state conferences are now very active in their own fields. We have more and more full-time ministers, more and more parsonages, and many long-needed changes in church buildings to increase their usefulness and effectiveness.

The General Conference program has also been enlarged by action of the delegates from the state conferences and churches. The work of publishing, evangelism, pastoral aid, and educating workers has been expanded in keeping with the over-all vision of the Church of God. The cost of this expansion must be met, and the needs of our united, national work remembered when we divide the Lord's nortion

We have heard of churches that have been kept active by always needing a new roof. It is no joke to us because a new roof is being installed on the General Conference building at a cost of about \$1,000. This was an unanticipated expense, called to our attention when water began pouring into the College chapel.

Another expense not anticipated was a new boiler for the heating plant at Golden Rule Home. The heating season had only started when damage was detected, and a \$1,500 boiler was called for. General Conference property must be maintained, and, as you know from your experience at home, this can be devastating to a budget.

Herald Racks Soon Ready

The Restitution Herald racks have been ordered and will soon be delivered and ready for mailing to churches and others who have ordered them. Please order yours now, and be optimistic! Order all you think you can use. If you find out later that a rack is not being used you can send it back to us and we will stop sending papers for that rack. Let's give this project a good try!

FREMONT, NEBR., LADIES AID

Our Ladies Aid has a number of pieced quilt blocks and material for quilt tops. We would like to give these to someone or any organization that has need for them. Please contact the Willing Workers Aid, Opal Nelson, 236 E. 14th St., Fremont, Nebr.

MAPLE GROVE CHURCH BAPTISM

Lawrenceville, Ohio

Rex Cain requested baptism at the February 5, 1955, church service and was baptized by Bro. Richard Smith on February 12, at Springfield, Ohio. May the Lord bless Bro. Cain in his new life for Christ .- Maple Grove Bulletin.

LINOTYPE OPERATOR NEEDED

National Bible Institution Print Shop is in need of a linotype operator. Anyone interested, either with experience, or desirous of learning the work, man or woman, contact this office.

CHURCH ACTIVITIES AT CLEVELAND, OHIO

The church school will be in charge of the evening service on Sunday, February 26. The theme for the service will be "Serving With a Smile." We hope to have special songs by the junior department, a choral reading of Romans 12, and a sermonette by Bro. Fred Schuld, Jr., church school superintendent.

It was decided, as a missionary project, that the church school would furnish Bibles for the newly organized Church of the Open Bible, Bedford, Ohio.

Our goal of "Better prepared teachers through more consecrated study and prayer" will be continued, but a new one was also adopted. Our new goal is, "Each teacher will be responsible for contacting all absentees and prospective members of his class." The problem of transportation for children who live a good distance from the church was discussed. It is hoped that a plan can be worked out to offer them a way to attend regularly.

Definite action was taken by the church school to provide a better system of heat in the church basement. Since this is used almost entirely for church school an amount up to \$250 is to be paid by the school for this project .-- Cleveland bulletin.

THANK YOU

The editor wishes to thank each one who has sent quotes and clippings for our use on the Bible and news page. We read many papers and magazines each week, but cannot possibly read all the important news which bears upon the Bible in our times.

HERALD RECEIPTS

Burr Oak Church; Mrs. Barbara Whit-worth; Mrs. B. F. Peck; Emory Macy; Mrs. Eddie Lee Howell; Macomb Church of God; A. P. Payne; Herbert Stadden; Guy Mills; Howard H. Moore; Mrs. Earl Bowen; Lawrence Anderson; Elvin Campbell; Mrs. Myrtle Houser; Alice Blyth (2); Miss Mae Turnbow; Mrs. James Dennis; O. F. Marsh; Harvey Krogh, Sr.; Burr Oak Ladies Aid; Mrs. L. H. Emigh; Mark A. Green; Howard H. Hawkins; Marlin Lewis; Margaret Ballentine; Marie B. Schrieber.

BUDGET	
Budget	\$39,849.00
Received	16,877.94
Needed	\$22,971.06

LETTERS

"If any of the Church of God should be in this part of Canada we would love to have them visit us, as we live in isolation out here on the Canadian prairies.

"We love the Word of God, and we see that Christ is coming to establish the long-predicted Kingdom of God. . . How close to us is there anyone who could visit us or whom we could visit? I would be pleased if you could tell us."-L. K. Punter, Flaxcombe, Saskatchewan. (We know of no people of the Church of God anywhere near these folks. Do you?)

"We plan to four south to Louisiana, back up the valley, thence across the plains to Oregon, and our Corvallis Church's fiftieth anniversary.... We would enjoy invitations to preach throughout the tour." — Alfred Anthon, 435 Kings Road, Corvallis, Ore.

"The Herald is my most welcome visitor. Each issue seems more interesting and more enlightening. Our Bible class can make good use of Mary Magorian's article on 'Belief Before Baptism' (Jan. 31). Many hesitate at this point."—Marie B. Schreiber.

Article Reprinted. Bro. Gary France's recent article, "Divorce and Remarriage," has been reprinted in "The Truth," published in Austin, Texas.

FREE BOOKS

Several issues of the Berean Bible study books previously offered free are all gone. We still have on hand, however, a supply of the following books, free for postage.

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FRANK SWITZER

THE RESTITUTION HERALD

Bro. Frank Switzer was born on March 25, 1882, at Nora, Ill., and died on February 8, 1956, in his home at Mount Carroll, Ill. On February 17, 1909, he was united in marriage with Amy Francke, who died on April 11, 1937. On May 6, 1939, Mr. Switzer was married to Blanche Kramer, who died in February, 1948.

In early life Bro. Switzer united with the York Baptist Church near Thomson, but later changed his church affiliation to the Plum River Church of God of the Abrahamic Faith.

Surviving are: one daughter, Helen (Mrs. Kenneth Whitney) of Chadwick, Ill.; two sons, Stephen of Orangeville, Ill., and Lt. Col. W. H. Switzer of Park Forest, Ill.; seven grandchildren; two brothers; two sisters; and a number of nephews and nicces.

Funeral services were conducted from the funeral home in Mount Carroll and the York Baptist Church near Thomson by the writer, assisted by Bro. Harvey U. Krogh, Jr. Bro. Switzer's hope of resurrection was emphasized. Burial was in the cemetery near the church, where Bro. Switzer awaits the glad day to come. Paul C. Johnson.

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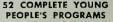
It contains information about standards for ministers, the working of the Sunday School Department, the Berean Youth Department, the National Missionary Society, and other phases of the work. It tells how to organize a local church, or a state conference, the dutics of officers, way to finance, how to erangelize the community, and gives innumerable other hints for action.

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SUNDARAM SINGH MANOAH AND WIFE





ADIB LIDDAWI

BANGALORE, INDIA, CHURCH OF GOD

Sundaram Singh Manoah, son of the late John Manoah, is pastor of two Church of God of the Abrahamic Faith congregations in Bangalore, South India. He is almost 27 years of age and is married. Investigation by the Minnesota Missionary Society and the General Conference Committee on License and Ordination has resulted in the conviction that his work is doctrinally sound and worthy of support. He was granted a ministerial license last summer. The National Missionary Society sends him \$50.00 per month as financial support.

VISITOR'S TRIP TO INDIA

The National Missionary Society, at its annual meeting last August, voted to send one of our workers to India sometime during the coming year to strengthen the Church of God work there and to survey future possibilities, provided funds are available. The one to make this trip will be selected by the Missionary Board and the Board of Directors of the General Conference. Estimated expense for the trip is \$1,700.00. A substantial portion of this fund already has been raised by local societies.

FOREIGN STUDENT AT OREGON BIBLE COLLEGE

Mr. Adib Liddawi of Palestine is a student at our church college, Oregon Bible College. He arrived last fall to attend college for a period of three years. After he has been graduated, he hopes to return to his own people in Palestine, preach and teach the gospel to them, and establish a Church of God congregation. Adib is a sincere, conscientious young man. Financial support for him while he attends our college is another worthy project of the National Missionary Society.

WHERE TO SEND CONTRIBUTIONS. If you wish to have a part in these foreign missionary projects, send your contributions to the National Missionary Society treasurer, Mrs. Ada Simpson, 1018 Cass Avenue SE, Grand Rapids 7, Michigan.

Restitution Herald

VOLUME 45, NUMBER 21

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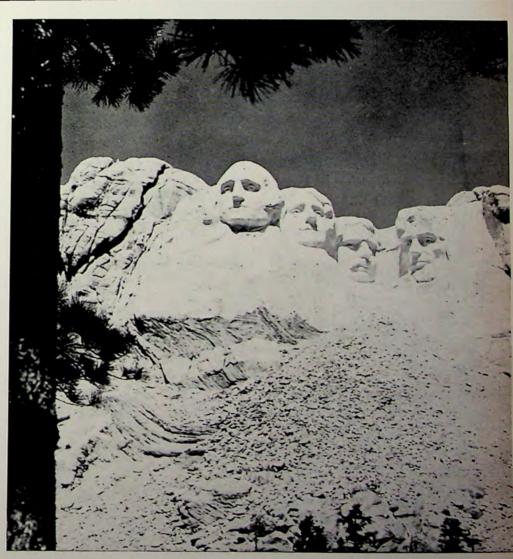
MOSES AND HIS CRITICS

WHITE LIES OR BLACK LIES?

THE HEM OF HIS GARMENT

MOUNT RUSHMORE NATIONAL MEMORIAL

These heads were sculptured by Gutzon Borglum on Mount Rushmore in South Dakota to honor great American presidents.



The Church of God in Action!

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00,

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

HAROLD J. DOAN, Editor Paul C. Johnson, Associate Editor

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An Unknown Jonque

"I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (1 Cor. 14:19).

Paul's words are usually applied by us to the strange modern practice of speaking in babble which sometimes accompanies the supposed "baptism of the Holy Spirit." Truly, these words do apply to the modern "tongues" heresy, but we can see an even broader application of the principle stated here.

Words are instruments for carrying ideas from one mind to another. Words are useless unless they transport ideas accurately and wholly from one mind to another. The words we use are for that purpose. Do you see the importance that this places upon our preaching, and teaching, and conversation? We are not filling time, or putting on a demonstration of knowledge, but conveying ideas to others. How often this is attempted in an "unknown tongue"!

Here is a Scriptural argument for simplicity of teaching and preaching. We must speak and teach to be understood. Clear thinking, preparation, straightforward terminology, and logical progression of thought are all needed if we are to speak in a "known" tongue.

Alone and Together

A survey of the Book of Acts and the Epistles of Paul shows that the responsibility placed upon disciples by Christ was shouldered by individuals alone and also by individuals banded together in churches. Some work was done co-operatively, because it could not be done individually. Care for the needy, support for the ministry, sending out of missionaries, and mutual worship for exhortation and edification, were organized church activities.

The strength of the early church, however, rested upon individual responsibility and the personal acceptance of discipleship. The individual believer was his own priest, with no one between him and God but Jesus Christ. Each one knew his own mind, had personal convictions, and knew he could not delegate to the church responsibility for personal righteousness and for personal witnessing.

In our day there is a tendency away from personal responsibility. We are inclined toward shifting our personal responsibilities as disciples off on the church as an organized group of believers. There are many works that we can better do together, but there are also personal responsibilities that cannot be shared.

Each believer must have personal conviction based upon personal knowledge. It is only when we are personally convinced of the rightness of our faith and have sufficient persuasion to defend and loyally support our faith, that we can make any worth-while contribution of strength to the group. **I** T IS recorded in Matthew 8:28 to 9:1, that when Jesus "was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine, behold, the whole herd of swine ran violently down a steep place into the



Your Herd of Swine

By J. R. LeCrone

sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts. And he entered into a ship, and passed over, and came into his own city."

For nineteen hundred years, the Christian world has shuddered at the callous indifference and utter selfishness of the Gergesenes, who preferred their swine to the spiritual, mental, and physical health of their countrymen. The Gergesenes were inhabitants of a village known as Gergasa, about midway of the Sea of Galilee, on the eastern shore. The village lies at the mouth of the Wady Samak, where a cliff, covered by ruins, rises sheer above the beach, with numerous tombs in the vicinity. It is thought probable that they were descendants of the Girgashites, one of the tribes of the Canaanites, who were supposedly located east of the Sea of Galilee.

The medical science of these people was extremely crude, and had no knowledge whatsoever of nervous or mental diseases. No provision was made for the care and housing of such cases, and no corrective therapy of any kind was known. People so afflicted were simply driven out of the villages, and left to shift for themselves as best they could. Most such cases soon died of exposure and malnutrition, but a few of the more hardy among them found shelter in the caves which were used for tombs, and managed to exist upon the flesh of wild animals, wild fruits and herbs, and whatever food they could beg, steal, or scavenge from the villages. It is not surprising that, under such conditions, they developed fierce characteristics which made them a terror to all who came near their haunts. The people explained their condition by saying that they were possessed of devils.

We found George M. Lamsa's comments on this passage, in the introduction to his volume, *The Four Gospels According to the Eastern Version*, extremely helpful. Says Mr. Lamsa, "It is interesting to know that Eastern people still believe that every sickness is caused and controlled by demons. This crude belief is, no doubt, due to the fact that the actual causes of diseases were not known. Such beliefs in demonology are found not only among Semites but among all peoples living even today under primitive conditions in Asia as well as in Europe and the United States. We are, however, grateful to science and truth for demonstrating that diseases are due to physical and nervous causes, delusions and fears, and have nothing to do with demons and evil spirits.

"There are (in the Scriptures) . . . instances which cause confusion when taken literally. The Aramic al means 'enter into,' 'attack,' 'chase'; but it has been exclusively translated 'enter into,' so as to imply, as in Matthew 8:31, that the demons entered into the swine. According to the style of Aramic speech, the word al here means that, not the demons, but the lunatics attacked the swine. These lunatics were Syrians, or Gadarenes, whose people kept swine, which are an abomination to the Jews. Jesus was a Jewish prophet. As a mark of appreciation of what Jesus was doing for them and as a proof of their conversion, these lunatics were willing to destroy the herd of swine which belonged to their people. This was doubtless one reason why the owners of the swine got into a panic and urged Jesus to leave their land, lest their business be completely destroyed by more conversions to the Jewish faith. On the other hand, the demons did not need the permission of Jesus to enter into the swine any more than they needed any permission to enter into the lunatics.

"This word *al* is still used when it is said that 'the oxen are entering into each other,' or 'the men are entering in-(*Please turn to page 11*)



By Lee Roberson

How to Build a Great Sunday School

I AM vitally interested in the building of great Sunday schools — great in numbers, great in efficiency, and great in winning people for Christ. If Bible study is good for a few, it is good for a hundred, for a thousand, or whatever number may be in the reach of your particular Sunday school. If a Sunday school provides a good channel for the reaching of lost people, then we should be zealous in endeavoring to build the largest Sunday schools possible.

Therefore, I wish to suggest seven essentials for the building of a great Sunday school.

I. Faith in the Infallible Inspired Word of God

No Sunday school can be called great that does not have a conviction that the Bible is *the* Word of God. It is this conviction which causes teachers and officers of the Sunday school to lay emphasis on the teaching of every lesson. Without this conviction teachers will be prone to waste time in talking about sports, trips, or any other subject that might flit across the teacher's mind.

We need to redouble our efforts in the presentation of weekly Sunday school lessons. It is a sad commentary upon our work that people can attend Sunday school for a decade without knowing anything of the Word of God. Through quarterlies, commentaries, and other lesson helps may be used, we must hold in our hands the Word of God, and present it with fervent lips from believing hearts.

II. A Zeal for Lost People

Without a zeal for people, the work of our Lord will fail. Whether it be missionary endeavors or any other phase of work, we must have a deep and abiding love for people and strive to bring them to Christ. The Sunday school is a marvelous organization in that it opens its doors to all people. The worst sinner is invited to come and unite with the Sunday school class, and when he does, it is our responsibility to see that he hears the Word of God, the plan of salvation, and when opportunity presents itself, a personal testimony revealing our interest in him. Every Sunday school should be a soul-winning organization. Every class and every department should be geared to this main business of getting people to Christ.

III. Standards for Teachers and Officers

"Everything rises or falls on leadership." Without the proper leaders, all Sunday schools fail. How can we raise the quality of our work? The answer: by having definite standards for all Sunday school teachers and officers. I suggest that there should be four standards:

First, salvation. People have no place as teachers and officers of the Sunday school who do not know the way of salvation and have not accepted Jesus as their Saviour.

adapted by National Sunday School Department from "Action"

Second, *separation from the world*. Every teacher and officer should agree to abstain from all appearance of evil. Separation from the world should be interpreted by the pastor and accepted by all leaders. A worldly Sunday school teacher is a weak Sunday school teacher; a worldly Sunday school is a weak Sunday school.

Third, faithfulness to the stated services of the church. It is my conviction that every teacher should be required to sign a pledge to attend the following services: Sunday morning, Sunday evening, and the midweek prayer service, plus the teachers' and officers' meeting, if the church has one. This standard may eliminate some people, but will mean a better Sunday school. Faithful church attendance will produce growth in grace, better working relationship with the pastor and the church at large, and will provide a good example for others.

Fourth, *loyalty to the church*. Disloyalty is a sin. The Sunday school will grow only, if there is a spirit of loyalty to the entire work. Therefore, every teacher and officer should state that he will give loyal support to the church, the pastor, and the general program of the local church.

Other standards may be set up by various churches. However, the use of the above will increase the working efficiency of any Sunday school. It seems to me that every church would gladly accept these simple standards.

IV. A Weekly Visitation Program

Visitation is the Bible way for reaching people. The early Christians went from house to house. The Apostle Paul was a visitor. He said to the elders of the church of Ephesus, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house" (Acts 20:20).

A weekly visitation program must be at a definite time. It must be for a definite purpose. It must have the leadership of the pastor and the Sunday school superintendent. Visits must be made to absentees, to unenlisted people whose names are taken from census files, visitors to the church on the previous Sunday, and others who need a visit from the Sunday school.

Every church should accept heartily the visitation program. It is certainly the Bible way for reaching people. However, we must be forewarned about the difficulties. Some will start in this work, but soon drop to the wayside. Many churches have begun visitation programs, only to drop them after a few months. This work will succeed only if there is persistence. But, if you give it your best, visitation will produce remarkable results in the growth of the Sunday school, and most of all, in the winning of lost people.

V. A Weekly Teachers and Officers Meeting

The business world has always recognized the importance of getting together the leaders in any given organization, and discussing their problems and making new plans. This method is used in insurance companies and various sales organizations. These staff meetings are used to encourage the discouraged and to inspire each one to his best efforts.

In our Sunday schools we need a time each week when all teachers and officers come together for a discussion of the work and plans for the future. The time recommended for this meeting is thirty minutes before the midweek prayer service. It should be required of all teachers and officers. The roll should be checked weekly on the attendance of each class and department. I suggest that the thirty minutes be divided between the Sunday school superintendent and the pastor. The superintendent should take the first fifteen minutes for a review of last Sunday's work and for a preview of the plans for the next Sunday. Large blackboards can be used to give the enrollment of each class, the attendance the previous Sunday, the average during the year for each class. I suggest that the pastor use the time given to him for words of encouragement to the entire Sunday school. Every minute should be used for prayer, planning, and promotion of the work.

VI. A Consistent Teaching Program on Sunday

Special drives may bring in large attendances, but a high average attendance will be ready only when consistent teaching is done Sunday after Sunday. Any Sunday school can get one or two high attendances during the year, but the best Sunday school is the one where a high average is maintained. This means that after we get people to the Sunday school, we must give them something. The majority of people come to the Bible school to hear the Word of God. They do not like to see time wasted in frivolous chatter and useless activities. Yes, there should be good fellowship, the recognition of visitors, and good music, but the teacher should have the major portion of the time, at least thirty minutes, and the teaching should be consistently sound and thorough. It is my thought that the teacher should use some variety in the presentation of the lesson. All such work must be adapted to the various age groups.

VII. Definite Goals

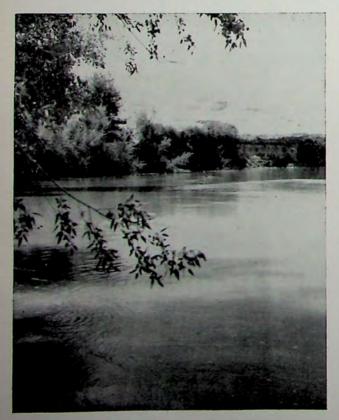
The best rifle will not hit the bull's-eye unless careful aim is taken. The best Sunday school will fail to grow unless a goal is set and work is done to reach it. Let us (Please turn to page 11)

Moses and His Critics

Continued

By R. H. Judd

• Brother Judd's messages on Genesis 1 will be concluded in the next issue of The Restitution Herald. This series has been used to study the time element of creation and to show that divine revelation and science are not out of harmony. Some of Brother Judd's footnotes to these studies will appear with the concluding article. He invites your questions on this series, addressed to R. H. Judd, Box 157, Deseranto, Ontario, Canada.—Editor.



IN THE main, the objective of these articles has been to base our remarks on what Scripture itself states, and to refrain, as far as possible, from human *theories about Scripture*. When necessary, corrections are made in translation, as required by the context. We believe there will not be any difficulty in showing that the Scriptures are in no instance irreconcilable with the best-informed science.

Readers of Bernard Ramm's recent book, *The Chris*tian View of Science and Scripture, will have noticed how large a place he gives to discussion of various theories. One that he names quite often, "the gap theory," appears to be his one special aversion. Usually, little is gained by attaching a label to some theory which we wish to disprove. Frequently, it is too suggestive of ridicule.

The suggested thought is by no means new, for it carries us back to the time of Danthius, and there have been many since who have suggested that "had become," or "became" would better suit the context and the occasion. One commentator on Genesis asks the following question: "Who could associate the idea of disorder with the words of Proverbs 3:19? 'The Lord by wisdom founded the earth; by understanding hath he established the heavens.'"

The same incident is referred to elsewhere, and is closely connected with the statements in Genesis one. Note also its reference to darkness, of which no mention is made in the later deluge. "Who shut up the sea with doors, when it break forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place [margin—boundary], and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?" (Job 38:8-11). "Where wast thou when I laid the *foundations* of the earth? . . When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4-7).

We think that every unbiased reader will agree that the first verse of Genesis *sums up*, in magnificently brief language, all that is necessary to know of both *the how* and *the when* of the original creation. It manifestly includes the whole known universe, embracing the sun, moon, and stars, with special reference to the *earth*; demonstrating *as fact* that all were in existence ere verse two was written, and makes it certain that what follows verse two has no reference to the original creation.

Following the above-mentioned facts, the earth becomes the center of interest as the God-appointed home for man. The sciences of geology and geography clearly teach that the earth has passed through several surface transformations prior to, and in preparation for the com-

PAGE 7

ing of man. That these events occurred between verses one and two is a reasonable conclusion. As the purpose of revelation is concerned with the history of man, there is no purpose, or necessity for it to give details of prehistoric times that have no immediate relation to man. Further, until *man* came on the scene there could be no objective purpose in giving *names* to objects, or revealing the functions and purposes of the heavenly bodies. Neither is revelation in any sense obligated to reveal that animal life existed in differing forms in distinctive eras long before the coming of man. Revelation is for the purpose of revealing what man cannot do unaided.

Here it will be interesting to note another line of facts which are confirmatory to our remarks relative to the early ages of earth's history which had particular reference to the words—"In [the] beginning."

We find some very definite allusions to it in the Old Testament, but it is reserved for the New Testament to state it more clearly.

Bible history uses a chronology, as do secular histories, which expresses itself in "years," "months," and "days." Current history finds its sufficiency and its limits in these terms, but the Bible does not. What is, perhaps, equally remarkable is the fact that not until comparatively recent years has humanity, in its wider research into the wonderful works of God, found it necessary to come into line with Scripture in adopting measurements of time that far exceed what has hitherto been within the capacity of man to comprehend. In its unlimited vision, going back into the eternal past, and reaching forward into ever-expanding horizons to come, the Scriptures have adopted a mode of reckoning which is unique. This it does under the term "age." These ages (some Bible students tell us there are five, probably more) are said to be traceable in the inspired Word. Two of these are past, one now exists, and two are vet to come.

In the Old Testament we find that the word for "age" occurs but once in the Authorized Version. In Job 8:8, 9 we read, "Inquire, I pray thee, of the former age." In the Revised Version the word occurs twice, namely, in the passage just quoted, and where Solomon speaks of "the *ages* which were before us" (Eccl. 1:10).

That these ages refer to times past in God's purpose or plan in relation to times both past and yet to come, many will agree. Note the following statement for example: "According to the eternal purpose ['purpose of the ages' in Greek, or 'plan of the ages,'-Diaglott] which he purposed in Christ Jesus our Lord" (Eph. 3: 11). See also Ephesians 1:9 and Romans 16:25, where, in Weymouth's translation, God is called "the God of the ages." (See also, 2 Tim. 1:9, 10; Titus 2:3.) These varied expressions are rendered by Young's Concordance, "agelasting times"; by the Emphatic Diaglott, "times of the ages"; by Weymouth, "periods of past ages." It should be noticed also that in connection with these, different prepositions are used, as "through age times" and "before age times."

There is another expression in the New Testament which equally shows design and purpose. It is the expression, "the foundation of the world." It appears as having reference to a clearly marked point of time and action, dating certain important purposes or actions of God. In these, surely we have evidence of the accuracy of the Scriptures. Two Greek words are used to express the word "foundation," namely, thermelios and katabole. The first is used for the foundation of a building: "He looked for a city which hath foundations" (Heb. 11:10). The second is associated in every instance of its use with kosmos (world), while thermelios never is. The ten instances of its occurrences (Matt. 13:35; 25:34; Luke 11: 50; John 17:24; Eph. 1:4; Heb. 4:3; 9:26; 1 Peter 1:20; Rev. 13:8; 17:8) are always governed by one or the other of two prepositions. They are pro (before), and apo (from), as in "before the foundation of the world," and "from the foundation of the world," making the foundation of the (present) world a dividing line of time.

There is a further remarkable fact concerning this word *katabole*, which significantly fits in with a phase of the subject which we shall presently consider. This word is said to really signify "a casting down," "disruption," or "overthrow." The verb *katabollo* has that meaning. It occurs in the Septuagint Version in 2 Samuel 20: 15: "all the people with Joab battered ['undermined' margin] the wall to *throw it down*," and in the New Testament, in 2 Corinthians 4:9 R. V., "*smitten down*, *yet not destroyed*."

Some have been a little puzzled that the word "foundation," which to most persons conveys the idea of stability, should have the meaning of "casting down." In all languages there are some words having that peculiarity. For instance, the Greek word in Luke 12:36, translated "return," is in Philippians 1:23 rendered "depart." This word strictly means "loosing again," hence is translatable "depart" or "return" according to the standpoint of the subject. The Diaglott renders the word as "return" in both places.

While *katabole* is correctly translated "foundation," it apparently carries the idea of foundations that are cast down, or overthrown. Various well-known authorities seem to be agreed on that, such as Aldridge, Liddel and Scott, Campbell Morgan and, we think, Griffith Thomas. The fact that all instances of its use evidently point to the same instant of time, adds weight to the thoughts, and eminently fits in with other phases of the subject to which we have already called attention.



White Lies or Black?

By Hazel Cramer

IS THE telling of a so-called "white" lie as serious or bad as the telling of a "black" lie? Is there really a difference in the sight of God?

These provocative questions were recently asked by our pastor during a discourse on another subject. He asked us to "think about it." "Searching" the Scriptures brought many interesting possibilities to light.

God cannot lie (Num. 23:19; Heb. 6:18), but man can, and does lie (Psalm 116:11). For this reason God instructed Moses, in Leviticus 19:11, to tell Israel, "Ye shall not steal, neither deal falsely, neither lie to one another." Likewise, Paul told the Colossians, "Do not lie to one another, seeing that you have put off the old nature with its practices" (Col. 3:9, R.S.V.). According to the Revelation given to John, "all liars" are among those consigned to the lake that burns with fire and brimstone, which is the second death. Like the warning of a railroad crossing, this makes one stop and think?

All of us, without exception, tell lies, even though they might be small ones of the "white lie" variety. The story of George Washington saying, "I cannot tell a lie," after being practically "caught with the goods," has always amused me. Most children, and adults too, will admit to a fault if caught "red-handed."

If you say that you never lie, then you are already a liar. What fisherman does not tend to exaggerate his stories of the "one that got away"? Few speakers do not embellish their talks with improbable anecdotes. The social lie, too, is a white lie. Who among us would be so rude as to tell our hostess, "Your coffee is awful," even if it did taste like mud. Who would not thank his host for a most enjoyable evening, even if he were bored? Try to visualize what this world would be like, if each and every one of us suddenly started telling "the truth, the whole truth, and nothing but the truth"! We soon would not be speaking to anyone at all, I fear.

On occasion, a doctor or minister will answer in the affirmative the question, "Will I live?" by a dying person. One would have to have a heart of stone to do otherwise. Knowing his mania for telling the truth would increase tenfold the mental anguish suffered.

On the other hand, under the law, one who broke one of the commandments was considered guilty of breaking all. (James 2:11.) James also admonishes us to beware of our tongues. "The tongue is a little member and boasts of great things. How great a forest is set ablaze by a small fire! And the tongue is a fire . . . No human being can tame the tongue—a restless evil, full of deadly poison" (3:5, 8, R.S.V.).

When we are baptized into Christ we become "under grace" or under spiritual law, rather than the carnal law of Moses. Love works no ill, and is the fulfilling of the law.

To my understanding, the lies and liars condemned are those who hurt another person or God. Ananias, that ill-famed liar, and his wife Sapphira, who kept back a portion of the price for a piece of property that they had sold and presented to the apostles as though it were the whole, are an example. Peter, knowing this, said that they had lied not to man, but to God, and caused them to die by God's power.

The Lord hates a "proud look, a lying tongue" (Prov. 6:17).

"Wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity" (James 3:17). These are are the fruits of the Spirit. "Against such, there is no law."



First Sermon Preached on College Site

The corner now occupied by Oregon Bible College is the site of the first house built in the city limits of Oregon, Illinois. The house was built by one Jonathan Jenkins in 1836. Mr. Jenkins operated a ferry on the Rock River at the point where the dam now is. The house was used as an inn for travelers, and was visited by a traveling preacher; a Baptist named Baker. Preacher Baker conducted services in the inn, preaching the first sermon ever delivered in the city of Oregon. Coincidentally, Oregon Bible College now stands on this site. (Facts by Sister F. L. Austin.)

The Hem of His Garment

IN MANY a life, the great, the good, the beautiful lie dormant. Could we but lead these people to touch the hem of the Master's garment, the light of truth would shine forth beautifully. Spiritual awakening would follow and another would become a child of God. For that we pray!

I shall not forget a day soon after my conversion to Christ that the illness of my children necessitated my staying home from Sunday services. I was more than repaid for the sacrifice as I listened to the strains of the familiar hymn "The Old Rugged Cross," by George Bennard, sung by the author and composer himself. Though stooped and stricken with years, his voice shaken with time, George Bennard sang the song. This was his contribution to mankind!

Were we to become familiar with the authors of our cherished hymns and the motives that prompted them each to be written, I am sure that the message borne to us by the songs, would have greater meaning to us, and the ministry of music would undergo a rebirth.

The ministry of music has as important a place in the worship service as the pastor's sermon. Through music we can touch the hem of the Master's garment.

From the beginning of time, poetry and music have gone hand in hand. They have continued in unison over the ages.

In studying what the American Encyclopedia has to say on Hymnology, we discover that Old Testament literature contains many hymns of music which culminate in David's Book of Psalms. We also learn that the temple worship of Old Testament times included great choruses By Mrs. A. Lunderby



with as many as twelve hundred men singing the Psalms. The strains of music could be heard for more than a dozen miles.

The Encyclopedia discloses that that New Testament also presents specimens of early Christian hymns. *Gloria* of *Excelis, Benedictus*, and the *Magnificat*, are found in the first and second chapters of Luke. Others are found in Acts 4:24-30; Ephesians 5:14; and 1 Timothy 6:15, 16.

The World Book states that the first hymnbook used in America at worship services was known as the Bay Psalm Book and was published in 1640 by Stephen Day.

Amos R. Wells in his writing *A Treasure of Hymns* gives a brief history of many of our dearly cherished spiritual songs and Christmas carols, along with a resume of the life of the authors.

One which he mentions is While Shepherds Watched Their Flocks by Night. This carol dates back to 1696, according to Mr. Wells. The author, Nahum Tate, was born in Dublin in 1652, the son of an Irish clergyman. Prior to Tate's birth, the English had used a very inferior version of the Psalms by Sternhold and Hopkins. Nahum Tate, with a friend, Dr. Nicholas Brady, wrote a version (Please turn to page 11)

An Opportunity to Witness

It is now possible for individuals, classes, churches, youth groups, missionary societies, and others to witness through the distribution of THE RESTITUTION HERALD. We will soon have available attractive metal racks which will hold up to thirty RESTITUTION HERALDS. These racks will stand on a table or may be hung on a wall. The full face of THE HERALD shows, yet the papers stay neatly in place.

These racks will be given free of charge to any person or group which will maintain the rack with at least ten papers each week at a cost of six cents each. This is less than one half of cost. You will be billed monthly and will receive the papers in bundles of ten each week.





The Bible and the News

By the Editor

TANKS FOR ARABIA

The United States State Department's fumbling in the matter of eighteen light tanks for Saudi Arabia has the attention of the nation at the moment. The releasing of the tanks, followed by the canceling of the shipment by the President, and later the canceling of the shipment by the Yesident, and later the canceling of the cancellation, is typical of the lack of decision which marks the United States' actions and lack of action in the Middle East. Apparently we are not capable of the old diplomatic game of being on both sides at once, and not decisive enough to choose which is right.

The Middle East is the focal spot of world attention, and the obvious plum next to be picked by Russia. Ezekiel saw it coming. (Ezek. 38; 39.)

METHODISTS DENY CHRIST'S SECOND COMING

"A recent release calls attention to an article in *The* Christian Advocate, official Methodist paper, in which Dr. Walter G. Muelder, dean of Boston University, makes the statement that he does not believe in the personal, visible, second coming of Christ to earth. Admitting that early Christians believed the Saviour would come again in bodly form, and that Jesus Himself may have had expectations of that nature, he says that Methodists regard the second coming of Christ as meaning 'that Christ is Lord of all, that divine love will win out, and that victory over evil will be complete.'"—The Bible Advocate.

The Methodist Church is the largest Protestant denomination in America. Though this man undoubtedly does not voice the view of all Methodists, let us not think that all "Christians" now believe in the second coming of Christ to the earth.

BINGO AND MORALITY

Seventeen Protestant denominations, banded together in the New York State Council of Churches and representing somewhere around 1,500,000 members, have begun a drive against bingo.

If this were directed only against the propensity of many people to engage in games of chance it could be classed as a crusade in personal morality. But its target encompasses measures pending before the New York Legislature, one of which would remove all criminal penalties for promoting and engaging in this form of gambling; the other proposes a constitutional amendment which would make the game legal notwithstanding other constitutional provisions which now forbid it.

The Council's position is epitomized by its general secretary: "We must reject as undemocratic and immoral the implication that a form of gambling which would continue to be prohibited to the general public as wrong and antisocial is right and proper when conducted by our churches and by moral leaders in our society. . . . There is no difference from a bet on a bingo card and a bet on a roulette wheel. The same professionals run both; . . . the disastrous effects on the gambler who cannot afford to lose are identical."

In New York, as in other states, bingo has been one of the games of chance most frequently used by certain churches, fraternal groups, and veterans' organizations as a means of raising money.

There is an obvious and considerable difference in degree, but one has only to recall that among the ancients certain temples of Aphrodite were supported by religious prostitution. And that in India, scarce a century ago, the Thugs practiced assassination as a religious rite. Surely in Christian morality an immoral practice cannot be rendered moral simply because the ostensible beneficiary is an esteemed cause.—*Christian Science Monitor*.

HELL TEACHING LOOSING ITS FIRE

An article in the Pomona *Progress-Bulletin*, mailed to us by Brother William Dick, begins, "Much church opinion today holds there is no fire in hell."

George W. Cornell, writer of the article, continues by quoting several ministers of various churches to prove that the preaching of "hell-fire" is mostly a thing of the past.

More and more students of the Bible and religious thinkers are coming to doubt the Dante-inspired, medieval pictures of a vindictive God toasting people forever in a fiery hell. As men depart from tradition and return to the Word of God, many of the devices of a corrupt, medieval church which have been carried over into Protestantism will be dropped.

Primarily, the Bible meaning of hell is "grave," but we do believe the Bible teaches that there will be fire in the hell which is the final destiny of the wicked. But the purpose of hell-fire will be to consume the wicked, in everlasting destruction (not everlasting torment). (See Rev. 20:15; 21:8; Mal. 4:1-3; 2 Thess. 1:7-9.)

YOUR HERD OF SWINE

(Continued from page 3)

to each other,' where the reference is to their attacking one another in a fight. So also when a wolf attacks a fold, it is still said that 'the wolf has entered into the sheep.'"

Whatever your interpretation of the healing of the lunatics, the inescapable fact remains that it was accomplished at the expense of a herd of swine, and that the owners of the swine besought Jesus to depart lest more lunatics be healed at the expense of more swine. Jesus, who forces His blessings upon no one, obligingly left the borders of that country.

What does this passage contain for us? It is possible that many of us maintain our own private herd of swine —a herd for which we are willing to sacrifice the spiritual health and welfare of our neighbors, our brethren in Christ, and even our own families? Do we sometimes make it clear by our actions, if not by our words, that we are willing to forego the fellowship and blessings of Jesus in order that we may continue to maintain our swine?

We are referring, of course, not to literal animals, but to the unclean, unchristian thoughts and practices to which men often cling to tenaciously as the means by which they gratify the impure lusts of their flesh. For it is necessary, if we would know the fellowship and spiritual healing of Jesus, to sacrifice these.

The Apostle Paul recognized the principle involved when he said to the Roman brethren, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify [put to death] the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:12-14).

In Colossians 3:5-10, we find Paul listing some of the "swine" which must be "driven into the sea" when Jesus heals us of our sin-sickness. The Apostle's advice is to "mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate ction, concupiscence, and covetousness, which is catry: for which things' sake the wrath of God concent of disobedience: in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."

To the Corinthian brethren Paul wrote, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards,

nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:9, 10).

We may be very sure that if Jesus has really healed us of the insanity of sin, we will not protect and nourish in our lives and environment that which is sinful and spiritually unclean. Neither will we assume an indifferent or even benevolent attitude toward such evidence in the lives of others. Recognizing that it is necessary to destroy sin to bring salvation, we will join with Jesus and the church to drive these sins into the sea.

HOW TO BUILD A GREAT SUNDAY SCHOOL

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(Continued from page 5)

not be afriad of going after numbers. Let us get the greatest number into the Sunday school possible, then give them the best teaching possible.

Therefore, I suggest that goals be set for classes and departments and the entire Sunday school. These can be set at the beginning of each new year by each class. The goals should be ambitious but not foolish. They should be set while we keep in mind the past achievements, the list of prospects, the size of the community, and the availability of space and equipment. A foolish goal might be harmful. A wise and sensible goal will inspire the entire Sunday school to reach more people for Christ.

THE HEM OF HIS GARMENT

(Continued from page 9)

of the Psalms which, after some opposition, gained favor in about 1696. It was published and adopted for use by the English church. It was known as *The New Version* and the Christmas carol was one of the hymns it contained.

Just As 1 Am, by Charlotte Elliott, is dear to our hearts and is often used in connection with Church of God services.

Miss Elliot was an invalid, but nevertheless desired to serve God. In her sincere desire she wrote the words to *Just As 1 Am.* The poem first appeared in the magazine, *Christian Remembrance* in 1836. A lady saw the poem and had it reprinted in leaflet form for distribution. One day Miss Elliot's doctor gave her a copy of the poem to cheer her, not knowing that she was its author. When she saw how God had used her effort, Miss Elliot wept tears of joy. She had laid hold on the hem of the Master's garment.

Just as we are, may we too come and, touching the hem of the Master's garment, be healed of sin and used of Him.



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Berean Youth Fellowship News

By Harold Doan

CLEVELAND YOUTH PRAISED BY PASTOR

"The Golden Rule Church of God has a group of young people to be very proud of. I truly believe it would have been an inspiration to anyone to have attended their last Bible study. The meeting was held at Bro. Paul Louzecky's home and the lesson was taught by Bro. Eddie Schroth. It seemed that when the lesson began all foolishness left and the Spirit of God filled the hearts of those present with a desire to know and understand more of His Word. This is the way it should be.

"Last Monday evening a Valentine party was enjoyed at the home of Bro. and Sr. Earl Richter."—*Cleveland Bulletin*.

Bro. C. F. Pryor, pastor of Golden Rule Church of God, is also to be commended for the interest he has taken in the spiritual welfare of the young people of his church. Young people do respond to those who are genuinely concerned about them.

HILLISBURG YOUTH FELLOWSHIP ACTIVE

"The young people of the Hillisburg (Ind.) congregation have requested permission to take complete charge of an evening service one Sunday each quarter. This will probably be the last Sunday of the quarter.

"A committee of the young people met at the parsonage on February 6 to begin to plan for the first service." Here again, the pastor and his wife, Bro. and Sr. J. R. LeCrone, are to be commended for the interest shown in the young people. This is a very active youth group, though it is a country church and often difficult for the young people to get to the services.

YOUTH RALLY FILM

The 8mm, color film of the last two summer youth rallies at Quaker Haven are being used almost every week. We know that your young people would like to see the film. You can order it from the Berean Youth Department, Box 231, Oregon, Illinois. Rental fee is \$2.00 per showing to help us cover the costs.

BEREAN EMBLEMS

All the Berean Emblems have been distributed. We have no more on hand. If you have more than you can use for your youth group, please return what you do not need. We have received several reorders already but will not order any more emblems from the manufacturer until we know we really need them.

VISUAL AIDS

We are preparing a complete listing of all the visual aids for loan or rent from all the departments of the General Conference. This complete list will be printed soon in THE RESTITUTION HERALD. Look it over and keep it on file for use.

QUESTIONS FOR DISCUSSION

Do you want to have a good panel discussion in your youth fellowship meeting? Here are some real questions from teen-agers, printed in the I. A. H. Club book, *We Want to Know*. The questions might suggest questions of your own from which to form a panel discussion.

"A member from Maryland says, 'I do wish you would help me with my one trial that I cannot seem to conquer. I find myself quite often down in the dumps of discouragement and I cannot find my way out. While I am there, I make myself and everyone else miserable. How shall I overcome this discouraging problem?"

Another teen-ager said, "One day I was mean to one of my friends by talking about her behind her back. It was not that I didn't like her, but I was in a mean mood, and just felt like doing it. Then at night when I was ready to pray, I suddenly felt ashamed and I didn't mention what I had done in my prayers. But I felt terrible and I didn't want to tell God although I knew that He knew. The next day I went to school and told my friend what I had said about her. In the future, if I do wrong, should I tell God, or should I tell the person about whom I have said or done something unkind or untrue?"

Young people have real problems and nothing is more interesting or more helpful than to discuss them and find the answer.



Homesick People By Mary Gesin

TAVE you ever been homesick? It is a terrible feeling, isn't it? When we are away from home very long, we often wish to go back home.

Then right in the midst of our homesickness, when we feel that all the sunshine and happiness have gone out of the world, something wonderful happens. Someone tells us we are going home!

Did you ever feel like skipping and jumping when that happens? Immediately the sun comes out. You begin to sing, and everybody around looks happy. They all help you to get ready to go home.

Something almost like that happened to the people of Judah. They had been away from home for more than sixty years. Just think! If you left home now, in sixty years you would be an old, old lady, or an old, old man.

These people had been taken away from their homes to a strange land almost a thousand miles away, because they became wicked. They had turned away from the worship of the one, true God to worshiping idols. Being sent away from their homes was their punishment.

During those long, lonely years in that far-off, strange land they had plenty of time to think. They realized how wicked they had been to forget the God who had been so good to them. God had given them their home in Palestine-the Promised Land, they called it-and many other good things besides.

Under the prophets whom God had sent them because He still loved them, they turned away from their hideous idols back to their loving God again. They became sorry for their grievous sins and asked God to forgive them. They began to destroy their idols and gather to worship God.

Then, in the midst of their new way of living, the very finest news came to them. The king of that strange land said that all who wanted to go back home were free to go. Don't you believe God was the one who put it in the king's heart to say that? I do! I'm sure God had not forgotten His people, and He saw their efforts to do right.

King Cyrus told all those who did not want to go back to help those who did. So, they gathered together enough food, animals, clothing, and gold to make the long journey.

They were to go back for a very special purpose, God said. They were to build again the temple of God in Jerusalem where it had stood before they were captured. Yes, God wanted them to worship Him and so He told them to build Him a temple back in their homeland.

King Cyrus also gave them something very valuable to take on their journey. It was something they had lost, that is, it had been stolen from them by the Babylonian king, Nebuchadnezzar. Look in your Bible (Ezra 1:7, 8), and see if you can find out what it was. The people who returned to Jerusalem were very happy to receive these gifts from King Cyrus, which had been stolen, for they were things to go back into their temple.

Next Week

We will learn whether or not they were able to build the temple and whether or not they were happy to be back home once more.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Harold Elliott, Mar. 6, age 12, Fonthill, Ont. Richard M. Vanderwall, Jr., Mar. 7, age 4, Muncie, Ind. Patricia McKinney, Mar. 7, age 8, Hammond, La. Richard Lee Pierce, Mar. 7, age 7, Indianapolis, Ind. Molly Jo Morris, Mar. 7, age 12, Beaumont, Texas. Arden Neil Wert, Mar. 10, age 7, South Bend, Ind. Tommy Richardson, Mar. 11, age 13, Hammond, La. Sydney J. Kirkpatrick, Mar. 12, age 4, Holbrook, Nebr. Cheryl Diane Porter, Mar. 13, age 9, Mt. Sterling, Ill.

If you would like to belong to the Everyday Christian Expression Club, send your name, address, and birth date. You will receive a certificate of membership immediately.





- March 10, 11. Michigan State Youth Rally and Conference at Southlawn Church of God.
- March 24-25-Illinois Spring Conference at Ripley.
- April 14, 15-Minnesota Spring Berean Conference at St. Cloud. Bro. Harry Sheets, guest speaker.
- August 5-12-National Berean Youth Rally, Quaker Haven Camp, Dewart Lake, Ind.
- August 13-17—General Conference, Dewart Lake, Ind.

SISTER THAYER'S SCHEDULE

May 21-25—Bible School at Chappell, Nebr. June 4-8—Bible school at East Oregon Chapel, Oregon, Ill.

June 4-8—Bible school at Flagg Center, Ill.

June 11-15-Bible school at Delta, Ohio.

June 18-22—Bible school at Cleveland, Ohio.
June 18-22—Bible school (colored) at Cleveland, Ohio.

FORTIETH WEDDING ANNIVERSARY

On February 19, 1956, Bro. and Sr. Loren Burnett of Mount Sterling, Ill., celebrated their fortieth wedding anniversary. All of the children and their families were home for a family gathering on Saturday, February 18. This has always been a Christian home, with the children reared in truth and rightcousness. Bro. and Sr. Burnett are members of the Ripley Church of God.

LAWRENCEVILLE, OHIO, BAPTISMS

We have three new members who have taken Christ as their personal Saviour. Rex Cain was baptized into the name of Jesus Christ for the remission of sins. He is a senior in high school; his address is Rt. 3, Springfield, Ohio. We also had husband and wife request baptism. They were Charles and Carmie Graham, whose address is Rt. 2, Springfield. We are especially glad to have these three united in the body of Christ and we sincerely ask God's blessings upon all three as they continue to serve Him.

Gilbert Pensyl's class, ages 13 - 16, have chosen a name: "The Loyal Workers." They held their first meeting in the church basement on Friday night, February 17. Games were played and refreshments were served. All the regular attendants, except one, were there.

February 18, the church had a bazaar.

Youth meeting was at the home of Mary Lou Overholser on Thursday night, February 16.

Mamie Kauffman and Minnie Rust are still on the sick list.

Dorothy Pensyl, Church Reporter.

OREGON BIBLE COLLEGE NEWS

A six-man gospel team visited the Blanchard, Mich., Church of God on February 19, Members were: Dale Johnson, Richard Dick, Dick Worley, Don Ward, Paul Riley, and Adib Liddawi.

A gospel team from the College assisted the Aurora Church of God in its services on February 26.

The College students celebrated the Washington's Birthday vacation by cleaning and painting the new College recreation room. The room, its entrance, and the storage space behind it have been a great improvement to the General Conference office building.

A missionary who spent twelve years in the jungles of Brazil, Mr. Harold Ruchti, was guest speaker at two recent chapel services. He brought very inspiring messages, pictures, and other items of interest from his Brazilian work. Much valuable information and inspiration came out of the interesting meetings.

BAPTISMS IN TEXAS

"We wish to introduce Bro. Lee Tidwell, El Paso, to the household of faith. It was a privilege to assist him in putting on Christ by baptism, January 13, 1956. Lee has not heard many Church of God preachers, but he has studied the Church of God teachings. Lee is a serious, conscerated man. His confession, baptism, and Christian service will be remembered by the Lord."— Texas Church of God News.

VIRGINIA BIBLE CLASS

"We journeyed to Staunton on Monday, February 13, to conduct a Bible study in the home of Bro. and Sr. George Cleck. This is another opportunity to help make the Word of God known, for which we are thankful." —Dale Ward in the Virginia Bulletin.

CHICAGO, ILL., CHURCH PROGRESS

Bro. Weldon Holland from Naperville Seminary preached for the Chicago brethren on February 19, and will be preaching in Chicago each Sunday for a month.

The church has an active building fund of more than four thousand dollars and hopes to move into a new community with a new building in the near future. In the meantime, plans are made for extensive remodeling and improvement of the present building for future worship and eventual sale.

HERALD RECEIPTS

Mrs. A. E. Wahlgren; D. W. Kirkpatrick; Lorraine Gaspar; E. A. Frederick (2); Mrs. Maria E. Berry; Ruby A. Johnson; G. H. Zumwalt; Helen M. Thompson; Philip Leithliter; Howard K. Elton; R. Eicher; Mrs. F. Zbinden; Mary Helen Mattison; Ellsworth Zizert; Hazel Reed; Mrs. Robert D. Lindau; Mrs. Joe Flint; Edwin Smith; Mrs. Frank 'Henry; Mrs. Josie Brewer; Elmo J. Gaspar; C. B. Smead (3); Delbert A. Jones (4); Mrs. Eugene Steele; Fred N. Schuld, Sr.; W. E. Kirksey.



CHERUB CHOIR

Sr. Mari Lee Sylskar of the Southlawn Church of God in Grand Rapids, Mich., is in charge of a newly formed Cherub Choir, for first, second, and third grade children. In attendance for the first practice were twentyeight children.... Southlawn Church also has a junior choir and a senior choir. Visitors will notice the good music at Southlawn Church and always remark about it.... Is this an idea you can use?

THE POWER OF CHRISTIANITY

"Shortly after Ingersoll, the noted infidel, was defeated in his race for governorship of Illinois, he was one day broadly proclaiming his infidelity on board a railroad train between Chicago and Peoria. After being for some time offensively voluble, he turned to a gentleman near him and defantly demanded: "Tell me of one great result that Christianity has ever accomplished." The gentleman, not wishing to open an argument with the boaster, hesitated to answer. The train had stopped and all were silent in the car.

"Just then an old lady of eighty years, who sat just behind the infidel, touched his arm with trembling hand, and said, 'Sir, I do not know who you are, but I think I can tell you of one great and glorious thing which Christianity has done."

"'What is it, Madam?' asked Ingersoll.

"'It has kept Robert G. Ingersoll from being governor of the great State of Illinois.'

"If a stroke of lightning had flashed through the car, the effect would not have been more marked.

"Ingersoll turned literally pale with rage and remained silent. The grand old lady has long since fallen asleep in death, but her courageous act will ever be remembered."

"My son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (Paul to Timothy in 2 Timothy 2:1, 2).

BUI	DGET
Budget	\$39,849.00
Received	17,570.74
Needed	\$22,278.26
Remember the	Lord's work in

Church of God MISSIONS

By Alva Huffer, Missionary Society President

FULFILLING CHRIST'S COMMISSION

Many Church of God members have an intense desire to fulfill Christ's evangelistic commission. They want to obey their Lord's instructions to go into all the world and preach the gospel. Having experienced the blessings of the gospel in their own lives, they want to share the knowledge of the truth with all mankind.

In order to work together and accomplish specific missionary projects, local and state missionary groups a few years ago organized themselves into a National Missionary Society. Through working together in this manner, evangelistic-minded believers can accomplish things that they could never do alone.

WELCOME TO NEW SOCIETIES

We are happy to report that two more local groups have become affiliated with the National Missionary Society. They are the Happy Woods Church of God Dorcas Society (Hammond, Louisiana) and the Blanchard (Michigan) Church of God Missionary Society.

The Happy Woods membership was sent in by Mrs. Harry Goekler who is treasurer of the local group. The Blanchard officers are Mrs. Floyd Wood, president; Mrs. Dorothy Coulson, vice president; and Mrs. Darrell Maddock, secretary-treasurer.

This makes a total of twenty-nine local and state missionary groups that are affiliated with the National Missionary Society. If your church is not affiliated with the National Society, send your application for membership to Mrs. Ada Simpson, 1018 Cass Avenue S.E., Grand Rapids, Michigan. Annual dues are \$5.00. An attractive membership certificate will be sent your organization.

NATIONAL MISSIONARY BUDGET

The missionary projects of the National Missionary Society are determined at the annual business meeting held in August in connection with the General Conference. Representatives from local and state societies attend this meeting and have a part in deciding on the projects. Then, during the year, the local and state societies and interested individuals voluntarily send funds to the national treasurer to help support these projects.



The three foreign missionary projects for this year are: 1) Financial support for our Church of God pastor, Mr. Sundaram Singh Manoah, in Bangalore, India; 2) a fund to send one of our workers to India for a certain period of time in the near future to strengthen the work there; 3) financial support for Mr. Adib Liddawi, a student from Palestine who is studying at Oregon Bible College in preparation for starting a Church of God work in his own country.

Fifty dollars per month is sent to Pastor Manoah. Total contributions required for his support for the twelvemonth period (September, 1955, to August, 1956) are \$600.00. Estimated expense for a visitor's trip to India is \$1,700.00. (The round-trip fare is \$1,237.70. The balance is estimated for visas, passports, films, train travel in India, and other expenses.) Total expense for support of Adib Liddawi (October, 1955, to June, 1956) is \$1,740.10. Transportation cost from Lebanon was \$614.50. (Ticket was \$544.50; visa, landing fee, etc., were \$70.00.) Each week he is given an allowance of \$30.00 for room, board, and other expenses. Total required for this, from October 1 through June 30, will be \$1,125.60.

Summarized Missionary Budget for the three foreign projects follows: S. S. Manoah, \$600.00; India trip, \$1,700.00; foreign student, \$1,740.10; total, \$4,040.10.

This, of course, does not include current expenses of the national society such as, postage, missionary bulletin expense, and banking fees for foreign checks.

PROGRESS REPORT ON PROJECTS

We are thankful for the splendid way in which you local and state missionary societies and interested individuals have supported these missionary projects thus far this year.

A progress report on the three projects (August 1, 1955 to February 1, 1956) follows. Total budget for three projects, \$4,040.10. Total received for projects, \$2,352.02. Total to be raised for projects, \$1,688.08. \$859.75 more is required for the two India projects. \$828.33 more is required for the foreign student project. As previously mentioned, this does not include the incidental expenses of the national society.

The Year of Action

in the Decade of Development

- Strengthen the Church
- Win New Members
- Develop Home Missions
- Support Foreign Missions
- Everyone a Tither
- Trained Leaders
- A Full Youth Program
- The Restitution Herald in Every Home
- Capacity Enrollment in Oregon Bible College

Be loyal to your Church Support your General Conterence

Restitution Herald

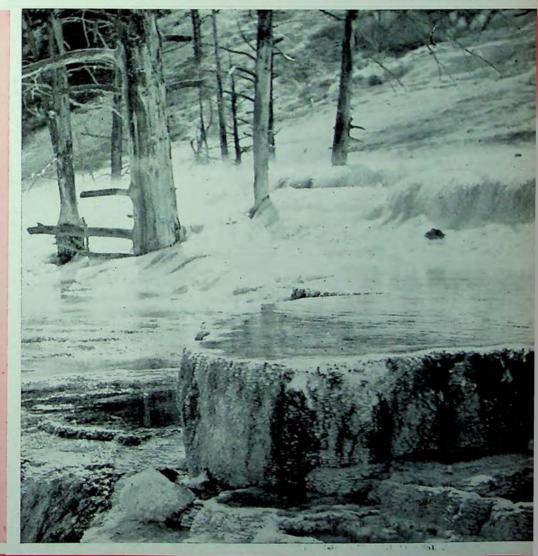
VOLUME 45, NUMBER 22

NEW ENGLAND SPRING

The rush of rain against the glass Is louder than my noisy mind Crying, "Alas!" The rain shouts: "Hear me how I melt the ice That clamps the bent and frozen grass! Winter cannot come twice, Even this year! I break it up! I make it water the roots of Spring! I am the harsh beginning, poured in torrents down the hills, And dripping from the trees and soaking, later, when the wind is still, Into the roots of flowers, which your eyes, incred-

ulous, soon will suddenly find. Comfort is almost here."

-from a poem by Edna St. Vincent Millay.



Resurrection of ALL the DEAD --- Page 3

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

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

HAROLD J. DOAN, Editor Paul C. Johnson, Associate Editor

Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly except the fourth Tucsdaw of August and the last Tuesday of December.

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What Is a Zionist?

In the throes of the crisis in the Middle East, we often hear the term "Zionist." More often than not, the Zionist is looked upon with some suspicion. Much propaganda is afloat in the United States to cast suspicion on the Zionist Jew. Zionists are variously associated in this propaganda with "Wall Street bankers," "world Communism," "un-American foreign agents," and other devious terms. Some will say, "We have nothing against the Jew, but the Zionist ..."

What is a Zionist? We take this definition from the American Christian Palestine Newsletter. "A Zionist is an individual who, having once supported the creation of a National Homeland for the Jews in Palestine, now approaches the emerged State of Israel as the spiritual center of the Jewish civilization. On the contemporary American scene, the specific objectives of the Zionists are to gain United States support in securing Israel's borders, in strengthening her economy, and enlarging her democracy. Inspiring these efforts is a profound faith in Israel's historic mission to provide a haven for the persecuted and disadvantaged Jews. Some sixteen of the seventeen Jewish agencies in the United States vigorously champion this cause—in much the same way as the Syrian-Lebanese Federation, the Hiberian Societies, proselyte on behalf of their homelands. Zionists are not only good Americans, but they have some claim to being good Near Easterners, too. They have, for instance, lobbied Washington for economic aid to the Arab peoples."

Much of the anti-Zionism is merely a partially hidden anti-Semitism. Particular enemies of the Jews, especially Zionists, is the American Friends of the Middle East committee, which is leading the propaganda blasts against "Zionists."

Keeping the Faith

We have just read an article in *The Herald of the Coming Kingdom*, edited by Thomas Wilson and George Moyer, and published in Chicago, Illinois. The article was in the issue of June 15, 1868, and concerned a statement of faith, or articles of faith of the church in Geneva, Illinois. Reading over this statement of faith, outlined in fifteen points, we were encouraged to see the closeness of our own doctrinal position to that of this early church. The only difference we noticed was that baptism was performed in "the name of the Father, the Son, and the Holy Ghost," which is still practiced in some Churches of God, and that the Lord's Supper was observed weekly.

While we still hold to the truths taught a hundred years and more ago, we cannot tell from such articles whether or not our emphasis upon them is the same as it was then. We are afraid that in many instances it is not. On the other hand, some truths are now emphasized among us, which contribute to deeper spiritual life, which are unmentioned in these early messages. We have kept the faith and have grown into it according to the Word of God. THE Church of God has long taught the resurrection of all the dead. Well it might, for thus resurrection is revealed in the Scriptures.

John 5:28, 29

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

All those in the graves would mean to me any dead person who was in a grave, or the death condition. We fail to see how exception can be made to this in this verse. All the dead shall "hear" and "come forth." Who, then, shall remain in the grave? Not one! The verse also shows the two resurrections, one to life, the other to judgment (1901, R.V.), even though it says nothing of the thousand years between them.

Revelation 20:4, 5

"They lived [resurrection of life] and reigned with Christ a thousand years. But the rest of the dead lived not again *until* the thousand years were finished."

First we see *some* of the dead being raised—the righteous. Then we are told the "*rest of the dead* lived not again until the thousand years were finished." Now if *some* are raised first, and the "*rest of the dead*" are raised later, then who will not be raised? Let us be straight on the basic teachings of the Bible, and not build our resurrection foundations on anything but the truth.

In this passage, the resurrection of *some* of the dead is called the "first" resurrection. The resurrection of the "rest," after the thousand years is passed, must of necessity be the "last" resurrection, or as some call it, the "second" resurrection. Where is there any resurrection in between these two? We know of none.

Acts 24:15

"There shall be a resurrection of the dead, Both of the just and unjust."

Jesus calls the first resurrection, "the resurrection of

There will be a Resurrection of ALL the DEAD

By James Mattison

the just" (Luke 14:14). Who is just? The list includes Noah (Gen. 6:9), Joseph (Matt. 1:19), John (Mark 6: 20), Simeon (Luke 2:25), Joseph of Arimathaea (Luke 23:50), Cornelius (Acts 10:22), Lot (2 Peter 2:7), and all the rest of whom it is said, "The just shall live by faith."

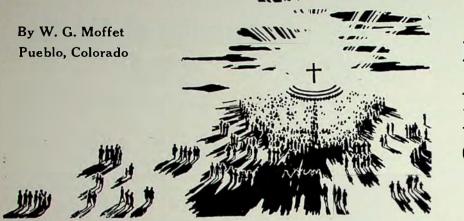
If the *just only* rise in the resurrection of the just, who then is left? Paul says "both" of the just and unjust, showing two resurrections. The unjust are left. Whom do they include? The word "unjust" according to Young's Concordance means "unrighteous." If they were not accounted worthy to rise to salvation in the first resurrection, then they must rise for judgment in the last resurrection. Peter has told us, "The Lord knoweth how . . . to reserve the unjust unto the day of judgment to be punished" (2 Peter 2:9).

Who, then, is left in the grave? Is there another group besides the "just" and the "unjust"? Paul did not mention one. Neither did Jesus mention one in John 5:28, 29. He mentioned only those that had done "good" and those that had done "evil." What other class does the Bible mention? We know of none. In Revelation 20:4, 5 we are told some will rise at the beginning of the thousand years, and the rest shall be raised after the thousand years. Why not believe it? Let us build our understanding of the resurrection on these sure statements!

Objections: Daniel 12:2

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and (Please turn to page 15)





"O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord" (Psalm 117).

TES, God's merciful kindness is great toward His I human family. We find in Numbers 15:27-31 this language, "If any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. And the priest shall make . . . an atonement for him; and it shall be forgiven him. 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 aught 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 commandment, that soul shall utterly be cut off; his iniquity shall be upon him." We see here that being ignorant of God's law did make a difference with God's dealings with the sinner.

We find throughout the Bible that it is God's nature to be merciful to those that have sinned through ignorance. Saul of Tarsus bound people who believed and obeyed God and put them in prison, and even consented to the stoning to death of Stephen, a deacon of the church at Jerusalem. Paul, as Saul was afterwards called, said he obtained mercy because he did it ignorantly in unbelief. The lawful inference is that, if he had not done it in ignorance, he would not have obtained mercy. Being ignorant *does* make a difference with God.

We read an article, a few weeks ago, in which the writer gave statistics on the number of nations that have no Bibles. He said, in part, that half of the world's two and one-half billion people have never heard the name of Jesus. One thousand languages have no portion of the

Probation After the Return of Christ?

Bible. These people undoubtedly have been in that condition for centuries, and the ones living now know nothing about God; or His plan of salvation. They have no opportunity to be servants of God. They are ignorant of these things. It is no fault of their own! Those who are living in complete ignorance of God's existence cannot seek Him. Will not God's mercy go out to them the same as it did to those under the Mosaic law? We do not see why not, for that is God's nature.

But let us not get the idea that we who have had an opportunity in this age, will have another in an age to come. No one will ever have a second chance to accept Christ. Neither will those that are *willingly* ignorant! One can believe a lie and be condemned.

Sometimes we read something like this, as an example: An electrician will get burned by ignorantly taking hold of a live wire. This does not compare with God's dealings with those that are ignorant of God's laws. God can show them mercy, if He chooses to do so. That God has no plan other than the one He ordained at the beginning, is a fact, but the rule of showing mercy to those that were ignorant of His laws, *was* from the beginning.

Now, let us read some other scriptures about probation after Jesus returns. James said, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. . . . After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things" (Acts 15:14, 16, 17). Yes, there will be people who will seek the Lord after Jesus returns and builds again the tabernacle of David. The gospel will be preached and sins will be forgiven. (Read Rev. 14:6; Isa. 33:24.)

"They also which erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Please turn to page 12) J ERICHO is a famous city of Palestine, six miles west of the Jordan River, and twenty-three miles northeast of Jerusalem. Jericho is the last city in Palestine on the road from Jerusalem to the Jordan River.

Jericho is a large city; a very nice city, with many hospitals, churches, colleges, and with many kinds of fruit trees. It is also called the "City of Palm Trees."

In the summertime it is very hot. Really, I could not stay one month at the summer season. In the winter season it is very nice, not cold, no snow, and often no rains.

Jericho was the first city that the Israelites met after miraculously crossing the Jordan River. It was the famous

What Do You Know About JERICHO?

By Adib Liddawi

city of Benjamin. (Josh. 4:6.) After the schism of the ten tribes to the north, Jericho belonged to the northern tribes.

"In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiran his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun" (1 Kings 16:34; compare with Josh. 6:26.)

Fountain of Eliseus

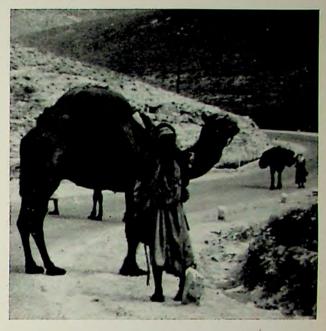
A large avenue, banked by banana, date trees, and orange groves, leads from Jericho to Ain el Sultan, a distance of two miles. This is called by the Christians the "Fountain of Eliseus" because the prophet (Elisha) touched by the prayers of the people of Jericho, corrected the bitterness of the waters and made it palatable by casting into it a handful of salt." (2 Kings 2:19-22.)

The Byzantines built there a church in honor of St. Eliseus (Elisha). A road leads past the fountain to either Nablus, through the Wadi el Farah, or straight to Tiberius through Beisan.

Three miles north of Jericho on this road is Khirbat el Masjar, the site of an early Arab palace, possibly a winter residence of the Ommayad Kalifs. Its mosaics and stucco ornaments are very beautiful.

Tell el Sultan

By the fountain stands a considerable hill. It is the site of the ancient Jericho which was conquered by Joshua. The walls of the city fell down by themselves to the sound of the trumpets of the priests. (Josh. 6:1-20.) Yes, Jericho was destroyed many times, and many valuable



things are in the earth's heart there. Many engineers have permission from the government to dig in the ground to find relics of the city.

Mount of Quarantine

In our Gospels, the baptism of our Lord Jesus is immediately followed by the account of the temptations. "Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness" (Luke 4:1). It was enough for our Master Jesus to climb one of the mountains that surround the valley of the Jordan to be in the desert. It is a common tradition of all Christians that our Saviour and Redeemer underwent His fast of forty days near Jericho in one of the caves of the mountain which rises abruptly from the plain opposite ancient Jericho. It is called the Mountain of Quarantine. On the side of the mountain is the convent of the Greek Orthodox who in 1902 built there a new chapel in front of the traditional grotto where Jesus traditionally spent the forty days of His fast. Here Satan went to tempt Him, saying, "If thou be the Son of God, command this stone that it be made bread.

"Jesus answered him, saying, . . . Man shall not live by bread alone, but by every word of God." (Compare with Deut. 8:3.)

"The devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will give it. [compare with John 12:31.] If thou therefore wilt worship me, all shall be thine. (*Please turn to page 12*)



FROM earliest times governments have collected taxes from their people. Taxes have always been thought necessary and proper as long as they were not unreasonable and the government rendered the proper services to those who were under the government.

You may be surprised to know that the word "tithe" is defined in the dictionary as "to tax to the amount of a tenth." We have city taxes, state taxes, and federal taxes and some service is rendered for all of these taxes. The most important tax, however, is the tithe that God has asked of His people. This is very reasonable when we consider all that God has done for us in providing the earth and all of the materials from which we get our necessities.

God does not confiscate our property if we fail to pay our tithe. He just begins to bless us in new ways when we finally start to pay to Him a little tax like we have always been paying to the different governments (local, state, and federal) all of the time.

There is a wonderful satisfaction to know that you are not deeply in debt to anyone. We may feel that because God is God, it doesn't matter if we are in debt to Him. He has let those who tithe from the heart know how much He cares by the way He blesses them.

The blessings to the tither are twofold. He first has that pleasant feeling that he is paid up and anything above is really an offering. Before he tithed he never knew if he was paid up or not. The other blessings may be material, for God can trust us if we are good stewards of what He has already given us. If He can count on us to be faithful in His proportion then He will prosper us when more funds are needed in His work.

A tithe paid to the Lord is gratitude in operation. Since we realize God's mercy and have known His loving favor, we wish to make it possible for others also to know Him. The tithe returned to the Lord's work helps accomplish this. The real blessing comes in knowing that a blessing is coming to others when we provide the means by which they may hear the gospel. Taxes are an assessment. The tithe is gratitude at work.

Lethargy in Christian Thinking and

G OODSPEED'S translation of Revelation 3:15 quotes Christ as saying to the Laodicean church, "I know what you are doing, and that you are neither cold or hot. I wish you were either cold or hot. As it is, since you are tepid and neither cold or hot, I am going to spit you out of my mouth."

Webster defines "lethargy" as "morbid drowsiness, unnatural prolonged slumber, apathy." It seems sad that so many who take the name "Christian" adopt this lukewarm attitude toward such an important concern as eternal life.

For instance; speak to some professing Christians about world conditions and their relation to the return of Christ. They will take an indifferent attitude and change the subject as soon as possible and look at you as a pessimist and a spreader of gloom. One would think that in a troubled world such as ours at present, one would welcome Christ's return to bring about righteousness, justice, and peace. To any serious-minded person that would seem the only way out of our difficulty.

Noah, before the flood, tried for one hundred twenty years to plead with people to repent. Other prophets pleaded with the people to repent. Christ came the first Service

By Glenn M. Birkey



time to tell people the way of life. They rejected Him. In His second advent, Christ will come with judgment. Luke 21:28 tells us to rejoice when we note the signs of Jesus' return to redeem us from the results of sin.

Present world conditions should inspire us to do more to reach the multitude of non-Christians with the message of salvation, and to look for the coming of the coming King to reign over the earth. In the Parable of the Ten Virgins we have a picture of the present condition of the church. Five of the maidens were wise, and five were foolish. The wise were ready for the bridegroom's return. The foolish were not. How true this is today! Many will be caught unprepared for the Lord's return. May we all watch and pray and be ready when He comes, whenever that hour may be!

Church of God MISSIONS



By Alva Huffer, Missionary Society President

INFORMATION ABOUT INDIA WORKER

The pastor of our two Church of God congregations in Bangalore, South India, is Bro. S. S. Manoah. Sundaram Singh Manoah is almost twenty-seven years of age and is married. He was born June 12, 1929, at Ootacamund (Nitgiris), South India. By nationality he is classified as an Indian Christian. He is the son of the late John Manoah, a Church of God convert who has been dead for several years. S. S. Manoah's mother is still living. Pastor Manoah was baptized in 1940 and began preaching and teaching in 1948. Last summer, he was granted a ministerial license by the General Conference Committee on License and Ordination. Support for his work was adopted as a foreign missionary project by the National Missionary Society at its annual meeting last August.

MANOAH'S DOCTRINAL BELIEFS

Some of you may have inquiries concerning Mr. Manoah's doctrinal beliefs. You may ask, "Does he believe and teach the doctrines of the Church of God? How did he ever come to believe as we do?"

Intensive investigation by the Minnesota Missionary Society, the National Missionary Society, and the General Conference Committee on License and Ordination has resulted in the conviction that Mr. Manoah's work is doctrinally sound and is worthy of support.

S. S. Manoah received his doctrinal instruction from his late father, John Manoah, from THE RESTITUTION HERALD, and from correspondence with various Church of God members in this country.

Church members in Minnesota have been interested in the India work for several years and have kept in contact with Bro. Manoah. Mrs. Willard E. Wood and Mrs. Stanley Ross have had regular correspondence with S. S. Manoah for many, many years. They have sent him tracts and discussed Bible doctrines with him.

As new people became interested in the India work, letter after letter was written to Bro. Manoah by different people, each asking about his beliefs. Sr. Wood has preserved most of the letters Bro. Manoah has written. Bro. Manoah has listed his beliefs repeatedly, emphasizing the fact that he believes the truths for which the Church of God stands. The Minnesota members report that years ago when they first began correspondence with Bro. Manoah, he was confused about a few Biblical details. They sent him tracts on these subjects and discussed them with him in letters. They report that years ago he was straightened out concerning these details.

MINISTERIAL LICENSE GRANTED

Bro. Manoah wrote the Minnesota Missionary Society in October, 1954, and the writer in December, 1954, inquiring about the possibility of becoming a licensed minister. His requests were referred to the General Conference Committee on License and Ordination. Members of this committee are Bros. C. E. Lapp, Harvey U. Krogh, Jr., and John Denchfield. This committee normally interviews applicants in person. This was impossible in the case of Bro. Manoah.

The committee presented this matter to the ministers assembled for the midwinter Ministerial Conference in January, 1955. The ministers recommended that the committee correspond with Bro. Manoah concerning his doctrinal views and secure character references concerning him from business men in Bangalore. If all requirements were met, a license was to be granted.

Letters written by three business men in Bangalore testifying to Bro. Manoah's good character and sincerity were received by the License Committee. Letters that Bro. Manoah had written to church members for several years were analyzed.

The committee wrote Bro. Manoah about his doctrinal beliefs. Instead of merely listing questions about various true doctrines to which he would simply answer yes or no, the committee sent him a list of subjects that included false doctrines as well as true. Bro. Manoah was asked for his belief on each subject. He answered these questions fully, writing lengthy paragraphs concerning many of these doctrines. The committee concluded that he is sincere, doctrinally sound, and that his work is worthy of support. Accordingly, he was granted a ministerial license and was accepted as one of our regular licensed ministers with all privileges granted others of the Church of God.

The Days of Genesis One

"In six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day."

N OONE can logically deny that *the second day* of Exodus 20:11 did not extend beyond the limits of a *natural* day. Consequently reasonable exegesis demands that each of the six days is of the same measure of time.

There can be no reasonable doubt concerning the importance of this word "day" in relation to a proper understanding of events recorded in this chapter. Its frequent repetition is sufficient to call special attention to it, to say nothing of the magnificent theme of creation connected with it.

The larger proportion of commentators regard the word "day" as representing an extended period of time, estimated by some at one thousand years (2 Peter 3:8 is given as proof,) and others for still longer periods. We do not think there is Scriptural evidence for such theories. It is not possible here to consider all the several interpretations given in support of the wider sense of the word. Obviously, they cannot all be correct.

We believe that there is an unexplainable and unnecessary tendency on the part of many to see "difficulties" where they do not exist in the text, probably due to preconceived training and influence. When these passages are read with ordinary care, untouched by current opinion, or scientific guesses, a more understandable viewpoint is obtainable. We think that the reader will certainly agree that is is not natural for any author to use a word frequently throughout his opening chapter in an unusual or unnatural sense without any explanation to that effect.

Many writers go to the *fourth day*, and argue from that the impossibility of the days being solar days. Based on the widely accepted view that the sun, moon, and stars were not created until the fourth day, their conclusions may (in the meantime for the sake of argument) be considered correct. Among other objections to the natural sense of the word "day," is the stupendous nature of the operations involved.

Before reviewing the subject from the standpoint of the fourth day, would it not be more reasonable to examine the use of the word in its *first* occurrences in verses 3 and 5? Even this cannot be logically done without reference to the words in Genesis 1:1.

In previous articles we reasoned successfully, we think, that from verse two onward, events described a *surface renewal* of the earth (Psalm 104:30), and that both Scripture and science gave reasonable evidence that former eras gave evidence of being inhabited by life of some kind. On this evidence of Scripture and science we may,

Moses and His Critics

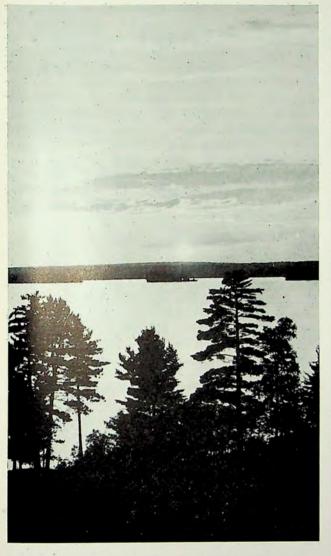
(Conclusion) By R. H. Judd

with reasonable assurance, accept the conclusion that light had already existed, not only as something apart from the sun, but as light that is absolutely necessary to the maintenance of life in forms so structurally like the animal forms of our own times, as to require the *same* daily rotation. Truly, the gigantic creatures of past ages were, in size, out of proportion to those of the present, but their fundamental structures were after the same plan, and their requirements for *day* and *night* were practically identical to the requirements of animal life that now exists.

Further, accepting scientific findings that coal is storedup sunlight, and sun power in vegetation of long ago, we have additional evidence of the immense antiquity of the sun, and of its existence, *preceding* the days of upheaval and renewal outlined in Genesis one. All this is further proof that the six days of Genesis one do not have reference to the original creation. That the original creation is clearly stated in verse one to have taken place *prior* to events subsequently recorded, there can be no reasonable doubt. Nor can there, we think, be any question that the "heavens and earth" mentioned in verse one, included the sun, moon, and stars. These facts, of course, rule out the supposition that sun, moon, and stars were *created on the fourth day*.

The first mention of the word "day" (which is naturally the indicator of its further use in the same chapter) is in connection with the producing of light, where darkness had previously occurred. That there is anything presented in the narrative of that first day that is impossible of accomplishment few will admit. The simple statement is made, "Let there be light: and there was light." The word "create" is not used. Who made Moses so careful in his use of words? Many of us can recall when natural events have brought on the darkness of night, only to be dissipated by the sun within a few hours. There is absolutely no occasion for a day of one thousand years in the first use of the word "day" in the sacred narrative, and we believe that every succeeding use of the word in the same chapter bears the same meaning as the first.

THE RESTITUTION HERALD



There is another remarkable fact in connection with the fourth day, beside that already noted, in the difference between the words "created" and "made." Strange to say, it is again the particular use of a particular word. As the narrative of the fourth day approaches its end, we read, "God *set* them in the firmament of heaven to give light upon the earth." According to the chronology in our Bibles, the same word "set" is used again more than seventeen hundred fifty years later in reference to the rainbow and God's covenant with Noah—"I do *set* my bow in the cloud."

Many carping critics have sought to bring ridicule on the sacred Word from the undoubted fact that the rainbow must have occurred countless numbers of times before the days of Noah, and many have fallen into the trap. The scholars of the Revised Version have given us an alternative rendering, namely, "I have set," thus making the fact of the bow itself a past event. If that rendering is good in Genesis 9:13, it is equally good for Genesis 1:17. Other commentators give us the word "appoint" as a suitable rendering of the original. In both instances they were *appointed* for the additional purpose of acting as indicators of "signs" and "seasons."

When all these points, and others that could be mentioned, are brought into focus, we have no hesitancy in accepting the exact words of Exodus 20:11. "In six days the Lord made [the word 'created' is not used] heaven and earth [*eretz*, land], the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the sabbath day and hallowed it."

In the above-quoted passage of Exodus 20:11, the words "six days" occur previously in verse nine. The Sabbath day as a solar day is mentioned in verses eight and ten. There can be no question whatever that the "days" of Exodus 8, 9, 10, and 11 are natural days; nor can there be any doubt that Exodus 20:11 has reference to verses 6-8 of the first chapter, and not to the first verse of the Bible where there is absolutely no reference to, or use of, the word "day."

Further, God did not separate the seas from the earth, or we would have no seas. God separated the seas from the land. The same word *eretz* occurs in Genesis 1:1 and in Genesis 1:10. A reference to Young's Concordance will reveal that, in accordance with the subject treated, *eretz* may be correctly translated "land," "earth," or "country." Correctly translated, Moses is perfectly clear; "God called the dry—'land,' and the gathering together of the waters he called 'seas.'"

If you agree with Moses (see Ex. 20:8, 9-12) that the "six days" are *natural days* (and you cannot help but do so on the strength of the information given), you must also agree that human males and females were both *created* on the same sixth day. You will have to admit that the word "create" (which is used of *first* occurrences) is used in Genesis 1:27 *three* times; but *it is not once used in reference to Adam* in chapter two. Further, Genesis 1:26, 27 is not incompatible with more than one pair, as is the case with Adam and Eve. Nor can it be showed that Adam and Eve were both formed on the same day. The narrative strongly hints they were not!

We think that we have successfully demonstrated that throughout Genesis 1 (the subject of our study) the word "day" is used in its natural sense, just as we now use it in a natural sense in all but particular occasions. We think that in this series on the first chapter of Genesis we have successfully touched on all matters in dispute between science and this first chapter, and in no instance is the Bible antagonistic to proved science. We are will-

MARCH 6, 1956

ing to discuss the chapter in any particular where our readers consider the chapter is at variance with proved true science.

POSTSCRIPTS TO BROTHER JUDD'S MESSAGES ON GENESIS ONE

Regarding the Word "Day"

There is one important phase of the study of the word "day" that we find we have omitted. This is added so that the reader may not miss its profound significance, and its exegetical value in the study of this frequently used word in the first chapter of Genesis.

We often have been asked, "Why so many translations?" In response we would call attention to the following. In the comparatively small library of this author there is one shelf that is packed to capacity with Bibles and Testaments (not half of what could be had), and he finds every one of them as serviceable on differing occasions. The reason is obvious! No single man, or group of men, can possibly exhaust all the themes contained in the Bible, much less can they fathom all the phases that any one theme presents for study. One group will notice what another has failed to see, not from want of diligence or honesty in research, but simply because human capacity is limited. By having access to the earnest labors of many, the Bible student has the advantage of judging which, out of several possible translations, is best suited to the particular phase of his study, and in line with the context.

In connection with the study of this word "day" in Genesis 1, it will be noticed that The Revised Version and The Revised Standard Version, both give a reading which distinctly differs from the Authorized (King James) Version, and The Complete Bible. To a casual reader these differences may seem to be insignificant, but to a student in earnest search after factual truth, they are pregnant with meaning, and vital in their applications.

We Will Now Notice These Very Important Differences

In verse five of Genesis 1 we have the *first* mention of the word "day," and we are agreed that the first use of a word is an indicator of its subsequent meaning. The Authorized Version reads: "And God called the light Day, and the darkness he called Night." In this phrase is embraced the whole of a *natural day*, for it adds, "And the evening and the morning were the *first day*." (The only reason for a *name* being given is because the coming of man was then in view.)

But now to come to the reading of The Revised Version and the reading of The Revised Standard Version, and note the remarkably significant differences from The Authorized Version.

The Revised Version and The Revised Standard Ver-

sion both read: "And there was evening, and there was morning one day." Notice here the omission of the definite article "the." Continuing to verse 8 the same differences are in evidence, and the definite article is replaced by the indefinite article "a"-"a second day." The reading of the Authorized Version can apply only on the supposition that the days recorded immediately follow creation, intimating that they were actually "the first" and "second day" of creation. In contrast, the reading of The Revised Version and The Revised Standard Version, apply equally to any day in any previous era, age, or period. The change in the reading clearly reveals that the "days" of Genesis 1 were similar to, and subsequent to the "days" of former ages. Here again is unmistakable and undeniable proof that the first six days of Genesis 1, were not the first days of original creation.

Notes on Genesis 1:26-31

We have only touched upon Genesis 1:26-31. There is much that is of interest in these verses that is not generally realized until the wonderfully careful use of language is noticed. The chapter ends with the words, "God saw *every thing* that he had made, and, behold, it was *very good.*" (There is no room here for the creation of Satan.) The correct end of chapter 1 would appear to be at chapter 2:3.

The word "replenish" has been thought by many (including myself at one time) to suggest a former race of intelligent beings on the earth. On inquiry from different sources I have been informed that the word "replenish" really means "fill to the full," and that it does not carry the sense we usually attach to it. It will be noticed that The Revised Standard Version does not use the word, which brings this passage into line with the fact that the word "create," as used in verse 27, always indicates first appearances.

More About the "Fourth" Day

With further reference to the fourth day, and the fact that the Hebrew word *nathan* would be better translated "appoint," I now give the following in confirmation.

The word is translated "appoint" ten times. (See Ex. 30:16; 1 Chron. 16:4; Ezra 8:20; Neh. 9:17; Ezek. 4:6; 36:5; 45:6.) It is translated "give" approximately one thousand times, and "to give" is the meaning given. It is translated "set" about one hundred times, but it will be noticed that "to give" is the meaning given. (See Young's Concordance.)

Thus, it becomes clear from the foregoing facts that "I do give" or "I do appoint," would better express the intention in Genesis 1:17, than the word "set," and they would not convey the impression that the heavenly bodies were then brought into being. Indeed, "had made" would correctly convey the sense.



The Bible and the News

Bu the Editor

DRUNKENNESS HIGH IN THE SKIES (Progress magazine)

Drinking aloft has become an increasing annoyance to sober and safety-conscious passengers who like to travel by air, despite this handicap that the airlines impose on themselves. Hear Rowland K. Quinn, Jr., president of the Air Lines Stewards and Stewardesses Association:

"Today no passenger need to fear that he will be refused passage, if he can crawl aboard. Once in the air he can get refueled, either on the house or for a dollar a shot. The airlines are not stingy with their liquor either. Every drink is a double shot, which has a potent punch at a high altitude. A five-dollar bill will produce a proper jetage wingding in the average air traveler."

Pilots and stewards and stewardesses want no part in this sorry and dangerous business. They know that serving liquor high in the heavens is risky for all concerned. A single illustration: Not long ago, the captain of an aircraft of a major airline canceled a scheduled flight because eighteen passengers were so drunk that he considered their condition a menace to safe operation. Twenty minutes later, the flight was reoriginated when ten of the eighteen were taken off. Two hours after that it was necessary to make an unscheduled stop and ground the other inebriates.

Airlines protest that they observe state liquor laws, but this is extremely difficult, because state boundaries are not well marked for observance at ten thousand feet, and, besides, young stewardesses are scarcely adequate enforcement officials. Furthermore, the flight officers are too busy with the complicated mechanism of the aircraft to double as "bouncers" in an airborn cocktail lounge.

There is growing restlessness on the part of non-drinking passengers who do not want to be cooped up with drinkers under especially hazardous conditions. Some are even suggesting that planes be equipped with parachutes labeled "For Bouncing Use Only," and drinkers be shoved off in mid air.

A liquor-caused air crash may be around the corner. The carriers are lucky to have escaped so far.—*Christian Advocate* editorial.

Two bills in the House and one in the Senate would deal with this matter most effectively, if the air lines themselves fail to remedy the situation. The measures are the Thurmond Bill (S. 2845) in the Senate and the Lane

Bill (H.R. 7922) and the Williams Bill (H.R. 8000) in the House. Write your Senators and Congressmen about them.

MAYO DOCTORS ON JUVENILE DELINQUENCY

Two doctors from the world-famous Mayo Clinic in Minnesota have recently come forward with new theories about the increasing problem of juvenile delinquency. Seeking to discover the underlying causes for delinquency, the doctors lay the blame upon moral weakness in parents. Dr. Theodore Van Dellen analyzes the findings of Drs. Adalaide M. Johnson and Edmund C. Burke in this way.

"Delinquency is encouraged by one or both parents who sanction undesirable traits without appreciating the implications. The child's behavior serves as an outlet for their own poorly integrated forbidden impulses. They frequently derive unconscious satisfaction from the failures of one child in much the same way as they enjoy the successes of another. In this respect, the scapegoat becomes the 'black sheep.'

"When the head of the family is made of poor moral fiber he becomes uneasy or evasive when Johnny misbehaves. Instead of taking the upper hand, father vacillates or overlooks the situation." The extreme of this tendency is found in those parents who actually cover up for the erring child, or help him to escape from the consequences of wrongdoing.

The thought seems to be that when we parents do not have ourselves in hand, we can scarcely be expected to "train up a child in the way he should go."

DEAD SEA SCROLLS BEING STUDIED

In 1947 an Arab boy stumbled upon a valuable treasure of ancient scrolls in a cave near the Dead Sea. The scrolls in the possession of the Hebrew University are being studied. Recently more knowledge about the scrolls, written before the time of Christ, has been released.

It is believed that the scrolls were part of the library of an ancient Jewish sect, the Essenes. Several interesting facts have been disclosed about the belief of the Essenes and also about those sections of the Bible included in the scrolls. The seventh scroll was written in Aramaic, the language of the people in the time of Christ. It contains parts of Genesis 12, with interjected myths and legends of the Essenes. All the scrolls thus far studied have agreed in context with the similar passages in our Bibles.

PROBATION AFTER THE RETURN OF CHRIST?

(Continued from page 4)

(Isa, 29:24), shows that this will be after Jesus returns.

Jesus gave us this lesson in Matthew 11:23, 24, saying, "Thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Jesus had taught the people of Capernaum. They repented not, and He upbraided them. He said that it will be more tolerable for the Sodomites in the day of judgment, than for those of Capernaum. If there is not probation after the return of Jesus to judge the world, it could not be more tolerable for one than the other.

Once a preacher let us know that he would like to have some help on that line of thought and we sent him this manuscript to study. He took references from it and sent it back to us with his comments on it. In commenting on this passage, he said that he differed with us on it, for the Sodomites were destroyed for their wickedness and will not be in the judgment. We said, "Brother, remember that is Jesus' language, not mine. According to Him, Sodom will be there and it will be more tolerable for the people of Sodom, than for those of Capernaum." This is positive.

Jesus also said, "Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12:32). The lawful inference here is that there will be sins forgiven in the next age, but not the sinning against the Holy Ghost.

Jesus said, also, "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes" (Luke 12:47, 48). In the foregoing case, ignorance also makes a difference.

God is just and merciful, as we have pointed out throughout His Book. But we would warn everyone that has an opportunity to learn God's plan of salvation and neglects it, that he is on dangerous ground. There will be no second chance! If we have opportunity and evade it, God will hold us responsible in the day of judgment. We would also warn those that have obeyed the laws of pardon; believed the gospel, repented, confessed, and been baptized into Jesus Christ that they have just entered the vineyard of the Lord and have a work to do for Him and it is essential. (Study the Parable of the Talents in Matthew 25:14-30; Luke 18:12-18.) The servant who did not use his talent for his Lord was called a slothful and wicked servant and was cast into outer darkness. Those who did make a gain were rewarded by their Lord according to the gain they made. The reward for our service to God is so great that we cannot afford to miss it. We cannot comprehend with mortal mind the greatness of it. An everlasting life, no sickness, no pain, no sorrow, no death, and to be with God and Jesus in God's Kingdom for an endless age of joy is promised those in Christ.

WHAT DO YOU KNOW ABOUT JERICHO? (ERIHA)

(Continued from page 5)

"Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (See Deut. 6: 13; 10:20.)

Satan "brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence; for it is written, He shall give his angels charge over thee, to keep thee [compare with Psalm 91:11, 12]: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

"Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. [See Deut. 6:16.] When the devil had ended all the temptations, he departed from him for a season." (Luke 4:3-13.)

Recent History

After the Babylonian captivity, the city, which had been ransacked, was rebuilt and prospered once more. On account of the splendid gardens, whose palm trees produced considerable revenue, Anthony gave the city to Cleopatra, who sold it to Herod the Great.

This monarch built a new town more to the south along the Wadi el Qilt. It reached its highest peak of importance and prosperity due its geographical location on the road that connected the Jordan regions with Jerusalem, as well as because of its fertility.

Herod furnished the city with a hippodrome, and amphitheater, the castle of Cypras, and with wonderful gardens watered by numerous aqueducts. He made it a sumptuous winter residence and died there in 4 B.C.

Jericho is mentioned in the Bible in connection with: 1) the healing of two blind men (Matt. 2:29, 30); 2) the healing of blind Bartimaeus (Mark 10:46-52); and 3) the conversion of Zacchaeus (Luke 19:1-10).

SEND THE RESTITUTION HERALD TO YOUR FRIENDS

The Little Wild Rabbit

Bu Maru Railton

ONE day when Dick and Phil were playing "hide and seek" in a patch of tall swamp grass, they stumbled upon a mother rabbit and her little baby. In a flash the mother rabbit was gone, but in a few minutes the boys caught the little baby rabbit.

How frightened the little fellow was as they held him carefully in their hands! "What's the matter, little fellow?" Dick asked. "We won't hurt you. We are going to take you home and make a little house for you, and feed you, and take good care of you. You'll make a dandy pet.

Hurrying home, the boys brought the rabbit to proudly show their mother. Then they made a small cage and placed lettuce and carrots and a small dish of water inside. They put the baby rabbit in his new home. Anxiously they watched to see if he would eat some food. But he scurried into a corner and huddled into a tiny ball.

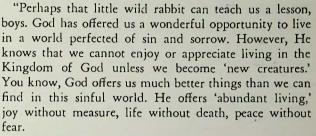
"Perhaps you'd better leave him alone for a while," Mother advised. "Maybe tomorrow he'll eat a bit."

Two days went by and the little rabbit hardly stirred from his corner. He looked sick and miserable with fear. Though hungry, he would not touch the food the boys held out coaxingly to him.

Finally, Mother said, "Boys, I think that your rabbit is going to die unless you take him back to the swamp and to his mother. He has a wild nature and just cannot live in your cage. He isn't used to being restricted and cannot become accustomed to it."

The boys hated to give up their new pet, and argued with their mother that they could give him a much better home than he would have in the woods which were filled with dangers. "Why," Phil said, "he would make an easy dinner for a hawk, or an owl! A weasel might get him—lots of things could happen to him. But if he would only stay with us, he would be safe."

Mother answered, "That is right! But just the same you must take him back or he will die soon. He has a wild nature and cannot appreciate the good things you would like to do for him."



"Even though He holds it out before us, we can refuse it, just like that rabbit refused your good food. That little rabbit has refused a good home, good food, and peace from his enemies because he does not understand or believe that you are his friends.

"Boys, we can refuse the good things that God has offered us if we will not try to understand or have faith in His Son. Yes, we can be like that little wild rabbit if we refuse to follow Jesus."

Phil and Dick took the wild rabbit back to the woods and watched him scamper away. Dick spoke through tears, "We would have loved him, if he would only have let us."

Thoughtful Phil said, "I wonder if Jesus ever feels that way about us. I'm not going to be like that rabbit. I'm going to read my Bible and go to Sunday school and church and learn all I can about how God wants me to live."

"Me, too!" replied Dick. And off they ran for home, eager to improve now that they had learned their lesson.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Merry Sue Gaspar, Mar. 16, age 9, Eden Valley, Minn. Richard D. Stanton, Mar. 16, age 6, Little Rock, Ark. Patricia Ann Manuel, Mar. 17, age 11, Browntown, Va. James Holthaus, Mar. 18, age 13, McCook, Nebr. Kathleen Jones, Mar. 18, age 7, Astoria, Ill. Robert L. Bollin, Mar. 18, age 11, Hammond, La.

CHILDREN'S CORNER



- March 10, 11. Michigan State Youth Rally and Conference at Southlawn Church of God.
- March 24-25—Illinois Spring Conference at Ripley.
- April 14, 15—Minnesota Spring Berean Conference at St. Cloud. Bro. Harry Sheets, guest speaker.
- April 28, 29—Ohio State Spring Conference at Golden Rule Church, Cleveland.
- August 5-12—National Berean Youth Rally, Quaker Haven Camp, Dewart Lake, Ind.
- August 13-17-General Conference, Dewart Lake, Ind.

SISTER THAYER'S SCHEDULE

May 21-25—Bible School at Chappell, Nebr. June 4-8—Bible school at East Oregon Chapel, Oregon, Ill.

- June 4-8-Bible school at Flagg Center, Ill. June 11-15-Bible school at Delta, Ohio.
- June 18-22—Bible school at Cleveland, Ohio. June 18-22—Bible school (colored) at Cleveland, Ohio.

CORPUS CHRISTI, TEXAS, MEETINGS

The Corpus Christi Church met on February 6 and on February 20 for Bible study with Bro. and Sr. James Mattison from Harlingen, Texas. The lessons were on the Signs of Jesus' Second Coming, and Resurrection. Thirty-two people were present for the meeting on the sixth at the home of Mrs. Haney. Betty Thibault, Reporter.

OFFICE DEVOTIONS

Each afternoon several members of the General Conference staff meet for a short period of Bible reading and prayer. This informal, daily devotional service has proved very helpful to each one taking part and is a blessed part of each day.

The daily prayer session always includes petitions to the Lord to bless the General Conference workers as they strive to serve Him, that He might guide and show the way. Our pastors and churches are remembered, and the needs of the General Conference are taken before the throne of grace. We hope that you, too, are praying for us and for the Lord's work.

BEREAN NOBLER

The Berean Nobler, state Berean paper of the Minnesota young people, is now being printed on a letterpress by Bro. Tom Savage, pastor of the St. Cloud Church of God. This is a difficult work, as all the type is handset, letter by letter. The Nobler is a well-established paper and enjoyed by all Bereans who receive it.

ASSISTANT PASTORS

Bro. David Holquist has begun work as assistant pastor at the Tempe (Ariz.) Church of God. His address is 714 Myrtle St., Tempe.

Five college students are preparing to do work as assistant pastors this summer. Bro. Richard Dick plans to work with the newly organized Church of God at Bedford, Ohio. Two of the College young ladies are hoping that an opportunity will materialize to work with a Christian family in northern Michigan.

Congratulations to Sr. A. J. Eychaner, 2410 Chelsa Dr., Orlando, Fla., whose 104th birthday anniversary was March 2.

OREGON BIBLE COLLEGE NEWS

An Oregon Bible College gospel team visited the Aurora, Ill., Church of God on February 26 and helped with the morning and afternoon services. Bro. Ronald Dilamarter, attending Aurora College, is pastor of the Aurora Church.

A gospel team plans to visit the Southlawn Church of God on March 10, 11, to assist in the Michigan State Youth Rally there.

The recreation room has been completed. The students worked several hours painting, sanding, washing, and waxing last week to finish the room. They also worked on the chapel, classrooms, and library, and have everything looking clean and bright.

The gospel team plans to be in Fonthill, Ont., for Easter, and in Hillisburg, Ind., on April 8. The students enjoy these opportunities to visit our churches and to meet the brethren of the General Conference who make Oregon Bible College possible.



NEWLY ORGANIZED SUNDAY SCHOOL

Here pictured are some of the children and adults attending the newly organized Sunday school and clurch at Altoona, Wash. Bro. Walter Larsen and wife Dorothy, recently graduated from Oregon Bible College, are working here. They meet in a three-room building on the bank of the Columbia River.

At present, plans are being made for a summer Bible school to increase interest in the new work. Bro. and Sr. Larsen report that all the children stay for the preaching service as well as attending Sunday school.

We pray God's rich blessing to rest upon this new church as it strives to serve Him and win the lost in this community.

Letters to the Editor

"We have only recently begun having Bible classes here again and the prospects are very encouraging. At our last meeting there were twenty people present, and we sincerely hope that this number may be increased." —Roy Graham, Lakewood, Colo.

The days of Bible classes growing into churches are not over, and we are gratified to learn of the many places in the country where potential churches are developing around Sunday schools and Bible classes.— Editor.

"We were so happy to have Bro. Walter Wiggins with us on Wednesday night, February 8. We enjoyed his good sermon on the world to come very much. . . . We hope to have him with us again soon "-Mrs. R. D. Stanton, Little Rock, Ark.

Bro. Wiggins also visited in Arkansas City and Kansas City, Nan., while in the southwest.

"I would like to have more discussion [in The Herald] on pre-human existence of Jesus —also such Scripture verses explained as; Gen. 1:26; John 7:32; 1:10; Heb. 1:1, 3; John 17:5; 1 Cor. 8:5; Rev. 3:14; Col. 1:15."—Mrs. R. Hofnere, Delta, Ohio. (Sr. Alta King is dealing with some of these texts in a series being considered now.—Editor.)

"I am enclosing \$3.00 for a year's subscription to The Herald for one of my Sunday school pupils. Phylis Quihuis won first prize by getting the most points for attendance, studying her lesson, and bringing others to Sunday school."—Mrs. George Kinsey, San Jose, Calif. (Is this an idea you can use?—Editor.)

MORNING STAR CHURCH OF GOD South Bend, Indiana

On Sunday, February 19, 1956, Bob Huddleston was baptized into the saving name of Jesus Christ. Bob is son-in-law of Bro. and Sr. Terry Ferrell. We know that God will bless his new life in Christ.

Bible classes are being conducted for prospective members of the church by Pastor Bud Goodwin.

The Morning Star basketball team won the Protestant Church League championship for Saint Joseph County. — Morning Star Bulletin.

GENERAL CON BUDGI	
Budget	\$39,849.00
Received	17,701.49
Needed	\$22,147.51
Remember the L	ord's work in



TEXAS BEREANS TO PUBLISH CONCORDANCE

A project of the Texas State Bereans is to publish a subject concordance of the beliefs of the Church of God. The Bereans hope to have the work printed before the Texas Youth Pally in June.

HARLINGEN. TEXAS, BEREANS BUILD BASKETBALL COURT

A recently completed local service project of the Bereaus at Harlingen was to build a basketball court. The Bereaus prepared the ground, put up baskets and backboards, and hope to organize a team to play other teams in the area. Youngsters in the community will enjoy using these facilities.

VIRGINIA RALLY

"Twenty-nine of the young people and their leaders met in the Maurertown Church for the Youth Rally, Bad weather kept some away and Bro. Joseph Fletcher was not able to attend because of sickness. Those who were able to attend enjoyed their study and fel-

THERE WILL BE A RESURRECTION OF ALL THE DEAD

(Continued from page 3)

everlasting contempt." Let us write just the subject and the verb: "Many...shall awake." Is this not true? "All" will be very many. The verse simply says many in the graves shall come forth, some to life, some to contempt. This agrees with the above-mentioned verses. It agrees with Revelation 1:7, "Every eye shall see him." It also agrees with 2 Corinthians 5:10, "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."

Objections: Those Already Judged Shall Not Rise

It is evidently understood by some that those wicked ones who perished in the flood have perished forever and have suffered the second death. Is there any wicked one who shall escape the second death? We read in Psalm 37: 38, "The transgressors shall be *destroyed together.*" What does "together" mean? At the same time? We believe sol

We read, "The wages of sin is death" (Rom. 6:23). What death? The gift of God is life. What life? We do not die the Adamic death, the first death, for our sins, but we die because of the sin of Adam our father. (Rom. 5:12.) But if we are unrighteous, we shall die for our sins.

THE RESTITUTION HERALD

HAYRIDE IN MINNESOTA

Bro. and Sr. John Peters recently took the Eden Valley young people on a hayride. The report says, "We need constantly to provide wholesome recreation for our young people. This is a challenge to our church to hold our young people. Remember, they are the 'Church of Tomorrow.'"

MINNESOTA SKATING PARTY

The Minuesota Bereans sponsored a roller skating party at Eden Valley on February 25. We understand that the roller rink was used exclusively by the Bereans. This is an enjoyable fellowship idea that others might use.

SONG IDEA

Bro. Robert Hardesty recently had a group sing "Love Lifted Me." For the second verse the words of the verse were changed to "Prayer Changes Things," and the third time the verse was changed to "John Three Sixteen." The song is well known and the changed words have a good message, too.

WORKER ADDED TO STAFF

Sr. Leila Doeden has begun work in the General Conference print shop, training to become a linotype operator.

> No man has experienced the second death. The lake of fire is not yet in existence. All must rise for judgment. We read how those in the first resurrection shall escape the second death. We also read how those whose names are not in the book of life shall be cast into the lake of fire, which is the second death. (Rev. 20:14, 15.) No man has yet received his eternal judgment. (Matt. 16:27.) This is borne out by a study of the judgment. "Reserve the unjust unto the day of judgment" (2 Peter 2:9). "The dead [who 'lived,' v. 5] were judged" (Rev. 20:12).

> It is argued that Sodom and Gomorrah shall never rise. Jesus showed they would. He said, "It shall be more tolerable for the land of Sodom in the day of judgment than for thee" (Matt. 11:24). Sodom? Day of judgment? Yes, the fire they suffered was not the lake of fire. No man has yet received his everlasting judgment, either life, or death. But it shall come!

> The destruction that certain ones have received is not the eternal destruction, for they shall rise for judgment. Such verses as, "They shall be as though they had not been" (Obad. 16), plainly refer to judgment, then destruction. Obadiah 15 speaks of this happening in the "day of the Lord." Let us have a sure foundation before we build upon it, otherwise, the whole structure will not be true, nor solid. "Ye shall know the truth, and the truth shall make you free."

GEORGE HUFFMON

George Lewis Huffmon was born near Bosworth, Mo., February 10, 1871, and died at his home in Tina, Mo., February 2, 1956.

He was married to Lillie E. McNabb. To this union were born six children. The surviving children are Floyd Huffmon, Mrs. Pearl Irick, Carrollton, Mo., Mrs. Lena Stout, Newton, Mo., Ray Huffmon, Sacramento, Calif., and Loren Huffmon, Wichita, Kan. Besides his wife and children there are three sisters, Mrs. Laura Kirker, Mrs. L. D. Foltz, Mrs. Ruth Taggart, all of Hale, Mo., and one brother, James Huffmon of Avalon, Mo.

He was baptized in early years into the Church of God and remained faithful till death. Funcral services were conducted on February 5, 1956, in Tina, by the writer.

Francis Burnett.

HERALD RECEIPTS

Wilson Kirkwood; Mrs. Guy Wrenn (2); Victor Vose; Curtis Vance; Mrs. Lota Walker; Mrs. Thelma Murphy; Gary France; Mrs. Jesse Pirae; Edward L. Elliott; Mrs. A. G. Kuehne; Claude E. Mills; A. Weldon McCoy; Virda Sitler; Tessa L. Laning; A. W. Norton; Mrs. David Bender; Mary C. Railton; Ben Woods; Dean Moore; Mrs. Russell Hofacre; Mrs. George Kinsey; Mrs. R. F. Hankins; Herman Kauffman; Mrs. Bessie Huffer; Mrs. George Huffman; H. S. Hunt; Clyde Bean.

BOOK ROOM FEATURES

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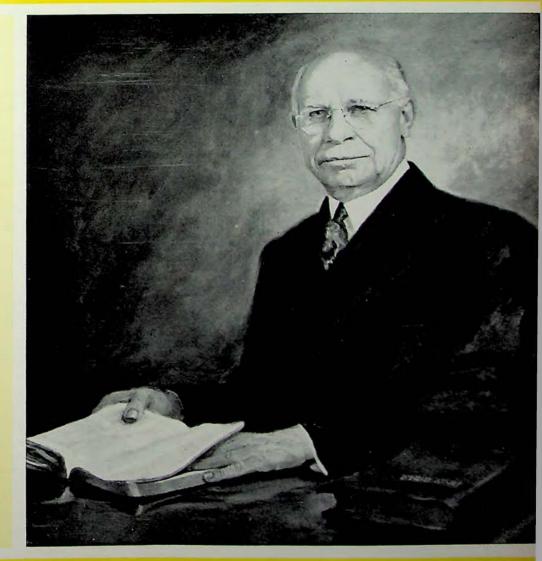
Narch 13, 1956 Restitution Herald

VOLUME 45, NUMBER 23

MESSAGES OF INTEREST BY Otto E. Dick F. L. Austin J. Arlen Marsh Mary Mae Nedrow Wilda McCorkle Harry Sheets THE BIBLE AND THE NEWS CHURCH NEWS YOUTH ACTIVITIES

BROTHER F. L. AUSTIN

This picture is a photograph of an oil painting by Sister Alice Andrew Carpenter of Oregon, Illinois.



A Man With Vision --- Page 2

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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DAILY BIBLE READINGS

M. March 19, Matt. 8:1-4. Healing leprosy.
T. March 20. Luke 7:1-10. Healing the centurion's servant.

- W. March 21. Luke 7:11-18. The widow's son raised.
- T. March 22. John 11:1-46. The raising of Lazarus.
- F. March 23. Isaiah 35:1-10. Healing for tomorrow.
- S. March 24. 2 Thess. 4:13-18. Raising of the dead tomorrow.



A Man With Vision

When the Apostle Paul was brought before King Agrippa to testify, he told the story of his call from the Lord and of the teachings of his ministry. In the course of his apology, Paul said, "I was not disobedient to the heavenly vision." Perhaps Paul referred to the visions he had of Christ while he prepared himself in the desert. Perhaps Paul referred to the vision of the Macedonian man who called him to greater service. Whatever the vision, Paul was obedient to it.

In Brother F. L. Austin, whom we honor in this issue of THE RESTITU-TION HERALD, we knew a man of vision. He was not a dreamer, but a visionary who was obedient to his vision; who worked at reaching the goals and objectives that his study of God's Word and experience with God's people had put before him.

Brother Austin was instrumental in the preliminary meetings which brought forth the General Conference. He was hard at work in the first Conference sessions that laid down the principles by which we still are guided. As first Conference secretary and general manager, and as first editor of THE RESTITUTION HERALD under General Conference control, his visions became realities and definite steps were executed to put to work the far-reaching program of the leaders of that time.

All of Brother Austin's dreams did not become reality in his lifetime. He was especially interested in the creation of proper Church of God literature and looked forward to a time when lay members of the church would sell and give away attractive Church of God literature in every corner of the land. He encouraged establishment of definite ministerial standards.

Brother Austin's vision of preaching the gospel far and wide, "round and about," carried him over the country as a General Conference field man, and later as an evangelist, and then as pastor of several churches. His vision of what had to be done inspired him through more than fifty years in the active ministry of the Lord.

Brother Austin was a man of vision! He was a man of energy and spiritual power. He was not disobedient to the heavenly vision, but, with the help of God, used his abilities to carry the work of the Lord forward.

We need this vision today! We need the spiritual energy and power to make our visions reality. Inspiration; then consecration; then hard work; is this not the way the fathers have led? Unity, sacrifice, selflessness, dedication; are not these the characteristics which build and stimulate? Conviction, faithfulness unto death, endurance, spiritual courage; are these not the qualities we have admired in those who have paved the way for us?

Visions do not easily become reality. It is not without discouragement, personal loss, and opposition, that the dreams of the far-sighted become the accomplishments of today. But, as the Apostle Paul said, and as Brother Austin would have said, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3:7, 8).

ON FRIDAY night, March 2, 1956, an impressive service was conducted in the new Oregon Bible College fellowship room. The occasion was the presentation to the College of a portrait of the late Bro. F. L. Austin. Sister Alice Carpenter, who painted the portrait, is a member of the Oregon Church of God. A few years ago Bros. S. E. Magaw and A. J. Hoke spoke to Sr. Carpenter about painting a portrait of Bro. Austin to be presented to the College, as Bro. Austin conceived the idea of a training school for ministers of the Church of God.

The first Bible Training School, operated under the

Portrait Presentation

name of the Church of God, was conducted from 1923 until 1932. Brother Austin, as secretary of the General Conference of the Churches of God, was its organizer and a leading Bible instructor. This school was closed during the depression. During the General Conference in 1939, the members voted to re-establish the Bible Training School as soon as possible. The re-established school became known as Oregon Bible College in 1942. We now have, therefore, a portrait of the founder of our College.

The service Friday night was opened with prayer by Bro. C. E. Lapp, after which he led the singing of one of Bro. Austin's favorite songs, "I Am Thine, O Lord." Sr. Carpenter then made the presentation after a very interesting discussion of her acquaintance with Bro. Austin and the request by Bros. Magaw and Hoke. She paid tribute to Bro. Austin's sterling Christian life of service, and spoke of her desire to picture his true likeness.

Sister Carpenter remembered Bro. Austin as being quick of movement and wanted to achieve the idea of motion, if possible. She knew him as a remarkable Bible student, particularly of prophecy. His ability to use his Bible in the pulpit impressed her, so she pictured him with his Bible held in such a manner as to suggest his scholarly understanding of God's Word.

After Sr. Carpenter had decided to begin her work on the portrait, with the help of Sr. Austin, she examined photographs to use as a basis for the work.

Brother Otto Dick, Superintendent of the College, then received the portrait for the College, speaking in appreciation for the groundwork done by Bro. Austin in establishing the Bible Training School, and in apprecia-



tion to Sr. Carpenter for her remarkable contribution to the College and to the church as a whole.

Brother Dick called upon Sr. Austin next, who responded for the family. She said that the family thinks the portrait a striking likeness of Bro. Austin, and she expressed their sincere thanks for the portrait. She was pleased with the manner in which the portrait brought out his qualities of seriousness, kindness, and good humor. Sr. Austin spoke of Bro. Austin's complete consecration to God. She told of his deep faith, his prayer life, energy, versatility, and punctuality.

Brothers C. E. Lapp and H. U. Krogh spoke as students of Bro. Austin in the Bible Training School. Both remarked of Bro. Austin's ability as an instructor, his habits and mannerisms, and his good influence upon their lives. Others who spoke in honor of Bro. Austin were Mrs. Harry Nurmet and Mrs. H. A. Smith, both of Oregon; Bros. Leland Hanson and Paul Johnson, sonsin-law of Bro. Austin; and Sr. Leila Whitehead, who has long been a member of the Austin-Whitehead home.

The service was closed with another of Bro. Austin's favorite songs, "Draw Me Closer to Thee," followed by a prayer of dismissal by Bro. Dick.

We feel that the portrait of Bro. Austin will serve as a constant challenge to Oregon Bible College students and staff. Sr. Austin said that if Bro. Austin could speak to us, his message would be, "Have faith in God." We pray that his life may be an inspiration to all of us to "press toward the mark for the prize of the high calling of God in Christ Jesus."

> Otto E. Dick, Superintendent, Oregon Bible College.

Brother Austin never took a scrap of paper into the pulpit with him, in his younger years, not even the number of songs. Later, when he had to jot down his songs and announcements, the presence of the paper bothered him almost to upsetting his sermon thoughts. That is why so little of his thought is left in print, except the editorials in The Restitution Herald, and articles which followed later.

Here are two of Brother Austin's editorials from the 1923 and the 1926 volumes of The Restitution Herald.

Into Christ

"As many of you as have been baptized into Christ have put on Christ." What depth of meaning in these words of Paul to the Galatians in chapter 3:27. Not only do they teach the formal, literal, matter-of-fact mode and manner of being buried with Christ by baptism into His death; not only do they refer to the act of immersion by the side of Christ in water; but they refer also to the marvelous position into which true, hearty, genuine baptism introduces the individual, namely, into Christ.

Nor does it convey one into the crucified, the dead, the sleeping Saviour; but into the resurrected, the living, the active Saviour—the new creature, the One who is alive for evermore; the One who is endowed with all power, in heaven and earth; the One who is placed over all things. In Him does God reckon each one who, by faith and consecration, has been baptized into Jesus Christ.

As the Saviour looks out from the windows of heaven and scans the earth with the thought of the great work He is to accomplish, one easily recognizes how He must necessarily anticipate the labor, not with human strength but with the strength of the new, the spiritual nature. His every vision and aim and labor must necessarily be from the viewpoint of the surpassing nature of the work and of the higher, the perfect, spiritual nature of the Worker.

So likewise he who has been baptized into Christ, and who has risen with Christ to seek those things which are above, naturally sets his affections on these greater and more effective labors which eventually fill the earth with the glory of God.

To such is designated, by the choice and selection of Almighty God, the work of perfecting, under Christ, His plans and purposes. Such will be changed and fashioned like unto Christ's glorious body; and will be glorified together with Him; will rule and judge the world with Him; will build Jerusalem anew; will cleanse the world of its present evil; will restore the obedient nations unto the blessings of God; will lead the world through its final tribulations into the glad day of the new earth.

This, in part, is the meaning of being baptized into Christ.

Emphasis upon the necessity and mode of water baptism continues without change in the Church of God.

Unity ----

"As truly as I live the whole earth shall be filled with my glory."

Unity is as essential to the realization of such glory as the earth in which it is to be or God its author. For such universal harmony all things must be in harmony with God and in harmony with each other.

Duality of thought and action was the first sin. It was dis-union, a separation from Jehovah.

Unity necessitates a Master Leader. The mind, the purpose, the desire of the Leader must attract and be received by all those being led.

Though attracted and led by the Master Leader, the first steps and all the following steps toward Him must be actually taken by the one seeking the unity; the one being led, moving toward the Leader.

Such numbers moving toward a common Leader must be prompted by a common spirit, and in the unity of the spirit, move as one toward the common goal.

Christ is the only Leader guiding all faithful followers toward their common goal. His is the task of showing the way for the reconciling of all the followers unto God, and unto one another; theirs is the task of each adjusting self and encouraging others to a faithful and successful following.

This requires spirit, a spirit common in all, a "unity of the spirit," the spirit of Christ. "If any man have not the spirit of Christ, he is none of his."

Such common Christian spirit in the mass of His followers encourages energy, enthusiasm, great labor, great sacrifice. In its field it is like the college spirit, the baseball spirit, the national spirit, in their respective fields.

Without an earnest community spirit, little community progress can be achieved; the community is dead.

No nation undertakes a great advance, or a great war-(Please turn to page 10)

Our Mission in Life

By Mary Mae Nedrow

IN THE apostolic days every convert became a missionary. When the convert heard the good news concerning the Kingdom, and salvation through Jesus Christ, he told others. We, too, are commissioned of God to lead sinners out of the world and into the church. God has committed much to our trust. We find a definition of true religion in James 1:27; "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Are we walking in the footsteps of our Saviour? Are we thinking of others as did the Christ, or are we only concerned about our own personal welfare? Do we truly love one another? Are we considerate of the poor? Do we preach the Word at every opportunity?

At the beginning of Jesus' public ministry, when He came to Nazareth His home town, "There was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:17-19).

Jesus was trying to tell them that He was the promised Messiah of whom all the prophets had written. We know He *did* preach the gospel to the poor, and that He was always ready with a comforting word to "heal the brokenhearted," and to preach "deliverance to the captives." By showing the people the gospel light, they were liberated, so to speak, from sin's prison house.

During Jesus' ministry He walked miles every day. There is recorded only one occasion when He rode, and that was on a borrowed donkey, when He rode triumphantly into Jerusalem. The people hailed Him "King of Israel." Soon He was to feel the weight of the cross.

Once when many publicans and sinners came to hear Jesus, "The Pharisees and scribes murmured, saying, "This man receiveth sinners, and eatest with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them,

Helping handicapped children, a service for the Lord.

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 15:2-7).

Imperfect as we are, we are not capable of judging one another. Jesus in His Sermon on the Mount, said: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matt. 7:1-4). We should be severe in judging ourselves and charitable in judging others. It is very commendable to have a zeal for the Lord, but let us not make the mistake the Apostle Paul made and bring sorrow to others. Paul never could forget how he had persecuted the Church of God. It would be profitable for us to have the words of Paul imprinted upon our hearts and minds: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

Let obedience to God be our watchword. We came into this world with nothing, and it is certain we must leave with nothing. Our life is but a gift to be used for Him. People of the world plan for the temporal, which will fade away. True Christians plan for that which will someday be eternal, and will never fade away.

The way of the world is to return evil for evil, but that is not the example Jesus left us to follow. That is the natural reaction of man, but the true Christian is "a new creature" in Christ Jesus, and so does not follow worldly (*Please turn to page 10*)





WHY TITHE? Merely as an investment? Merely in order to support the church? Merely to have something to boast about to other Christians? Merely to have a substantial deduction on our annual income tax returns?

We can invest our funds in stocks, and, given any kind of luck at all in today's current market, we'll see our investment double, triple, quadruple, over a few years, while it pays dividends steadily besides.

Supporting "the organization" is certainly no motive for tithing. What good is an organization, anyway? The apostolic church got along rather well without real organization. And it can't be denied that all Paul's talk about laying by us as God has prospered us (1 Cor. 16: 1-3) had to do with supporting the Christian poor, not with supporting the organization as such.

As for boasting — well, the Pharisees did that. They were mighty proud of the amounts they turned into the temple treasury. Jesus, however, thought very little of their tithing, even though He did say, "These things ought ye to have done, and not to leave the other undone" (Luke 11:42). Tithing by no means made good people out of Pharisees!

If we're looking for deductions on our income tax returns, we can adopt a few children (or have some of our own). We can contribute lavishly to charity. Or we can be wholly practical, and buy substantial things like TV sets and pianos and automobiles and houses, and deduct the interest on our loans and mortgages.

Somehow, the average Protestant approach to tithing has been based too much on the idea that shows on the surface of Malachi 3:8-10:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation.

"Bring ye all the tithes into the storehouse, that there

We Have Been All Wrong in Our Approach

By J. Arlen Marsh

may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

We've insisted, with the Apostle Paul, that the Christian isn't subject to the Mosaic law. (Acts 15.) We've insisted that the only law binding on the Christian is the law of love. (Matt. 22:34-40.) And then we've said, in effect:

"You're robbing God if you don't tithe."

To be sure, we've tried to soften this assertion with the notion that tithing existed long before the Mosaic law came into being. Melchisedec has become better known to us as one who received tithes from Abraham than he has as the priest of God. (Gen. 14:18-20.) Yet Christ was compared to Melchisedec on the basis of the priesthood, not on the basis of the tithing system. (Heb. 7.)

With Melchisedec to lend us moral support, we've insisted that tithing has been a kind of unwritten law ever since men first worshiped God. Those who have learned something of ancient history have even pointed out that tithing was so well established before Moses' day that it was customary for people to pay tithes to their heathen priests and priestesses.

Now, as a matter of fact, we've begun to aim at the right approach to tithing.

In the first place, if a god or goddess made from wood, metal, stone, and gems was worth ten per cent of a pagan's income, Jehovah certainly should be worth as much to us. We sneer a little superciliously at the "savages" who superstitiously believe in demons and spirits and witches and sprites—but those same "savages" often are much more likely to contribute liberally to the support of their religious beliefs than we are.

In the second place, tithing is an investment, but not an investment designed to make a profit in dollars and cents. Somehow or other, we've managed to misinterpret Malachi 3:10. The verse doesn't say anything at all about wealth; it speaks only of "blessing" — which can mean anything from better health to greater peace of mind. We've seemed to think that opening the windows of heaven is like pouring apples and wheat and refrigerators and Oriental rugs out of a glorified cornucopia. It isn't!

How is tithing an investment?

For one thing, tithing is an investment in our future. We can no more buy salvation than we can grow hair on a bald head. But we can help the church help others to attain salvation, and at the same time provide the means by which our own faith is strengthened through regular worship. Salvation, of course, is in the future. So tithing is an investment in our future.

Alone, it isn't enough, as the Pharisees learned from Jesus' harsh words about them. The Pharisees were told that tithing was all very well, but that they had "omitted the weightier matters of the law, judgment, mercy, and faith" (Matt. 23:23); there's no reason to suppose that the same thing may not be true today.

What God wants is the whole man. We speak glibly of the "living sacrifices" Christians should make of themselves according to Romans 12:1; but we rarely bother to explain what the phrase means. The author of Hebrews did bother:

"Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased."

Granted that (as James 2 suggests) we can't very well express thanksgiving and helpfulness and faith without being at least a little materialistic about it—granted that! There's still, in Hebrews 13:15, 16, the conception that our own attitude and our own service are more important than what we drop in the collection plate. That was what Jesus inferred, too, when He spoke to the Pharisees.

How much is salvation worth to us? Basically, that's the measure by which we should be guided. If we use it, we shall always be the cheerful givers whom God loves (2 Cor. 9:7)—and we shall not be tithing as a matter of law or principle or feeling of compulsion or because the church needs a new roof and the minister a higher salary.

Tithing, if we contribute to God's work under the plan just suggested, becomes no more than a systematic method of making sure of two things: first, that we don't, for want of knowledge of how much we're actually paying, fall far below what we should; second, that all church enterprises are given ample support.

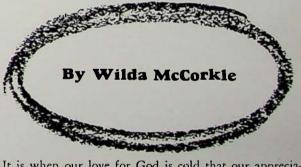
"Where a man's treasure is, his heart will be," to paraphrase slightly Matthew 6:21. The very fact that we at (Please turn to page 10)

Treasures in Heaven

D^O YOU ever wonder what your economic future will be or where the best plase to invest or save your earnings is? Jesus said in the Sermon on the Mount, "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" (Matt. 6:19-21).

Where else do we have the promise of such returns or security as Jesus gives? God made a law regarding our income or blessings which He gave us. It is expressed in the law of Moses when God said, "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" (Lev. 27:30).

This is the perfect plan of returning the correct amount to God. The tithe should be given to God first and taken from the increase first. The tithe and offering above the tithe is our way of complying with God's will and expressing our thankfulness, love, and appreciation to God for the many blessings we have each day.



It is when our love for God is cold that our appreciation of His blessing is forgotten. The children of Israel forgot God and the tithe. He reminded them in Malachi 3 that they had robbed God of His tithes and offerings that should have gone into His house. God promised as a blessing that He would open the windows of heaven and they would not have room enough to receive it if they would obey His will.

Our love for God and our faith in His promises are measured in many different ways—the amount of ourselves we give, the amount of our time, and the amount of our money. These things belong to God. They are being stored when we lay them up. Let us see if we measure up in our love, devotion, and offerings.



Can peace come from the Kremlin? Does Godless Russia want peace?

MANY people of the world have had their attention focused upon the peace talks that have been in progress at the summit, and on lower levels. We are sure that the greatest blessing that could come to the world would be universal peace. This has been the dream of all world leaders for centuries. Methods for obtaining peace have been many, but the results have all been the same. Man goes from one war into another. The best plans all seem to be far short of the goal. At the present time the world seems to be hopeful, but pessimistic. Just what are the chances for world peace at this time? What can we expect in the way of peace?

We have been asked what will come from the efforts for world peace that are being made at the present time. Personally, we are looking for some accomplishments to be achieved from the present efforts. It might be possible to call the results by the name of "peace." The Bible foretells just such a period of what the world will call "peace." Perhaps, it would be a little more accurate to call it a "truce" instead of peace, but the world will call it by the latter name.

Such a period of peace, or truce, will precede the return of Jesus to this world. Paul points out, in 1 Thessalonians 5:3, that people are going to say "peace and safety." The Revised Standard Version translates this as "peace and security." Moffatt translates this passage this way: "When 'all's well' and 'all is safe' are on the lips of men, then all of a sudden destruction is upon them." These translations all tell us that there is coming a time when men will feel that all is well with the world.

What seems to be a change in policy among the Russians has inspired a cautious optimism. With a few more smiles and concessions, a little lifting of the Iron Curtain to allow trade and exchange of information, a few farmer and trade delegations visiting Russia in exchange for delegations from Russia visiting our country, people will feel that peace is here. Co-existence on a peaceful basis will be considered a reality. Then the newspapers of the world will tell us that world peace has been achieved. Peace will be credited to the frightfulness and fear of atomic weapons.

The cry of peace is but one of the claims of the last days. There is to be also the cry of "security." It seems that we are entering into an era of security as well as one of peace. The Guaranteed Annual Wage is fast becoming a provision in labor contracts. Those employed under such an agreement have a feeling of security they have never experienced before. They say: "Now we can buy homes and automatic washers, air conditioners, and other luxuries that we have been wanting." This should make

The Search for PEACE

for a boom in business, that will leave little unemployment.

Social Security and Old Age Assistance have done wonders for the aged, at least in their thinking and planning. It looks like there is nothing to worry about. Every old person can have a modest little home in the place of his choice and with an adequate check coming in each month. What more could one want?

It would seem that the era of "peace and security" is here. This is one of the signs given to warn us that the return of Jesus is at hand.

Let us look at the background that caused Paul to make reference to the cry of peace and safety. In 1 Thessalonians 4:13-18, Paul was comforting some of the brethren who had just lost friends or relatives to the enemy death. Paul assured them that "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." This was indeed a great hope and something to which to look forward. Whether the brethren asked or whether Paul merely anticipated their question as to when Jesus would return, we are not told. At any rate, Paul continued his message by saying; "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

If the world is about to embark upon a time of peace and security, it is evident that it will not be a permanent peace. This period of time might, with profit, be compared to the siege of Jerusalem in 70 A.D., by the Romans. There came a lull in the fighting and the Roman army retreated from a portion of the wall. A feeling of celebration surged over the Jews. They were certain that the Romans were lifting the siege, and peace was coming to them. During this brief period the waiting Christians made their escape from the besieged city. After their departure the Roman legions closed in again and soon captured and sacked the city, leaving the temple in utter and complete ruin. The period of peace was just long enough to effect the deliverance of the Christian people. They were liberated before the judgment of God fell upon the wicked and rebellious Jews. Sudden destruction

followed the deliverance of God's faithful followers.

A little reflection upon the matter should convince us that no lasting peace will come to this world through man's efforts, even if these efforts be at the summit. Jews and Gentiles combined their talents and powers to nail the Prince of Peace to the cross. By that very act they rejected peace. Aside from the few who have accepted Jesus as their personal Saviour, the world is still rejecting Him. Jesus has not been invited to return to bring peace to this world. Peace, if it comes to the world at this time, will come because Russia permits it to come. Think of the absurdity of the situation. Russia, the atheist, the enemy of God and His Son, giving peace to the world! Peace is a gift from God, and not a gift from godless Russia. If Russia should begin to act friendly, people would soon begin to sing the praises of that country. They would be trapped by the wiles of a godless country as surely as was Israel when it fraternized with nations around them in its attempt to gain peace.

Many sincere people gathered in the churches and prayed for the success of the Geneva Conference. They were seeking world peace to come through the efforts of men. We are still glorifying man and his efforts. Many of the men gathered in Geneva were godless men. They had their vodka and champagne parties, yet we were asked to pray for peace to come from their efforts. We are inclined to believe that God will grant their prayers for peace. He will give them a man-made peace; a peace not sincerely entered into; a peace both deceptive and false; a peace that will not endure. Someday we will learn not to pray for man's peace but pray for the peace that only God can give through the returned Prince of Peace.

To me, the primary importance of the present peace drive is to serve as a warning that the return of Jesus to this earth is imminent. Jesus compared the days preceding His return to the days before the flood. The days of Noah were days of peace and security. The people were eating and drinking and getting married. These are things that people do at all times, but especially in a time of prosperity.

Times of peace and security are the times that really test a person's love for God. When there is danger to one's life, or troubles too great for one to face alone, then he is willing and eager to turn to God for help and assistance. But when times are good, and we feel that we have the situation well in hand all by ourselves, then it is that we forget God. We go to places of amusement and pleasure rather than to a place of worship. At such a time we see no reason why we should keep God in all our thoughts. Church and Sunday school attendance suffer in a time of peace. If we truly love God we will not neglect Him in a time of peace, security, and plenty. A period of peace and prosperity is coming, but it will soon be shattered by the greatest time of war, pestilence, and suffering the world has ever known. Jesus said it would be a time of trouble such as never had been since the world began. As the world enters its period of peace, Christians should enter into a period of preparation, for the deliverance of the followers of Christ is at hand. Our redemption will be at any moment. The time to accept salvation will be nearly at an end when this era of manmade peace dawns upon the world.

Friends, we urge you to watch for the signs of Jesus' near return. Are you ready for Him? Do you feel in your heart that you will be among the ones taken? or is there a fear that you might be among those left behind?

UNITY

(Continued from page 4)

fare without first and constantly striving for the greatest and truest national spirit—loyalty.

The General Conference of the Church of God began with this—the unity of the spirit—as a basic underlying principle. All need more and ever more of a spirit to follow and actively serve in fullest power and capacity our one common Leader, Christ. Denominationalism, sectism, self, should be thrown to the winds. Removing these films from our eyes, our visions clear, our hearts exhilarate, our steps quicken, our tasks lighten, our sacrifices fade, our advance progresses.

The unity of the spirit, the spirit of Christ, is the greatest value to all. We need it more and more. With this we will kindly discover to each other our mistakes; our erroneous methods; we will one and all make corrections; we will more clearly see our true opportunities; we will serve with truer hearts and greater zeal; we will take a larger part in the service of filling the earth with the glory of the Lord.

Let us pray! Let us pray that God will guide us to think and act and live as to strengthen us in the spirit of Christ, common in purpose, united.

Let us work! Work in the Master's field of service, proclaiming the gospel, edifying the church, providing for the needy.

Unity will honor God. It will enrich us.

OUR MISSION IN LIFE

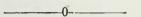
(Continued from page 5)

standards. Dare we in honesty repeat the words of Jesus, "Blessed are the merciful," if we show no mercy to our fellow men? How can we say to others, "Blessed are the meek" if we are arrogant and appear self-righteous?

Jesus taught men holiness by His example and His words. Humility will keep us from soaring up into selfconceit. The self-righteous Pharisee thought he had no need for forgiveness. He could see no fault in himself. He thought he had no need of mercy from Jesus. But Jesus said the publican "went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:10-14).

Solomon believed that "a soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1). James admonishes us to "speak not evil one of another," further explaining, "The tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:8). An unbridled tongue is not in keeping with a true Christian. We should make every effort to govern our tongues. If we would only take account of ourselves we would see ourselves as others see us. We would then admit our own shortcomings and recognize the admirable qualities in others.

Our mission in life is to walk humbly with our Lord; to continue the work Jesus began; to occupy until He comes.



WE HAVE BEEN ALL WRONG

(Continued from page 7)

least tithe is enough to force us to take an interest in the labor of God. And the more interest we take, the better it is for all of us.

This, then, is the real advantage of tithing as a general foundation for Christian giving. We have no right to expect a dollar profit from tithing. We have no reason to support the organization simply because the organization demands it. But we do have the purely personal need for liberal giving as a means toward building our own faith, our own works, our own thanksgiving—and consequently improving the quality and quantity of the fruit we bear for God.

HAVE YOU ORDERED YOUR HERALD RACKS?

The order is in to the manufacturer and we will soon have delivery on the attractive metal racks for displaying THE RESTITUTION HERALD in public places. Your church, Sunday school class, missionary society, youth group, or you as an individual can witness to the truth in this way.

Mail your order today for the rack and ten HERALDS weekly at the rate of sixty cents per week!



The Bible and the News

By the Editor

MORE ABOUT THE DEAD SEA SCROLLS

Time magazine recently reported more about the Dead Sea Scrolls that are now being studied by Hebrew and Aramaic scholars. The scrolls were part of a library of the Essenes, a mystic Jewish sect of the time of Jesus. They tell something of the history of a "Teacher of Righteousness" of the Essene sect who was crucified by Jerusalem's evil priest-king, Alexander Jenneus, who ruled Palestine from 103 to 76 B.C. According to the scrolls, "When the Jewish king [Jenneus] had left, the Essenes took down the body of the 'Teacher of Righteousness' to stand guard over it till the Judgment Day. For they believed that the terrible events of their time were surely heralding the visitation of God Himself, when the Kingdom of heaven would come in. . . . They believed their Master would rise again and lead his faithful flock (the people of the New Testament, they called themselves) to a new and purified Jerusalem.

"The Qumran community [Essenes] looked for the coming of two Messiahs—their own 'Teacher of Righteousness' and a Messiah from the line of David."

Scholars studying these fascinating manuscripts, understandably refuse to comment on any connection their meager findings thus far may have had on Christianity which was established in Christ about one hundred years later.

We do remember, however, the words of Luke 3:15, about the days in which the true Messiah, Jesus, appeared. "The people were in expectation." Strange events preceded Jesus' first revelation as they will His second.

CHILDREN AND ALCOHOL

Look magazine for the week of March 5 has a heartrending picture story of alcoholism among the children of France. Pictured are bleary-eyed children who drink half a bottle of wine a day, like our children drink milk. Many of these children have never known a really sober moment of life. Such conditions might partially explain the reason for France's troubles.

This seems far away from us, but give American brewers an inch and this would be the picture here. Already we read of a new cereal beverage for children, now on the American market, which contains one half to one per cent alcohol. Not enough to cause drunkenness, but enough to whet the appetite for alcohol and make later sales easier! Sixty-five million Americans drink alcoholic beverages. Four million Americans are alcoholics. Alcoholism is America's fourth greatest health problem. Alcoholism may be a disease, but what other disease can you buy by the pint, quart, or gallon on every block? What other disease is licensed and protected under the guise of "personal liberty"?

TWENTY THOUSAND A YEAR!

That is the annual suicide rate in the United States, according to the latest figures. The rate is higher among urbanites than country people; among whites than Negroes; officers than enlisted men in the armed services; white-collar workers than laborers; professional than non-professionals; and divorced persons than married ones.—These Times.

ORAL ROBERTS HOLDS FORTH IN DENVER

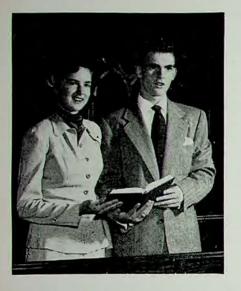
Oral Roberts, "faith healer," conducted meetings in Denver, Colorado. The Denver *Post* reported on the meetings, and reprinted parts of one of the sermons on the second coming of Christ. Among other things, Roberts reportedly stated, "When the time comes [Jesus' second coming], there will be people in a great auditorium such as this.... It will be filled to capacity and all seated there will be healed.... I expect it to come on TV. I expect it to come during my television program when milhions of people are watching. I want big cameras to be trained on the crowd."

When it came time for the healing service, the "healing line proceeded past him, using priority cards issued previously.... Roberts explained that everyone must have a card. He said it would be improper if someone just stepped up, out of nowhere, and asked to be healed. That would be un-Christlike,' he said. 'You folks out there agree that it would be an un-Christlike way to do it.'"

We cannot help but wonder who gave priority cards to the blind man on the road to Jericho, and the man who was let down through the ceiling, and the centurion's son, and the woman who touched the hem of Jesus' garment. Something must have been left out of the Bible.

JEWS BEING CONVERTED (Jews in the News)

"Israel has had a greater number of conversions to Christianity than the whole of western Europe and the U.S.A. (Jewry) taken together." This was an admission by William Zukerman, and the B'Nai B'rith Messenger.



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Berean Youth Fellowship News

By Harold Doan

OREGON SENIOR BEREANS ACTIVE

The senior Bereans of Oregon, Ill., helped to prepare the dormitory basement for the Midwinter Ministerial Conference which is always held in Oregon.

On the second Sunday of each month, members of the group conduct a devotional service for the Golden Rule Home family.

On February 18, doughnuts were made and sold and part of the proceeds will be used to aid in adding to the Berean Youth Department film library.

In March, the young people will work to help buy films for Bro. S. S. Manoah, our India missionary.

Rachel Krogh, Reporter.

FONTHILL PLANS A YEAR'S PROGRAM

The Fonthill senior Bereans, led by Bro. Reuben Mc-Arthur, have been active and have many interesting plans for the coming year.

Members have been drawing up a constitution to guide the group in its activities.

The last week in February, the group presented a gospel program for the aged at Sunset Haven. This is a worth-while effort and one that is always appreciated.

In April, work will be done on special Sunday evening programs to increase attendance and interest. In May, the Bereans will have an ice-cream social in connection with the annual May meetings of the church. Looking ahead to September the fellowship will conduct a "Getout-to-Church" campaign. This will also be election month.

We see value in laying out a long-range program of goals and activities to guide the work and create interest. Why not make up a church calendar of youth activities for your group?

GOLDEN RULE BEREAN YOUTH FELLOWSHIP

On a Monday evening in June the youth of the Golden Rule Church of God in Cleveland, Ohio, met at the home of Edith Sherrill to form a Berean Youth Fellowship.

We now have a growing group, sponsored by Bro. C. F. Pryor, our pastor, and Bro. W. H. Stadden, our church school teacher. Our officers for the year 1955-56 are: Joyce Stadden, president; George Reye, vice president; and Nancy Hayes, secretary-treasurer.

We meet every Monday night. Every other Monday night finds us in a Christian home, usually a Berean's, for a lesson taught by one of the youth. The alternate Monday night is used as a work night. The Annex, our meeting place, now has a newly decorated interior.

We took time out from our work nights to prepare the Thanksgiving service of which we had full charge. "Lifting the Latch," a three-act play, was presented, with all of the Bereans participating in the service.

We are now preparing a service to be presented Sunday evening, March 25. Every department of the church has charge of one evening service.

Martha Seabeck is in charge of our project for raising money. This is taking orders for address labels to be used on correspondence.

We have surely felt the Lord's blessing on our enthusiastic group. Joyce Stadden, President.

MICHIGAN YOUNG PEOPLE MEET

On Sunday evening, February 26, the Pennellwood and Southlawn Church of God young people met together at the Pennellwood Church for inspiration and fellowship. Sixty-three young people were in attendance. The Youth Rally film was shown and a tasty lunch was served.

On Saturday, March 10, an Oregon Bible College gospel team visited Southlawn Church of God for the Michigan State Youth Rally.

Such meetings together for only one service, or for the day, or for a week end, or for a full camp, are an inspiration to all the young people. Can your group plan such a meeting with a near-by Berean Youth Fellowship group? Everyone who makes this effort to unite with other groups for study and fellowship says it is most worthwhile and inspiring.



Building the Lord's House Bu Maru Gesin

WE LEFT the homesick people of Judah on their way back to Jerusalem, singing and rejoicing because they would once more see their homeland. Among these people were many children and young people who had never seen the Promised Land. For it was seventy years before that the enemy had taken their fathers and mothers and grandparents, carrying them captive to a strange land.

We are certain, however, that the children and young folks had heard many stories of the homeland which had been given to them by God. They were the very same stories you love to hear Grandfather and Grandmother and Dad and Mother tell!

They listened to stories of Abraham, Isaac, Jacob, and Joseph-the same stories we hear. There were also stories about the beautiful Rebekah and her pitcher of water, Rachel, and Jacob's working fourteen years for her, Hannah and the little son she prayed for and then gave to the Lord.

When the homesick people got back to their homeland, their happiness was dimmed because everything was destroyed. Their beautiful temple was in ruins, their homes were in ashes.

Soon, however, their hopes were renewed, their courage restored. Hadn't God helped them to return? Hadn't He promised to help them always? Surely, He would help them rebuild their temple and their homes.

And so the people of Judah started to work. The first thing they did was to build an altar where they could worship God. There they gathered each morning and evening to offer their sacrifices. Some went to their native villages near Jerusalem.

They had been living in tents during their journey. But soon it would be too cold and rainy to stay in tents, and so they began to build houses.

Early in the following year they began to think of rebuilding their temple. Far to the north in the Lebanon Mountains grew tall, strong cedar trees. These they cut down, floated them on great rafts down the sea to Joppa, and then carried them across the mountains to Jerusalem.

They hired carpenters and masons, cleared away the

rubbish, and laid the foundation. But some neighboring tribes began to make trouble for them. Then a new king came to the throne in far-off Persia who told them to stop building their temple.

For sixteen years not a stone was laid. Perhaps God wanted to find out how much they wanted a temple, how much faith they had in His promise to help them. Don't you think sometimes He allows obstacles to arise in our path, so we will work harder and ask Him for more help?

God sent them two prophets about this time-Haggai and Zechariah. These messengers for God told the people they ought to be ashamed to live in such comfortable houses and have no house for God. God ought to have as fine a house as the finest in our neighborhood.

The two prophets told them they spent their money foolishly, like putting it into a bag full of holes. They had been living only for themselves and had missed the best part of life by not living for God.

It didn't take the two prophets very long to get the people started once more at the temple. They are like our preachers today, aren't they? They have to keep after some of us all the time, or we forget about God's goodness to us. It took a long, long time to finish the temple. Many difficulties arose to delay work. The people learned to trust more in God as they saw His promise to help them fulfilled. The finished temple lasted about five hundred years.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Thomas M. Grove, Mar. 20, age 3, Front Royal, Va. Larry K. McMinn, Mar. 24, age 12, Greenville, S. C. William T. Grissom, Mar. 24, age 12, Frankfort, Ind. Howard McComb, Mar. 24, age 14, Fonthill, Ont.

Scott Lee Strickland, Mar. 25, age 3, San Jose, Calif. Edward Levi Grissom, Mar. 25, age 6, Frankfort, Ind. Michael Burnett, Mar. 26, age 7, Mount Sterling, Ill. Joy Ann Wood, Mar. 27, age 12, Litchfield, Minn.

This is Promotion Day for Howard McComb. We invite you to read, also, the Berean Youth Fellowship page.



March 24-25-Illinois Spring Conference at Ripley.

- April 7, 8-Indiana Quarterly Conference at Hillisburg Church of God.
- April 14, 15-Minnesota Spring Berean Conference at St. Cloud. Bro. Harry Sheets, guest speaker.
- April 27-29-Eastern Nebraska Conference at Fremont. Walter Wiggins, speaker.
- April 28, 29-Ohio State Spring Conference at Golden Rule Church, Cleveland.
- June 18-24-Nebraska Youth Retreat, Camp Merrill, Fullerton.
- July 16-22-Southwest Youth Camp at Prescott, Ariz.
- July 23-29-Southwest Conference at Prescott, Ariz.
- August 5-12-National Berean Youth Rally, Quaker Haven Camp, Dewart Lake, Ind.
- August 13-17-General Conference, Dewart Lake, Ind.

BAPTISM AT WENATCHEE, WASH.

On January 20, 1956, members of the Church of God at Wenatchee gathered on the snowy bank of the Wenatchee River to witness the baptism of Miss Deon Hill.

We pray that she may be a faithful servant of Christ and be worthy of a place in His coming Kingdom.

Vivian France, Secretary.

BROTHER G. J. GORDON RESIGNS

Our contract with the Los Angeles Church expires September 1, 1956, and we have asked that it not be renewed. Therefore, we are now ready to consider another pastorate, to those who may be interested in our services. In due regard to the Los Angeles Church, we want to say, that they have done all and more than they agreed to do for us, and we, therefore, thank them for their goodness toward us, and pray for their future endeavors.

This action has been taken wholly upon our own volition. While we hope that we have performed some service of a lasting nature, we know there is much more to be done which we had hoped to do, but have not accomplished. We hope that our successor, whoever that may be, will be able to do this work. To any such, we would say, that the relationship between the pastor and church here, has been very agreeable, and we feel sure that anyone who may come, and will show a willingness to serve in the spirit of truth and righteousness, will receive the same.

May our heavenly Father bless and prosper the work here, through our Lord and Saviour, Jesus Christ.

G. J. Gordon, 2301/2 West 103 St., Los Angeles 3, Calif.

NATIONAL EVANGELIST'S REPORT

February was a month of varied activities for the Department of Evangelism, visits being made to several fields. We went first to Eldorado, Ill., where we conducted services February 5, and had the pleasure of hantizing Linda Mosby, February 8. Linda is a teacher in the Sunday school of the church, and a granddaughter of the late Wilbur Mosby, one of the charter members of the Restitution Church at Eldorado.

At our next stop, we returned to the Arkansas City, Kan., Church, Here we have a very promising field. We hope to see a more concentrated effort expended in this field. We are happy to find the people here willing to go all-out in an effort to build up the work in the coming year.

From Arkansas City we went to Russellville, Ark., where we visited with Alan Mc-Lain and discussed the work in the State of Arkansas. We are encouraged with the reports we have received from different fields in the State. Road conditions prevented our plans to visit the McGintytown Church, Arkansas is one of our most fertile fields, with many places where we have enough people to start a work with proper leadership. Bro. McLain has done a good work, but to serve the some ten fields is too much for the workers now in the State. We visited the Oak Grove Church near Little Rock, and conducted services for them. We find conditions improving in this church. They have started a building program to enlarge their Sunday school department.

On our first visit in Eldorado we arranged to conduct services for them on our return trip. The last part of February we held several preaching services there, and enjoyed good attendance. We are encouraged with the work in Eldorado, and hope it will continue to grow.

March 10, 11 will find us in Michigan for the Michigan State Conference, at the Southlawn Church in Grand Rapids.

We have invitations to do a month's work in the southern part of Texas, and also to he guest speaker for the Eastern Nebraska

Conference in Fremont, April 28, 29. Walter Wiggins, Evangelist.

COTTAGE PRAYER MEETINGS AT PENNELLWOOD

"We all know that God answers prayer. We know that even as we pray according to His will, He hears us. The purpose of these Cottage Prayer Meetings is that we all unite our hearts, faith, and voices in asking God to bless our pre-Easter services; and to ask Him to inspire each one of us to ask others to attend and to lay it upon the hearts of others to attend.

"The meetings will consist of four separate meetings, each held in a home in a different community, thus making it possible for all to attend near their home. Each service will be conducted by an elder."-Pennellwood Bulletin.

Will your church pray for the success of its Easter meetings and for the Lord to work in this season to bring the unconverted into His body?

Letters to the Editor

"It may interest some readers to know that Mrs. Inez Titus, Storm Lake, Iowa, is now making her home with us in Salem, Oregon." -Mrs. Ray Adams.

"I want my name on the list for the bundle of Heralds and the rack. . . . There should be several places in Corpus Christi for it. The waiting room of the airport is a good place for them. With a long wait between planes, they might be well read."-Betty Thibault, Bishop, Texas. (Have you ordered your papers and racks? They will be ready soon.)

GRAYTOWN, WISCONSIN, CHURCH BEGINS SERVICES

We rejoice with the Graytown Church of God as they begin holding services in their new church building. A number of the men (and some ladies, too!) from the various churches in Minnesota have had a part in erecting this building.

First services were held there on March 11, with Sunday school at 10:00 a.m. and worship at 11:00. Dinner served at the church, and at 2:00 an afternoon service was held in honor of Bro. and Sr. Edwin Engebretson, who are celebrating their fiftieth wedding anniversary! A hearty welcome was extended by the Graytown Church and by their pastor, Bro. Ernest Graham, to all to attend the services. Our prayers and best wishes are with the brethern at Graytown as they launch out into this new phase of the Lord's work. -Litchfield Bulletin.

HILL - NICHOLS WEDDING

Friends and relatives were present January 21, 1956, at the home of Mr. William Hill, Seattle, Wash., for the wedding of his daughter, Deon, to Mr. Gary Nichols, of Wenatchee, Wash. Following the ceremony, performed by Bro. Ted Howard of Wenatchee, a wedding breakfast was served and then the happy couple left for a three-day honeymoon. They are now at home at 4615 S. 170th St., Seattle 14, Wash.

Vivian France, Secretary.

Men's Fellowship Organized. The men of the Oregon Church of God met on Friday, March 9, A fellowship group was organized, which plans to meet bi-monthly.

GENERAL CON BUDGE	
Budget	\$39,849.00
Received	18,387.46
Needed	\$21,461.54
Remember the Lo	ord's work in



Bro. Harry Sheets has reported starting a Bible class in Michigan City, Ind., conducted each Tuesday. The first class was enjoyed by all. . . . Larry Osborn, a high school senior from Burr Oak, Ind., was injured in a serious accident recently. He is in Children's Hospital, South Bend, Ind., and would appreciate cards and letters. . . . Dallas Demmitt, playing for the Oregon Bible College A.A.U. basketball team, broke the all-time, single-game scoring record for the A.A.U. league in a game with a strong team from Rochelle, Ill. He scored forty-nine points on twenty field goals and nine free throws. . . . Tommy and Anita Zirkelbach are parents of a baby girl, born March 6, 1956. Congratulations! . . . "Mr. and Mrs. Clifford Dittmar (nee Faith LeCrone), of Milledgeville, Ill., announce the birth of Debora Louise on February 26, 1956." Congratulations!

MANUAL FOR CHRISTIAN WORKERS

This up-to-date, how-to-do-it book has been prepared to meet the needs of the Church of God. It answers questions concerning organization and methods for the local church, the state conference, and General Conference departments.

It contains information about standards for ministers, the working of the Sunday School Department, the Berean Youth Department, the National Missionary Society, and other phases of the work. It tells how to organize a local church, or a state conference, the duties of officers, way to finance, how to evangelize the community, and gives innumerable other hints for action.

The book is prepared by Church of God ministers and workers, and is designed especially for our particular needs. Your church, your pastor, your state conference, and your officers and workers should each have one of these books.

For information write: Mary C. Railton, Box 231, Oregon, Ill.

SISTER THAYER'S SCHEDULE

May 21-25—Bible School at Chappell, Nebr. June 4-8—Bible school at East Oregon Chapel, Oregon, Ill.

- June 4-8-Bible school at Flagg Center, Ill. June 11-15-Bible school at Delta, Ohio.
- June 18-22-Bible school at Cleveland, Ohio,

June 18-22—Bible school (colored) at Cleveland, Ohio.

- June 25-29—Bible school at Browntown, Va. July 1-8—Southeast Conference Bible School,
- Guthrie Grove Church, Pelzer, S. C. July 9-13—Bible school, at Hendersonville, N. C.
- July 16-20—Bible school, Morristown, Tenn. July 26-August 5—Virginia Conference Bible
- school, Maurertown. August 13-17 — General Conference Bible
- school, Dewart Lake, Ind. August 19-26—Iowa Conference Bible school,
- Waterloo.

LOS ANGELES CHURCH OF GOD

On February 17, Casimir Lanowick, now of Grand Rapids, Mich., showed his pictures of Israel to the church. Many Church of God people have seen Mr. Lanowick's presentation, "Israel As I Saw It."

The congregational business meeting of the church was conducted on March 4.

Sr. G. J. Gordon has started a Bible school on Tuesday afternoons after school for the children of the neighborhood, in an effort to reach more youngsters for the Sunday school.

It is reported that Sr. Mabel Payne is much improved in her illness and is home again.—Gleaned from Los Angeles (Calif.) Pastoral Newsletter.

OPPORTUNITY TO DISTRIBUTE THE RESTITUTION HERALD

The National Missionary Society has taken steps to make possible a wide distribution of our national church paper. Believing that The Restitution Herald is a good representative of the thinking and teaching of the Church of God, and that it is an attractive and practical media for carrying our message to the world, the Missionary Society is sponsoring this distribution plan.

An attractive metal rack has been designed and is ready for manufacture. It is neat and sturdy and will hold as many as thirty Restitution Heralds, with the entire face of The Herald in full view.

We are offering these racks, free of charge to any person, church, class, or group which will maintain the rack, placing in it at least ten Restitution Heralds each week. These Restitution Heralds, wrapped in bundles of ten, will be nailed each week at the cost of six cents (6) each. This is actually less than one half cost price. The person or group receiving the rack and the papers will be billed each month, or may pay annually, or semiannually, whichever is desired. Racks will be furnished and papers sent through August, 1956. Decision will be made at General Conference on the method of carrying on the program of distribution thereafter.

Explanatory letters and order cards have been sent to all ministers and missionary societies. If you have not received one you may order directly from; The Restitution Herald, Box 231, Oregon, Illinois. Please specify how many bundles of ten papers each week you wish and the name and address of the person to whom the racks and papers are to be sent. The Editor.

WHERE ARE THE DEAD? By L. S. Bronson

15 cents each \$1.25 per dozen

\$9.00 per 100

Order today from NATIONAL BIBLE INSTITUTION Oregon, Illinois

FRANCES ANN PIERCE

Sr. Frances (Frankie) Pierce, daughter of Robert and Jeannette McChesney, was born August 26, 1873, and fell asleep in death on February 22, 1956, after an illness of two months. She is survived by a son, Horace G. Pierce, of Indianapolis, Ind., and a sister, Jeannette Conger of South Bend, Ind. Seven brothers and three sisters preceded her in death.

Sr. Pierce was baptized early in life and was a faithful member of our North Salem Church of God, located just north of Plymouth, Ind. (This church was built on a corner of her father's farm—given for this purpose.) Later, after having moved to South Bend, she transferred her membership to Hope Chapel Church of God, retaining her membership until the day of her death.

Sr. Pierce will be remembered for her faithful attendance at church and for her accurate knowledge of the fundamental truths of the Bible, which she could quote profusely. She was always ready to witness to the gospel of salvation. She read the Bible through several times and frequently had friends come to her when they were seeking answers to their Biblical questions.

Funeral services were conducted from the Hope Chapel Church of God. In harmony with her wishes the pastor gave a short resume of her belief, calling attention to the promises of the Bible that meant so much to her. Sr. Pierce was buried in Chapel Hill Memorial Gardens to await the resurrection call of her Master, whom she loved and served. Harry Sheets, Pastor.

WORRY. We are living in an age when one of man's great problems is that of worry. This is not a new problem, for it is one that has been with us since the fall. Have you ever considered how useless it is to worry. I found a short article in "The Christian Envoy," entitled, "Worry Never Solved the Problem." I wish to quote this article.

"Do you worry unnecessarily about things that have already been done or that you can't do anything about? . . .

"Stop a minute and think what a happier world this would be if everyone used his head and thought a moment—Is this really important enough to worry about?" If the answer is yes, then get on the ball and do something about it.

"If it is anything worth the trouble of worrying about, then visualize a smile and make it tangible. You'll find the old world isn't so bad after all."

God is still on the throne. Take your problems to Him in prayer and cast your burdens on Him.

Pictorial Chart of the Agea. A number of years ago Bro. Sydney Magaw used a large wall chart which showed the several ages of God's dealings with men—from the Garden of Eden to the Times of Restitution and Eternity. Anyone desiring printed copies of this chart may obtain them at five cents per copy from National Bible Institution, Oregon, Ill.

Foreign Missionary Projects Church of God National Missionary Society



SUNDARAM SINGH MANOAH AND WIFE





ADIB LIDDAWI

BANGALORE, INDIA, CHURCH OF GOD

Sundaram Singh Manoah, son of the late John Manoah, is pastor of two Church of God of the Abrahamic Faith congregations in Bangalore, South India. He is almost 27 years of age and is married. Investigation by the Minnesota Missionary Society and the General Conference Committee on License and Ordination has resulted in the conviction that his work is doctrinally sound and worthy of support. He was granted a ministerial license last summer. The National Missionary Society sends him \$50.00 per month as financial support.

VISITOR'S TRIP TO INDIA

The National Missionary Society, at its annual meeting last August, voted to send one of our workers to India sometime during the coming year to strengthen the Church of God work there and to survey future possibilities, provided funds are available. The one to make this trip will be selected by the Missionary Board and the Board of Directors of the General Conference. Estimated expense for the trip is \$1,700.00. A substantial portion of this fund already has been raised by local societies.

FOREIGN STUDENT AT OREGON BIBLE COLLEGE

Mr. Adib Liddawi of Palestine is a student at our church college, Oregon Bible College. He arrived last fall to attend college for a period of three years. After he has been graduated, he hopes to return to his own people in Palestine, preach and teach the gospel to them, and establish a Church of God congregation. Adib is a sincere, conscientious young man. Financial support for him while he attends our college is another worthy project of the National Missionary Society.

WHERE TO SEND CONTRIBUTIONS. If you wish to have a part in these foreign missionary projects, send your contributions to the National Missionary Society treasurer, Mrs. Ada Simpson, 1018 Cass Avenue SE, Grand Rapids 7, Michigan.



THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. S: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.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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DAILY BIBLE READINGS

M. March 26. Luke 24:1-9. The disciples seek to prepare Jesus' body for burial.

T. March 27. Luke 24:13-21. "Today is the third day."

- W. March 28. Luke 24:36-48. Jesus was flesh and hone.
- T. March 29. John 20:24-31. "Be not faithless, but believing."
- F. March 30. Mark 16:1-9. Jesus rose on the first day of the week.
- S. March 31. Mark 16:10-16. Jesus requires belief in a resurrection.

the Editor's Page



Ready to Live

By C. E. Lapp

A barber became a Christian and was impressed with the great need of witnessing as Jesus had commanded. One day he had prepared a man for a shave and, with uplifted razor, he said, "Are you prepared to die?"

Strange as it may seem, many feel that accepting Christ as Saviour is primarily for the purpose of getting one ready to die. The Bible states specifically that death is an enemy to all mankind, both saints and sinners. In death all activity ceases; all thought and desire are gone, and life with its joys and sorrows is no more. In fact, death spells period to life. (Eccl. 9:5, 6.)

WHO WANTS TO DIE?

No one! It is only when the processes of death have taken from us the joys of living that men even think of leaving this present mortal existence. When sickness, injury, disease, or sin burdens become so strong that life is unbearable, then men desire that death should come and end it all. It is then that "to die is gain."

WHO WANTS TO LIVE?

Everyone! From the cradle to the grave, and from the womb to the tomb all mankind struggles, works, and strives to keep that one most desireable possession of all, which is LIFE. The man with no material possession and little happiness still clings to life as long as possible, and the man with his millions will spend the last cent he has to sustain his present existence. People spend billions every year to buy life insurance, sickness and hospital benefits, and all kinds of protection that will insure them

against that one terrible and dreadful thought, the thought of dying. Men are in bondage to the fear of death from the atom bomb, the hydrogen bomb, from virus infections, from heart failure, from war, from highway accidents, and any and every conceivable happening that may destroy life.

THE FACT REMAINS!

All must die! "It is appointed unto men once to die" (Heb. 9:27). Every second of the day somewhere in this world someone breathes his last breath and gives up the struggle of this present life. No barrier is strong enough to shield men anywhere from this formidable enemy, death. It flies the ocean, leaps over mountains, slips into the palace, and stalks in the hovel. It knows no boundaries of race, river, or political power, and even the Iron Curtain affords it no problem, for where men have life, there is death. The Scriptures cannot be broken, for "in Adam all die" (1 Cor. 15:22).

IS THERE NO ESCAPE?

Men have devised many ways of escape. There are those who believe that the moment death comes to one, that individual is born again in another person or creature. Myths of ages gone by still tell us of the "Happy Hunting Grounds" or the "Elysian Fields" [or of Bridey Murphy—Ed.] for those who have departed this life. Religion tells us that man's immortal soul goes immediately to its reward at death; either to eternal bliss or everlasting torment.

SHALL MAN LIVE AGAIN?

This is the question. This question was presented by that ancient man Job and has been passed from lip to lip and from generation to generation down through the ages of time. Each succeeding generation seeks anew to answer the age-old problem. Each generation breeds another set of vain philosophies through speculation and reasonings of men, *but* none brings to a satisfactory conclusion the answer to the question.

JESUS ONLY!

Few men have had the experience such as Peter, James, and John when they were promised by Jesus that they should not see death until they saw *Him* coming in His Kingdom (Matt. 16:28.) They were taken up on a high mountain, and at the close of the vision they saw no man save *Jesus only!* (Mark 9:8.) To them was given the wonderful privilege of seeing Jesus in His glorified state as He will be in the coming Kingdom.

Jesus only has the answer to the great and eternal question of life after death. He came to seek and to save that which was lost in sin. (Luke 19: 10.) He said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6). Jesus came to minister unto the needs of men, and to give His life a ransom for many. (Matt. 20:28.) He came not to condemn the world but that the world through Him might be saved. (John 3:17.) Further, Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Paul confessed "that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15).

THE ANSWER !S-

Since the "wages of sin is death," and since all men have sinned and do die; there is no escape except we take the "one way," "the door," the only "One" who has overcome death Himself. It was Jesus that was made (*Please turn to page 11*)



HE LIVES!

Our Saviour lives, oh praise His name! He bore our sins, our griefs, our shame. Because He rose up from the grave, We, too, shall rise, for Jesus saves!

---Mary Mae Nedrow.

"IF"

(With apologies to Kipling)

- If you can trust when everyone about you Is doubting Him, proclaiming Him untrue, If you can hope in Christ the' all forsake you
- And say 'tis not the thing for you to do: If you can wait on God, nor wish to hurry, Or, heing greatly used, keep humble still,
- Or if you're tested, cater not to worry And yet remain within His sovereign will;
- If you can say 'tis well when sorrow greets you And death has taken those you hold most dear;
- If you can smile when adverse trials meet you And be content e'en though your lot be drear;
- If you can be reviled and never murmur,
- Or being tempted not give way to sin;
- If you can fight for right and stand the firmer.
- Or lose the hattle when you ought to win; If you can really long for His appearing,
- And therefore set your heart on things above;
- If you can speak for Christ in spite of succring,

Or to the most unlovely one show love;

If you can hear the call of God to labor, And answer "yes" in yieldedness and trust,

And go to tell the story of the Saviour

- To souls in darkness o'er the desert's dust; If you can pray when Satan's darts are strongest
- And take the road of faith instead of sight: Or walk with God, e'en though His way be longest,
- And swerve not to the left hand nor the right:
- If you desire Himself alone to fill you.
- For Him alone you care to live and be, Then, 'tis not you, but Christ who dwelleth
- in you,

And that, O child of God, is Victory! -Grace Reynolds;

selected by Evelyn II. Austin.

 The Saints shall receive immortality when Christ comes

AT THE FIRST RESURRECTION

By James Mattison

The Church of the Holy Sepulchre in Jerusalem, believed by some to have been the location of the tomb where Jesus was buried and from which He rose on the third day. From similar graves, marked and unmarked, remembered and forgotten, the saints will rise to immortality when Jesus comes again.



J MMORTALITY, or eternal life, is a life that men have sought from the beginning of the human race. Adam was created a mortal man, sinless, and was told that if he disobeyed, he would die. His "live for ever" was in the tree of life. When it was removed, and his body's life burned out, he died. Just so it is today with us. The life force God gives through the process of birth does not last more than one hundred twenty years (Gen. 6:3), then, in our mortalness we die.

Mortal man will never be able to live forever. That is why Paul told us, "This mortal *must* put on immortality" (1 Cor. 15:53). He said, "We shall be *changed*." He said, "There is a natural body, and there is a spiritual body ... it is *raised* a spiritual body" (1 Cor. 15:44.) Resurrection, then, is necessary for life.

The First Resurrection

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

The first resurrection will be a better resurrection, far better than the next, or last resurrection. It will be far better to be raised in the first resurrection because immortality will be the portion for all who rise then. Listen to these holy men.

David—"I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15).

Job—"All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee" (Job 14:14, 15).

Paul—"The dead [saints] shall be raised incorruptible, and we shall be changed" (1 Cor. 15:52).

John—"When he shall appear, we shall be like him" (1 John 3:2).

Jesus—"Accounted worthy to obtain that world, and the resurrection from the dead . . . neither . . . die any more . . . are the children of God" (Luke 20:35, 36).

Peter spoke about our being invited to partake of the divine nature. (2 Peter 1:4.)

In the light of these passages, one would think it would be the desire of every man, woman, and child to make sure he will be in the first resurrection. Yet Jesus told us that most of the world would be disinterested in eternal life. (Matt. 7:13, 14; Luke 18:8.)

Immortality

There are some who seem to think immortality and eternal life are two distinct and different kinds of life. Yet when they are asked for Bible proof, they have none to give. It is a poor stand we take when we cannot give proof from the Bible, a "Thus saith the Lord."

"Eternal" means (Young and Webster): age lasting, perpetual, of infinite duration, everlasting, timeless. This (Please turn to page 11) **T**ROUBLE! Trouble! Trouble! If poor health and illness are not vexing a person, he has bills to pay. Juvenile delinquency, wars, and housing shortages! Nearly all people are engaged in an intense and bitter struggle for security; and there is no security. Health is a prize sought by those who do not have it; though destroyed by those who do have it. Easter invites one to look toward a life without trouble.

The fear of death haunts some men. Other men are resigned to it. Still other men are victors over death, for they know how to overcome it once and for all. These same men have the key to security, happiness, and life. Their key it unique in its simplicity, flawless in effect. These men are Christians; their key, the Way of Life through Christ. The Way of Life is absolute in denying any support to troubles through habit, influence, or finance. In other words, if one recognizes the fault of selfishness, his absolute denial of self starts with himself, not expecting that he can be selfish while others should not be selfish; not expecting to aid in curing the problems of



Graves near the walls of Old Jerusalem. Here thousands of people have been buried to await Christ's return to Jerusalem and the resurrection of the dead.

Death, Where Is Thy Sting?

By H. Gary France

alcoholism while he drinks "moderately"; not supposing that wars can be stopped as long as he supports them. Christ is the One leading in the Way of Life. His example demonstrates that the goal — ultimate and complete freedom from troubles of the carnal life—is impossible. Easter recalls: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:54, 55).

In securing this freedom one is not exempt from being subjected to the repercussions of others' troubles. He must expect that others' selfishness will encroach upon him even though he battles against selfishness. Freedom from carnal troubles can be realized only in a figurative sense during the temporal life. Freedom from carnal troubles will be realized fully during the eternal life, for then one will have learned to live fully and enjoyably. Easter describes resurrection to a life wherein "they shall not hurt not destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

Easter commemorates that event which releases man from his most universal trouble, death. Without respect of character, honoring no love, excepting no mortal, death pillages and harasses man generation after generation. God, in compassion on man, provided a method of escaping death for those who were opposed to death. "Why," says one, "I thought everyone is opposed to death." This is not true. Practically everyone is opposed to his own death. But if a man kills another man, the killer is not opposed to death in the other person. The killer's activities support death. God allows eternal death to take those who support death. The escape He provides is for those who are opposed to death. Easter recalls the record of a time when "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain" (Rev. 21.4).

Killing another man is not the only method of supporting the principle of death. "The wages of sin is death" (Rom. 6:24), so one who supports sin through habit, influence, finance, or any other method supports death by the same method. God allows death to swallow those supporting it; He provides an escape for those opposing it.

"How does one oppose death?" Life is the opposite of death. Therefore one opposes death by seeking for life. Men have tried two methods of seeking life. The first is by man's wisdom—science, guess work, and even witch doctors. This method has failed miserably through hundreds of dying generations.

The second method is that of God's wisdom. This method has enabled thousands to receive the promise of eternal life. This method was proved on the first Easter. The pursuit of life in the successful manner denies death (*Please turn to page 12*)





By Harold Doan and Harvey U. Krogh, Jr.

Doan: Harvey, it is good to remember the suffering, death, and the resurrection of Christ at Easter time, but it seems that so many people forget these things during much of the rest of the year.

Krogh: Yes, Harold, I have heard of ministers who were so disturbed about a large attendance at church on Easter, and, knowing many of them would not be back until next Easter, have wished them a Merry Christmas and a Happy New Year.

Doan: That would not be a very kind thing to do, but there seems to be such a let-down after Easter, especially on the part of some who observe the Lenten season more strictly.

Krogh: Maybe some people would think my early education had been sadly neglected, but I never knew what Lent was until after I left home, and I was reared in a good Christian home. You see, our Christian training was almost altogether from the Bible and Lent is not mentioned in the Bible.

Doan: There is benefit in special days and seasons even if they are not mentioned in the Bible, is there not, Harvey?

Krogh: Yes, they serve to remind us of important teachings just as the feast days of Israel were to remind them of special blessings from God. But if they are forgotten the rest of the year they are not much good.

Doan: That is probably true, but how can Christians maintain the beneficial influence of this Easter season?

Krogh: There are several things that every Christian should do not only to retain the inspiration of this season, but to insure his continued spiritual growth and Christian service.

Doan: What would you include in these things, Harvey?

Krogh: I hardly know which I should mention first, but maybe we should consider church attendance as one of the first. There is no substitute for meeting together to consider the Word of God and to have fellowship with Him. The Apostle Paul said, "Wherefore comfort [or exhort] yourselves together, and cdify one another, even as also ye do" (1 Thess. 5:11).

In the Hebrew letter we have this admonition: "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). The reason for meeting' together often is that we might do as the writer said in the verse before: "Let us hold fast the profession of our faith without wavering."

No Christian wants to lose his faith, and that is why we read in Hebrews 2:1, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." If there were no danger of these things slipping away from us we would not need to give them more earnest heed. But there is a danger, so we advocate church attendance!

Doan: Do you mean by church attendance, just the church worship service or do you include the Sunday school, also?

Krogh: I would include all of the services authorized by the church, the worship service, the Sunday school, Bible study and prayer service, and any special meetings the church may have. These services are designed to assist the Christian in his spiritual growth which will make his life more blessed and insure his salvation.

Doan: What are some of the other important things?

Krogh: Personal Bible reading and study are essential for Christian growth. You may leave your health in the hands of the doctor, and your teeth in the care of the dentist, but it is unwise to leave your fellowship with God in the hands of someone else.

Doan: You mentioned fellowship with God. That would imply prayer, wouldn't it?

Krogh: Yes, I believe that prayer goes right along with Bible study. If we did not have the privilege of prayer, there might be an argument for leaving our Bible study entirely up to someone else. Paul said to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Doan: But Timothy was a young minister, wasn't He?

Krogh: Yes, but this admonition was good for every Christian, for Paul had just made this statement to Timothy: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

We also have the example of the Bereans mentioned in Acts 17. Paul had spoken in the synagogue of the Jews in Berea and the account says: "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." What was the result of their Bible study? "Therefore many of them believed" (v. 12). The Bereans were not leaving such important things as their salvation to the word of the preacher. They searched out these things for themselves to be sure they were so. I dare say there would be many more faithful Christians today if more people would do even a little daily Bible reading and study.

Doan: That is true, Harvey, and if a person has half the intelligence that it takes to fill out his income tax return, he can learn the way of salvation from the Bible without any trouble if he is interested.

You just touched on prayer. Could you say something more about that?

Krogh: I think no Christian should let a day go by

without at least giving thanks to God. Paul tells us in Pomans one, that when men knew God, they glorified him not as God, neither were thankful, therefore God gave them up to their own wicked ways. Sincere thankfulness to God will help keep us on the right way.

We should also ask for guidance each day and probably many times during each day. We not only need fellowship with God, but He will help us in our decisions and direct us in the right way if we are willing to be led by Him and His Word.

Doan: Are there any other things that you would say are essential for helping us keep the spirit of Easter and for our spiritual growth?

Krogh: There is one more factor in particular that I would like to mention and that is, winning others to Christ. No one advertises the church more accurately than the average church member, and if he is winning others for Christ, he is doing the right kind of advertising.

I would say the greatest benefit comes to the Christian who does the winning. If there is anything that increases when you share it, it is your Christian faith. There are some things that you can give away and finally have none for yourself, but your knowledge of God and your faith in Him and His Son Jesus will increase and become more dear to you as you give these things to others.

Doan: In summing up these things would you say church attendance, Bible study, prayer, and winning others will help us grow in grace and be assured of salvation.

Krogh: That's right, Harold, and I pray that our readers may all keep the benefits of the Easter season's inspiration.

We'll Never Know

We'll never know how the Saviour felt When in Gethsemane He quietly knelt And prayed, "Not my will but thine be done," For He knew God's wish for His only Son. He prayed for those God had given to Him, To keep them pure and free from sin.

We'll never know how He suffered there; How the spear pierced His side; how the nails Did tear.

We are not called upon for Christ to die, Only to live, so He need not cry,

"Father, forgive them, for they know not what They do."

Am I Christ's follower? Are you?

By Patricia Andrew Simpson



PAGE 8



Hillisburg, Indiana, Church of God. Easter will mean churches filled with worshipers. What will the Sunday after Easter mean?

S UNRISE services and Easter eggs; beautiful sacred music and bunnies; the resurrection and new hats; an empty tomb and gorgeous wearing apparel; little chickens and snowy white lilies; egg rolling and worship services; the Easter parade and spiritual joy; that is Easter in America. The most dramatic and significant event of the ages all confused and intermingled with the most insignificant and inconsequential trivia!

Your church will, in all probability, enjoy its largest congregation of the year on Easter Sunday morning, as many, who solemnly assure us that they are Christians, make their annual appearance at church. The "once-inawhile, when-it-is-convenient" Christians will also be out in force to help celebrate Easter. All this is wonderful, and those who are regular in attendance will rejoice to have their irregular brethren worship with them.

But we strongly suspect that these "once-in-awhile" or "once-a-year" Christians have never bothered to sort out and arrange in their thinking, according to importance, the conflicting mass of greatness and trivia that clusters about Easter. It is easy and pleasant to give mental assent to the truth that Jesus rose from the dead, to attend services on Easter, enjoy the joyous and colorful rites with which the day is observed, and to join in the festivities. But to forget the significance of Easter with its passing is evidence of a shallow, thoughtless sort of Christianity which can hardly be classed as more than a pious pretense. Those who have grasped the significance of the resurrection of Jesus are the Christians who were at church last Sunday, and the Sunday before that, and who will be there next Sunday, and the Sunday after that. In short, they are the ones who not only believe that Jesus rose from the dead; they also recognize that He still lives, not as a legend from the past, but as a living, vital influence in the life of every faithful Christian!

HE IS RISEN! HE LIVES!

By J. R. LeCrone

When the Apostle John, banished to the Isle of Patmos, was given a special revelation and was permitted to see the resurrected and ascended Jesus, he testified, "When I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:17, 18).

Jesus never intended that His resurrection should come to be regarded simply as the occasion for a celebration, observed in the manner of venerated traditions. It is plain that He desires us to consider the fact that He is "alive for evermore," giving careful and prayerful consideration to all that fact implies. To do this is to recognize the necessity for worshiping and serving Him every day, of every year, of our lives.

One of the characteristics of "the last days" (those days just previous to the return of Jesus) which Paul pointed out to Timothy was that men should be "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" (2 Tim. 3:4, 5). Weymouth translates the thought, "They will love pleasure instead of loving God, and will keep up a makebelieve of piety and yet live in defiance of its power." Goodspeed's translation speaks of them as "keeping up the forms of religion, but resisting its influence."

Following the resurrection of Jesus, His faithful followers continued to gather in His name, even though the fickle crowds had turned away. It was a week after the resurrection of Jesus, and His disciples were gathered together. "After eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you" (John 20:26). These disciples felt the need of mutual help and comfort, and would undoubtedly have subscribed to the wisdom of the admonition given in Hebrews 10:24, 25.

Jesus told His disciples that "where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). The world is greatly impressed with crowds of people and colorful ceremonies, but Jesus gathers with the faithful regardless of how small their numbers or how humble their surroundings. If all of this seems obvious and trite, we would remind you that the Sunday following Easter, many who attended church on Easter, will excuse themselves on the grounds that now that the excitement of Easter is past, "there will not be many there." But the resurrected and living Jesus will be there! Would you like to explain to Him that you do not consider it worth your while to go to meet Him?

Let us repeat that the resurrection of Jesus is not simply an historical event to be commemorated once each year. It is, rather, the event that assures us that we have a living Saviour who will be with us every day of our lives.

The Apostle Paul recognized the significance of the resurrection of Jesus and explained it to the Roman brethren in the words of Romans 6:3-5: "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." When we were buried by baptism into Jesus' death, we also came into His resurrection. The baptized Christian has pledged himself to walk the new life now in anticipation of the time when he, like Jesus, shall come forth from the grave.

This subject is dealt with more at length in the fifteenth chapter of 1 Corinthians, where Paul explains that "if in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:19-23).

Paul made great personal sacrifices that he might walk a new life with his risen Lord. Hear him: "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for (Please turn to page 12)

Joy springs from sorrow. Out of the depths of grief into which the women who followed Christ had been plunged by His death, came the indescribable happiness they experienced as they learned of His resurrection and immortality.

So it is with all life. The griefs and disappointments that inevitably are our lot are steppingstones to eternal joys in the Kingdom of God, if we choose to make them so. Not infrequently, they serve merely as an introduction to outstanding joys in our present lives.

It is recorded that all things work together for good for those who love God in sincerity. Sometimes it seems a little difficult to appreciate that saying; but, like all Bible truths, the root idea stands undebatable and tested by experience.

The women visited the tomb expecting nothing but the opportunity to bury the One they loved. They left with the opportunity to serve, not alone then, but throughout eternity as well. Their misunderstanding of—indeed, their stubborn refusal to comprehend—the events of the crucifixion week had drained them emotionally, emptied them of purpose, given them nothing to make life worth living.

And so with us. Our sorrows and troubles and perplexities often make us feel that life is hardly worth the candle, that efforts on behalf of God or man are almost useless. The women learned differently, and so can we.

Joy springs from sorrow. Like the mythological phoenix, which rose from its own ashes, the happiness and peace to be found in Christianity can, if we but let it, be recreated time after time after time, as it is destroyed by the evils we ourselves commit or by the evils others commit or by the disasters which overtake us all eventually.

Remember this: no matter what we suffer, Jesus suffered more; no matter how we grieve, Jesus—and God Himself—grieved more; no matter what temptations come to us, Jesus experienced them all. Yet for the joy that was set before Him. He endured ridicule, torment, death itself, in order that those who hated Him might have a chance at endless life.

That thought alone should stir us from the doldrums of pessimism, when we feel in a blue mood. Jesus knew what was to come, to be sure; but we, too, know. We know that faithful ones are to be kings and priests in the Kingdom of God, surrounded by such perfection that no human mind can now conceive it fully. Are we to let the petty things of life destroy our working faith—as many have permitted them to do—purely because of temporary setbacks and evanescent griefs? Not if the spirit of Easter dwells within us!



JOY SPRINGS FROM SORROW

By J. Arlen Marsh



AMERICAN GUILD OF ORGANISTS

The American Guild of Organists is an organization of fifteen thousand church organists and choir leaders. It will have its national convention in New York City, June 25-29. The Guild has a very high purpose and emphasizes the importance of music in worship. Part of its statement of policy says, "We believe that the office of music in Christian worship is a Sacred Obligation before the Most High. We believe that they who are set as Choir Masters and as Organists in the House of God ought themselves to be persons of devout conduct, teaching the ways of earnestness to the choirs committed to their charge."

We mention this to underline the importance that every person has in the worship of God and in the worship program of the church.

YEMENITE JEWS' HEALTH

An item from the Journal of the American Medical Association, clipped by Bro. Arlen Marsh, reports on the health of the Jews from Yemen who entered Israel between 1948 and 1950. There were about fifty-four thousand of these refugees from Yemen (in southern Arabia) who moved to Israel. It was known that they lived in very primitive conditions in Yemen, but after they had come to the refugee camps of Israel it was discovered how pitiable their condition really was. Most had malaria and all were undernourished. It was also discovered by the doctors who treated them that they had had no previous medical care. The principal ways of dealing with illness had been: 1) burning the place of maximum pain; 2) treating with herbs; and 3) the equivalent of witchcraft, such as amulets and the evil eye.

The sorry state of the Yemenite Jews before they returned to Israel reminds us of the curses that God said would befall these people for disobedience and rejection of Messiah.

THE LATEST

A Lutheran pastor in Muskegon, Michigan, apparently decided to give up the fight against Sunday-morning ice fishing, and join the opposition. He gathered a party of fishermen at the river, and proceeded perch fishing. The catch was fair, and two parishioners fell through the ice. The pastor returned to take over from his assistant for the regular worship service, calling his experiment a "great success." Significantly, most of the fishermen stayed on the river when the pastor went back to church.

AN UNFORGETTABLE DAY

By Frances McCormack

O^N AWAKENING after a night of peaceful rest, I stepped to the window, and lo, a beautiful and inspiring sight greeted my eyes—the birth of a new day. The earth had been refreshed and renewed by life-giving rains from the heavens. The sun was bursting forth in all of its brilliance, bringing to vision all the colors and hues of green and crimson; in graceful forms of the rose and the daffodil. The colors were almost dazzling in their perfection.

But, wait a moment, this day is not just a common day; it is Sunday! Oh, yes, it is Easter Sunday! Then again I became almost breathless. There was something more significant in this new day. It was *life*, it was *resurrection!* Oh, that was it! Our Saviour was crucified and buried, but He had risen victorious over death! Oh, what a day to rejoice!

His church—I must hasten—His own will be there. I finally see a familiar door, yes, this is His church. I grate-fully open the door with eagerness and enter. I know He is here, I am sure He is. He said He would be where even a few are gathered together in His name.

Little children were there, lifting their voices in song and verse, telling of this New Day. I heard the ministry in song by those blessed with such talent and so inspired. And, too, I read the unforgettable words of the one who has chosen as his life's work the expounding of the words of God.

There were those who had followed Jesus in type, in death, burial, and resurrection. Yes, they as a called-out people were one in Christ Jesus.

The Lord's table was set. We partook of the emblems of Christ's broken body and His shed blood in remembrance of Him. There were empty places at the table. The Master might ask, "Where are the absent ones?" Some could say they were ill. He is kind and would understand. But could all give the same reason? I fear not. Where were they? We missed them.

Lack of food means a weakened body. We are His body. To be strong is to be nurtured by the Word, to exercise in living righteously and finally presenting ourselves to the Lord when He calls.

As I left the portals of worship, I felt in my heart, Am I worthy to be counted as one of His? Those were His chosen with whom I ate. They are His children. If I am worthy they are my brothers and sisters, because through adoption it can be so. What a privilege! He loves them; I must love them also. I want Him to love me. Yes, I must be with them more. I must help them in any way they need me; I must be a sister.

THE RESTITUTION HERALD

Please, Lord, at the close of the day, filled with priceless blessings from Thee, may I ask for strength to be a worthy child of Thine and a sister to my brothers and sisters in Thy name?

Praise to Thee, O Lord, for the Day of Resurrection and victory. Amen.

READY TO LIVE

(Continued from page 3)

flesh as we are, and then through death was able to destroy him that hath the power of death, that is, the devil. (Heb. 2:14.)

THE MESSAGE IS PERSONAL

Hopeless and helpless, groping in the darkness of sin, man in his feeble way has tried every avenue of escape from the labyrinth of sinful degradation. Always, without fail, he has come to the end of his rope; a dead-end street. Never by man's own reasonings has there been a living hope beyond the grave.

Through the gospel of God's Word light becomes truth to save fallen man, and by it God has shown to us His great love, in that, "while we were yet sinners, Christ died for us" (Rom. 5:8). He "was delivered for our offences, and was raised again for our justification" (Rom. 4:25).

Since we have sinned, Christ's death means our forgiveness. Since He was raised from the dead, we may be justified before God; just as if we had never sinned. This itself brings us into a new life of happiness, and before God we are no longer under condemnation. Our sins have been laid upon Him, our Saviour, and have been nailed to His cross.

NOW IS CHRIST RISEN!

The wonderful message of the entire Bible is, "Now is Christ risen from among the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). Thank God, our Saviour was not bound by the grave clothes; He was not imprisoned by the Roman seal; the hatred of those who cried for His blood availed nothing on that great day when God called Him forth from the dead. He became triumphant! God spoke through the earthquake and sent His messenger from heaven's heights to roll back the stone. It is no wonder the keepers did shake and fall prostrate as dead men. God was answering man's greatest enemy by a show of majesty such as we have never known.

THE BLESSED HOPE

We have Jesus' words in John 11:25: "He that believeth in me, though he were dead, yet shall he live." He spoke to Martha of the resurrection time and gave hope for those who trusted in Him. Is it any wonder that those who belong to Christ do not fear death. He was the first-fruits of the resurrection; afterwards they that are Christ's at His coming will live. Though time may come and cut our loved ones down, Christ is alive forever more. Though death robs us of our own flesh, Christ overcame death and has the keys to open the graves. (Rev. 1:18.)

NEW CREATURES

"If any man be in Christ, he is a new creature: old things have pased away; behold all things have become new" (2 Cor. 5:17). Today we live by faith and claim the promises of God with full assurance, knowing that since He raised Jesus from the dead, He shall bring forth from death those that sleep in Him.

It is *now* we become one with Christ in death; and *now* we are buried with Him in baptism; it is *now* we rise to walk in newness of life; but it is all through the great medium of faith. Some day we shall be like Him, for "we shall see him as he is."

Are we getting ready to die when we accept Christ? Now we are making full and ample provision through Christ that someday we may *live* with Him in the Kingdom of God for all eternity. Praise God that Jesus was raised from the dead and He is coming again to bring forth unto life all who will now put their full trust in Him. Accepting Christ, then, is not getting us ready to die, but rather is preparing us to *LIVE*!

AT THE FIRST RESURRECTION

(Continued from page 4)

word describes mainly the *length* of this life to come.

"Immortality" means (Young and Webster): deathlessness (cannot die), incorruption (cannot decay), not mortal, undying, imperishable. This word describes mainly the *quality* of this life to come.

Both words, "eternal" and "immortal," describe this divine nature, this *life* that Jesus shall give all the righteous. We read of nations to be saved in the thousand-year reign of Christ. What kind of life shall they have? This is a foolish question. There is only one *kind* of life promised, and that is the eternal, immortal life.

Some would like to say the New Testament saints shall receive immortality, the Old Testament saints shall receive eternal life, and the nations faithful during Christ's reign will have the tree of life and the kind of life Adam had. We find no such distinction in the Scriptures. If this is so, there should be also three kinds of death—to balance. (over)

We have found in our study that the writers of Scripture place emphasis on the different *rewards* for the righteous, and not on different kinds of life for the rightcous. Life is life. Jesus promised it to all believers. (John 3:16.)

Jesus shows that some of the righteous will reign over ten cities, and some over *five* (Luke 19:17, 19), yet they all shall reign with Him a thousand years (Rev. 20: 6), regardless of how much or how many cities they reign over.

In the parable in Matthew 25, Jesus gave one man five talents, another two, and another one. To both the faithful at judgment (one had ten, the other four), He said, "Enter thou into the joy of thy Lord." Both shall be saved.

In the penny-a-day parable in Matthew 20, Jesus is trying to teach us we shall all receive a penny, or the same wages, but sometimes we are dull of hearing. Should we, who accepted Christ in youth, receive more life than one who accepts Him in old age? Should a New Testament saint receive more life than David, who said he would be in God's likeness at the resurrection? Should we have disrespect for Abraham, who faithfully endured and received the promise of inheriting the Kingdom? (Heb. 6:15; Luke 13:28.) Let us remember, "eternal" and "immortal" are both adjectives referring to the same *life*, eternal showing more the *length* of it, and immortal showing more the *quality* of it (not mortal).

Our Lord and Saviour Jesus Christ is the only One who can give this life to us. (John 11:25, 1 John 5:11.) Jesus said He will come again and receive us to Himself, so we may ever be with Him. (John 14:3; 1 Thess. 4:17.) Christ shall rule from sea to sea in the midst of His enemies. (Psalm 72:8; 110:2), and it will be with "power and great glory" (Matt. 24:30).

Let us be willing to praise Him now, and forever. May our ways be kind, loving, merciful, honest, and sincere until our Master comes to change His mortals to immortals.

HE IS RISEN! HE LIVES!

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(Continued from page 9)

whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:7-11).

When we recognize that it was for us that Jesus died,

and that He rose from the dead that He might be with us forever, we will certainly want to take advantage of every opportunity to be with and to serve Him.

"There is no more rhyme nor reason for empty seats in the Christian church on the hottest Sunday in August and the coldest day in January than on Easter morning, for every Sunday is a testimony to the love and confidence we hold in Christ who conquers death."

Our plea to each reader is, that on this glorious Easter Sunday, you will say in your heart, not only that Jesus rose from the dead, but that He is ever alive. Because He lives, we shall live for Him, and through Him.

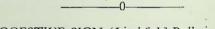


DEATH, WHERE IS THY STING?

(Continued from page 5)

one's support. Refraining from sin denies death the strength of one's influence.

At this Easter season of the year, man pauses in thanksgiving to God for the sacrifice of His Son. Jesus was resurrected from the dead. Herein is the hope, the trial, and the proof of man's faith in God. Partake of this faith! Partake of Christ's resurrection!



A SUGGESTIVE SIGN (Litchfield Bulletin)

In a city he visited during one of his many journeys, preaching the Word of God, Dr. A. C. Gaebelein noticed a sign in a small tailoring and dyeing establishment, which read:

> "I live to dye, I dye to live The more I dye the more I live The more I live the more I dye."

Read these words aloud, and you will hear a great spiritual truth. The more there is death to self, that much more fully is the Lord Jesus Christ able to live His life in us. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). This kind of living is possible to every believer by full appropriation of all that is his in Christ. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

"Entering into the sepulchre, [the women] saw a young man . . . clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him."

The First Easter Day

By Mary A. Gesin



Easter is the very best day in all the year. Yes, it is even better than Christmas. So many of you think of Christmas when you think of the happiest day. But Easter is even happier. Do you know why?

Of course, when you think of Christmas you think of it as the birthday of Jesus our Lord. And any birthday is a happy day, Jesus' birthday especially. But, though Jesus came to be the Saviour of the world, He died. Yes, He died.

Suppose He had stayed in that cold, cold grave. We would not have a Saviour today. You and I wouldn't know what it means to have a living Jesus at the right hand of God.

But He didn't stay in that silent tomb. He is alive today and has been alive ever since that first Easter nineteen hundred years ago. Now do you agree that Easter is the very happiest day in the year?

Just a couple days before, the disciples had stood weeping as they watched their dear Master and Teacher laid in the grave. His eyes were closed and His lips still. No longer did He tell them to love one another. Only in memory could they hear His sweet voice. Sadly they walked home, thinking that all their hopes were dead, too.

Very early on Sunday morning some women who had loved Him went to the tomb to put some sweet-smelling spices in it. For that was the way they did in those days. They knew that a very heavy stone had been placed over the opening, and they wondered who would roll it away for them.

But when they reached the spot, the stone was already rolled away, the tomb empty, and a young man in shining white seated near by! They were so frightened they couldn't speak.

Jesus had told them He must die, but that He would rise again after three days. But they hadn't understood what He meant. So they could hardly believe what the young man said. "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you."

Trembling with fear and then with joy as they thought about the words, the women hurried to the city to tell the disciples all about it. On the way they met Him, their beloved Lord whom they thought they woud never see again. They knelt at His feet and worshiped Him. Can you imagine how happy they were?

Then He appeared to some of the other disciples as they walked along the road. And for forty days after that He met with different ones here and there, telling them the things He wanted them to remember.

At last they understood, they believed! Jesus was alive, never to die again. And because He lives, we, too, shall live, if we believe in Him and follow Him. We shall live, we shall have the same immortal life that He has.

As we see the grass growing green again, the trees budding, and the flowers springing up, we think of that wonderful time when Jesus arose. And we thank our loving heavenly Father for all His goodness to us in giving us such a beautiful season of year. But most of all we thank Him for our living Saviour.

"Every crocus waking from its winter nap, Every little daisy putting on its cap, Come again to tell us that the spring is here; God who makes the springtime is so very near.

- "Every little bluebird flitting thro' the trees, Singing in the sunshine in the pleasant breeze, Bids us raise our voices, bringing songs of love To our Saviour risen, to our God above.
- "Oh, the golden springtime, when the children sing Easter hymns to Jesus our dear risen King!"

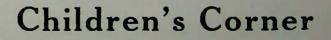
New Member

We are happy to welcome Leslie Ann Pensyl and Gary Allen Schier into the Everyday Christian Expression Club.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Brenda Sue Ralston, Mar. 30, age 9, Rushville, Ill. Marceille Pearson, Mar. 30, age 14, West Milton, Ohio. Joseph Byford Wright, Mar. 31, age 10, Paris, Ill. Gary Allen Schier, Mar. 31, age 2, Oregon, Ill.

This is Promotion Day for Marceille. We invite you to read the Berean Youth Fellowship Page, also.





March 24, 25-Illinois Spring Conference at Ripley.

- April 2-13—Evangelistic meetings at Omaha, Nebr., with William Wachtel as speaker.
- April 7, 8-Indiana Quarterly Conference at Hillisburg Church of God.
- April 14, 15—Minnesota Spring Berean Conference at St. Cloud. Bro. Harry Sheets, guest speaker.
- April 27-29—Eastern Nebraska Conference at Fremont. Walter Wiggins, speaker.
- April 28, 29—Ohio State Spring Conference at Golden Rule Church, Cleveland,
- May 29 June 8 Southern Texas Berean Youth Rally, Coryell Baptist Campground, Gatesville.
- June 2-8—Texas State Conference and Bible School, Gatesville.
- June 18-24—Nebraska Youth Retreat, Camp Merrill, Fullerton.
- July 16-22—Southwest Youth Camp at Prescott. Ariz.
- July 23-29—Southwest Conference at Prescott, Ariz.
- August 5-12-National Berean Youth Rally, Quaker Haven Camp, Dewart Lake, Ind.
- August 13-17-General Conference, Dewart Lake, Ind.

THANK YOU

We wish to thank ministers and other workers who have been inserting notices about The Restitution Herald in church bulletins. We appreciate this interest.

ILLINOIS SPRING CONFERENCE

The Ripley Church of God invites you to attend the Illinois Quarterly Conference at Ripley, March 24 and 25.

Dinner will be served Saturday noon. Bro. Raymond Brown will speak at the afternoon service, beginning at two o'clock, after which a Sunday school clinic will be presented. Supper will be served at 5:30 p.m.

The Saturday evening service will be conducted by Bro. Leon Driskill, beginning at 7:30.

Sunday school begins at ten o'clock and Bro. Jerry Reeves will be the adult class teacher. The morning worship service will be conducted by Bro. Kenneth Milne, followed by Communion.

State Conference president, Wayne Laning, will conduct the afternoon meeting. Please delegate someone from your church to be prepared to report activities of interest during this service.

Young people's activities will be under the direction of Jesse Pestle, president of the Illinois Youth Society.

R. Warren Sorenson, Pastor.

MICHIGAN NEWS

Blanchard

February 19, we were honored to have a gospel team from Oregon Bible College with us. Their message in songs and talks made us realize how much we need the Bible College and how much they need our support. Adib Liddawi's talks were an inspiration to all.

The radio program has brought response from seven or eight people. One man drove over from Sylvester to talk to Bro. Maddock concerning it, and asked for a copy of each broadcast.

Baraga

The Lord's work here has made great gains this past month under the blessing of the Lord. We have started the midweek call to worship again. The attendance at church has increased from eleven to twenty-two out for all services, including prayer meeting. We hope to reach thirty in the near future.

On February 25, we went to Green Bay, Wis., to hold our first Bible class in that city. We held our meeting at the home of Sr. Eastman in West De Pere. There were twelve present. We were invited back again, but as yet we have no date set. This work is promising.

Southlawn, Grand Rapids

Our Sunday school contest has been progressing nicely. We finally had an attendance of two hundred two the first Sunday in March.

Our board voted to have a day for Adib Liddawi, April 8 is the day. A special collection is to be brought on Easter Sunday for him. We are sending out letters to ask everyone who is interested to help with this project.

On the second Sunday of February we had an inspiring talk by Mr. Julian Fowler from Alcoholics Anonymous. He advised our children to have their friends in the church. He said he was brought up in the church, but when he began to have friends outside, they were the ones who encouraged him to drink. He told us that there was no greater sickness than that of an alcoholie.

Seven members of our Vite-Em-Ins were presented with Bibles from the Sunday school. Part of them memorized the Beatitudes, while some of them learned the books of the Old Testament.

-Michigan bulletin.

BROTHER HALL RESIGNS

Bro. E. Milon Hall resigned as pastor of the Pennellwood Church of God, Grand Rapids, Mich., effective September 1, 1956.

NEW CHAIRS NEEDED AT COLLEGE

Oregon Bible College is buying steel, upholstered folding chairs for the new student lounge. The chairs, which will be used for the fellowship meetings conducted in the new room, will cost about \$6,00 each. Any person or group wishing to purchase a chair, or more, to help furnish the room, can send a contribution for this purpose to Otto E. Dick, Oregon Bible College, Oregon, Ill.

BAPTISMS IN GRAND RAPIDS

Sunday, March 11, 1956, was "Decision Day" at the Southlawn Church of God, Grand Rapids, Mich., and following the Sunday school hour eleven came and presented themselves unto the Lord. After the afternoon service, eight were baptized. The other three will be baptized later. Those baptized are: Joy A. Covkendall, Sandra L. Lemming, Dorothy A. Newell, Elinor V. Johnson, Carol M. Johnson, Carolyn K. Standish, Karen E. Hardesty, and Janet R. Holquist. Although these young people have been under the instruction of the church for sometime, we feel their instruction must continue, and our work with them will be to assist them to become active workers in the church, and grow to full maturity in Christ.

Michigan State Conference was well attended, starting with the Youth Conference, Saturday, March 10, and a full day Sunday. The theme of the conference was "Evangelism,"

We are at this time making plans which will take us to the State of Texas, with visits to Gatesville, Mullin, Kilcen, Harlingen, Corpus Christi, and possibly two or three other points. Plans are for a month to be spent in Texas.

April 28 and 29 we are to be in Fremont, Nebr., for the Eastern Nebraska Conference. Walter Wiggins, National Evangelist.

BROTHER JAMES MATTISON REPORTS

Corpus Christi, Texas

There were thirty-two and eighteen present at our Bible study classes the last two services. We returned Monday night, March 5. Bro. Tommy Teears will be the young people's leader.

Killeen, Texas

Morning and evening services were held in the Primitive Baptist building on Sunday, March 4, with twenty-five in attendance. The brethren have been using this building each first and third Sunday.

Harlingen, Texas

Sunday school averages around forty-four. Many have moved away. We creeted a baskethall court on the church lot and have made many new acquaintances among the boys and girls. We want to try to work up a team and have about ten good players.

Gatesville-Mullin

Bereaus got together for their first piene of the season in the Mullin Park on Sunday evening, March 4. Their Bereau study lesson and special music preceded evening services. Attendance boosted to forty-seven.

BU	DGET
Budget	\$39,849.00
Received	18,627.57
Needed	\$21,221.43
Remember the	e Lord's work ir

THE RESTITUTION HERALD

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SAN JOSE, CALIFORNIA

The annual business meeting of the San Jose Church of God was held on March 4, 1956. The following are the officers for the coming year: elders, Floyd Dimmick, H. S. Bell; deacons, Floyd Dimmick, George Kinsey, Ralph Le Warne; trustees, H. S. Bell, Floyd Dimmick, George Kinsey; deaconesses, Pauline Le Warne, Mrs. H. S. Bell; secretary, Leona Strickland; treasurer, Mary Kinsey; Sunday school superintendent, Orville Kinsey; assistant, Pauline Le Warne; secretary, Max Kinsey; treasurer, Mary Kinsey; pianist, Leona Strickland.

We are thankful to have Bro. Gerald L. Cooper serving as our pastor.

Visitors are most welcome to attend our services, which include Sunday school at 10:00 a.m.; worship services at 11:00 a.m., and 7:30 p.m., each Sunday, except the first Sunday of each month, when an all-day meeting is held, with potluck dinner at noon. Bible study is held at the church every Tuesday at 7:30 p.m.

Leona Strickland, Sceretary.

COLLEGE SPONSORS HERALD RACKS

The students of Oregon Bible College are sponsoring three Restitution Herald racks to be placed in the vicinity of the College and maintained by the students.

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JOHN THOMAS ELLIS

John Thomas Ellis was born of William Kenneth and Katie Ellis at Havana, Ark., December 14, 1884. He died on Sunday, February 5, 1956, in his home southwest of Havana.

On November 6, 1910, near Havana, he was united in marriage with Alice Jean. To this union were born four children: three girls and one boy. The three girls preceded their father in death.

In the summer of 1911, he accepted Jesus Christ, the Son of God, as his Saviour, and was baptized into Jesus Christ by Bro. L. H. Shelton. He was affiliated with the Church of God of the Abrahamie Faith. Even until his death, he was a faithful member. With the help of his faithful wife he encouraged the Lord's work at Walnut Grove. Inviting others to the services of God and taking an active part himself has inspired the work to go forward at Walnut Grove. His services and love for his Lord will be long remembered.

He leaves to mourn his death: his wife, Alice; one son, William; two sisters, Mrs. J. B. Coverdill and Mrs. Martha Vanzandt; four grandchildren, all of Havana; and a host of friends and relatives.

The writer officiated the last rites for the deceased at Morris Chapel near Waveland, Ark., February 6, 1956. Burial was in the Morris Chapel Cemetery. C. Alan McLain.

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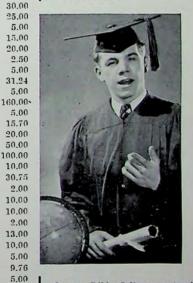
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March 27, 1956 Restitution Herald

VOLUME 45, NUMBER 25

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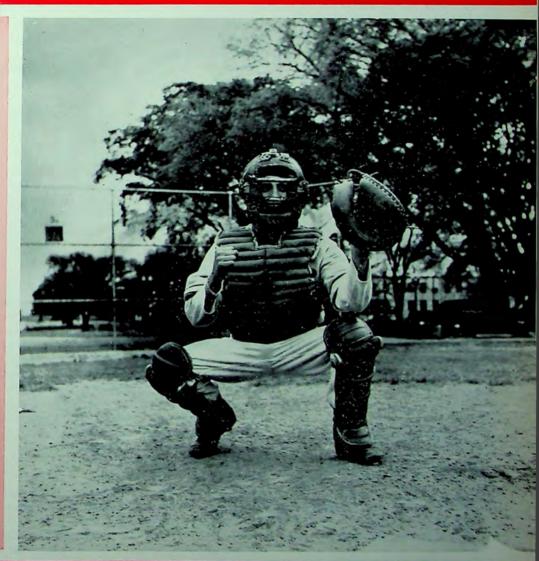
BIBLE STUDY PROPHECY CHRISTIAN LIFE CHURCH NEWS SOMETHING FOR CHILDREN YOUTH ACTIVITIES

ALL IN THIS ISSUE!

SIGNS OF SPRING

Baseball practice, marbles, children skating, yards being raked, flowers beginning to show through the damp earth --all these are the signs of Spring.

-Authenticated News photo.



This is the Decade of Development

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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DAILY BIBLE READINGS

- M. April 2. Acts 3:11-20. Peter healed a lame man and preached resurrection.
- T. April 3. Acts 4:1-12. The Sadducees were grieved at the doctrine of resurrection.
- W. April 4. Acts 4:13-22. The Sadducees' dilemma.
- T. April 5. Luke 6:20-26. "Blessed are ye when men shall hate you."
- F. April 6. Matt. 10:32-42. "He that loseth his life for my sake shall find it."
- S. April 7. Luke 9:18.26. Jesus spoke the words of this life.



Defining Terms

A man from Minnesota said he saw a rattlesnake that was so long that its head was on one side of the road and his tail on the other. A man from Texas said he was a liar. The Texan was thinking of the relatively short desert rattler and the wide Texas roads. The Minnesotan was thinking of the long timber rattler and the narrow timber trails in the deep woods. A definition of terms would have cleared up a misunderstanding. The Texan should not have jumped to a conclusion without getting all the facts.

How often we commit the same folly in our thinking and speaking and writing! How often we reach a conclusion before the facts are all in and the terms well defined!

One man will say, "I do not fellowship unbelievers." He means that he would not allow them to hold office in the church, or teach a class in the Sunday school. Another man will say, "I do fellowship unbelievers." What he means is that he is friendly to them, he invites them to church, he calls at their homes, he goes out of his way to show interest in them. He would not allow them to teach a Sunday school class either. These two men believe alike, but express themselves differently. Without a definition of terms they will soon be calling each other "heretic" and "narrow." Let us be sure of our facts and be sure that we know what the other fellow means by the terms he uses.

What Is an Organism?

We have sometimes heard it said, though we do not know by what authority, that the church is an organism, not an organization. But, what is an organism?

The dictionary tells us that an organism is "organic structure; organization." The term "organism" used philosophically and applied to the church means, "Any thing or structure composed of distinct parts and so constituted that the functioning of the parts and their relation to one another is governed by their relation to the whole."

Apparently, an organism is organized life. It is a structure made of independent components which function as a unit. This is a Scriptural definition of the church. Paul compared the church to the human body; an organism. Each member is a part, but the whole is the body. The individual parts become an organism when organized and co-operating together and functioning as a whole structure.

How foolish to say, "The church is not an organization, but an organism," implying from that an organism is disorganized. Again we say, let us define terms and get facts.

For some enjoyment and mental exercise, examine a stock phrase, a cliche that has almost become a law through general usage, and see if it is really logical. Start with this one: "In unity, there is strength."

Is there always strength in unity? Are people or churches stronger if they have individual convictions and freedom for individual thought or if they think as a unit, and have only collective ideas?

REINCARNATION Or RESURRECTION By Harry Sheets

THE theory of reincarnation is as old, practically, as the rebellion against God. It came to us through questionable sources and today forms the basis of much of pagan religions. A return to the simple truth of the Bible would enable us to see through such a thing and realize its utter impossibility. This whole delusion started in the Garden of Eden when the woman decided to believe the serpent instead of God.

God had told the first pair that they were not to eat of the tree of the knowledge of good and evil. He warned them against eating of this tree. He said, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). The serpent raised a doubt in the mind of Eve by saying, "Ye shall not surely die." Eve believed the serpent rather than God. Belief in this falsehood brought death to the people of the world. Death has been a constant companion ever since that fateful day.

We would think that mankind would so understand the trouble and danger that comes from belief in such a teaching that they would avoid it with all diligence. But such is not the case! More people believe the serpent today than believe God, and this has resulted in many false teachings. Among these false teachings is the now current belief that a person can be reincarnated after a lapse of many years.

God said that sin would bring death. Paul wrote to the Romans: "The wages of sin is death" (Rom. 6:23). The Old and the New Testaments tell the same story. The question is not whether sin results in death, but what is death? What is the condition of man in death? The Bible is the only reliable source of information on this subject.

God gave us a definition of death when He spoke to Hezekiah. Isaiah 38:1 reads: "In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live." "Thou shalt die and not live" tells the whole story. Death is the very opposite of life. Death is the cessation of all life and of all life processes.

Solomon, who possessed unusual wisdom and knowledge, given to him by God as a special blessing, left us this information concerning people who have died. "The The "Bridie Murphy" mystery, generated by a Pueblo, Colorado, housewife who, under hypnotism, imagined she was an Irish miss of the last century is still in the air. But now that the first furor has died down (instigated, we suspect to promote the book), and a more sober view has been taken of the incident, the picture is changing.

Time magazine reported this week that a Denver Post reporter who went to Ireland to investigate the story and try to find records of "Bridie Murphy" or some of the people she mentioned, had found little evidence to support the story. He has found that some of the Irish words of "Bridie" were mispronounced and that some American slang terms crept into "Bridie's" talk. Also, some of the objects she mentioned could not possibly have been in Ireland at the time she was supposed to have lived.

We suspect, as do others, that "Bridie" was simply speaking out of vague memories of things she had heard from her Irish relatives.

Brother Sheets proceeds to show the folly of the theory of reincarnation.—Editor.

living know that they shall die: but the dead know not any thing" (Eccl. 9:5). In the very next verse, Solomon added, "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." From this verse we learn that when death takes us under its cold, icy grasp we are incapable of loving, or hating, or envying, for those things have perished. Furthermore, we cannot participate in anything that transpires after we are dead. This would rule out the possibility of reincarnation. An Irish girl who lived some hundred years ago, cannot possibly have anything to do in this earth again before the time of the resurrection.

Solomon summed up life by saying, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, not device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). It is evident that no one, when once dead, can do anything about the future. He cannot come back to dwell in another person. He cannot do anything to atone for past sins. Death is not another opportunity to start life over again in an attempt to accomplish things in which we failed while living. Most of us could use such an opportunity, it is true, but none has been offered to us.

Isaiah said: "They that go down into the pit cannot hope for thy truth" (Isa. 38:18). That "pit" has reference to the grave is evident from the first portion of the verse. It reads: "The grave cannot praise thee, death cannot celebrate thee." This last thought harmonizes with the words of David in Psalm 6:5, "In death there is no remembrance of thee: in the grave who shall give thee thanks?" Death brings an end to our efforts for salvation and leaves us only resurrection as an opportunity for future life.

The Bible conditions all hope of future life upon resurrection and not upon reincarnation. Notice the reasoning of the Apostle Paul in 1 Corinthians 15:13, 17, 18. "If there be no resurrection of the dead, then is Christ not risen . . . 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." Resurrection, not death, holds the key to the future.

Not even the most powerful king or dictator who ever lived, or ever will live, can do us any good after he is dead. This is ably pointed out in Psalm 146:3, 4. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

If we would accept God's Word that sin brings death and that death brings an end to life, we would not be deceived into believing the current articles about reincarnation. Neither would we contribute to a spiritualist medium to recall some loved one from the dead to converse with us.



When we believe that the serpent told the truth when he said: "You will not surely die," we throw ourselves open to much deception. It is common belief that people do not really die. If we were to take the serpent's lie and change the word "surely" to the word "really" we would have the modern version. That is the only difference between the original and the modern version. God pronounced death upon those who believed the original falsehood. Do you suppose He is any more pleased with us when we believe the modern version of the serpent's lie?

People are determined to believe that there is a portion of man that survives death. That God's Word is to the contrary means nothing to them. For this reason it is easy to deceive people. Paul has left this witness about the last days: "The coming of the lawless one by the activity of satan will be with all power and with pretended signs and wonders, and with all wicked deception for those who are to perish, because they refused to love the truth and be saved. Therefore God sends upon them a strong delusion, to make them believe what is false, so that all may be condemned, who did not believe the truth but had pleasure in unrighteousness" (2 Thess. 2:9-12, R.S.V.). You will notice that those who are deceived are those who refuse to believe the truth. God helps them to be further deceived because they are marked for death. They have wilfully believed the falsehood of the serpent and so are condemned. The serpent's lie brought death to Adam and Eve and it could bring death to us.

This reincarnation idea that is causing such a stir at the present time is based upon falsehood. All it can possibly do is further delude people and lead them further from the truth. We would not be deceived if we could accept the fact that there is no conscious part of man that survives death.

Theology tells us that man has an immortal soul, but the Bible no place confirms such a thought. In fact, the Psalmist states that "none can keep alive his own soul" (Psalm 22:29). Ezekiel stated that "the soul that sinneth, it shall die" (Ezek. 18:4, 20). Jesus warned that we are to "fear him which is able to destroy both soul and body in hell" (Matt. 10:28). If the soul were immortal, the words just quoted would be untrue.

We are told to "seek for glory and honour and immortality" (Rom. 2:7). Paul would not have requested us to seek for immortality if we possessed it in any form. Immortality is to be received at the coming of Jesus. When immortality is received there will be no more death. (See I Cor. 15:51-55.) If we will remember that man must die and stop living until the resurrection day, we will not be deceived by these things that are being taught today. We may not be able to explain these strong delusions that will come through the deception of Satan, but at least we will not be deceived.

PAGE 5

Return to God

By Mrs. James Mattison

ESUS is coming again! When He returns to earth to set up His Kingdom, where will you stand in His sight?

We are prone to criticize those who consider themselves to be in a saved condition now. Yet, by our very actions, some might judge us to be of the same opinion. If we believe that salvation is conditional, why do we sit down with the conviction that we have the truth, and do nothing about it?

We feel that we know the truths that Jesus taught, yet we are very slow to teach these truths to others. Why? Is it because our own lives are not as they should be? Are we really Christians in all of our activities, thoughts, and deeds? Because we claim membership in the Church of God of the Abrahamic Faith does not necessarily mean that Christ will claim us as members of His Kingdom.

Our lives should be so pure that any person with whom we come in contact at any time will know without the shadow of a doubt that we are Christians. Too often, we try to excuse ourselves for small sins by saying they are not important enough to matter. Let us not forget that sin is progressive. For example, some say there is nothing wrong in the use of slang. But I dare say that every person who curses and speaks profanely today, started his decline with "harmless" slang words.

Let us take from our lives anything that contains the slightest hint of wrongdoing. In 1 Thessalonians 5:22, we are told to "abstain from all appearance of evil."

After we have purified our own lives, let us proceed with all of our strength to teach others the precious promises that He has given, having faith that God will be with us and help us.

We need to put away our pride, go to those whom we have wronged, apologize, and ask their forgiveness. If one has sinned against us, we should be willing and ready to forgive. We bring condemnation upon ourselves if we are holding a grudge against someone and refuse to forgive him.

Jesus proclaimed, "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15).

Our goal in life should not be to accumulate as many possessions and as much wealth as possible, or to see how high we can rise in the social circle. As followers of Christ, we should strive to bring as many persons as possible to Him during our lives.

For your own salvation, and for the salvation of others, return to Him now!

Robert See is a soldier with the United States forces in Koohsiung, Formosa. While stationed there, he has been conducting Bible classes for the Chinese children through an interpreter whom he hires to help him. His family sends him flannelgraph materials and other supplies with which to work. Bob was a student at Oregon Bible College prior to entering the service.

The Call Is Open to You

By Robert H. See

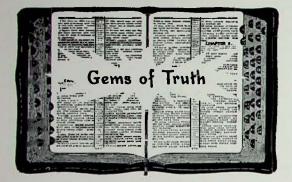
JOHN eleven has been cited, by many scholars of the Bible, as the chapter which prophesied the resurrection of Christ Himself. We can see that not only was Christ glorified by this miracle of raising Lazarus, but He showed what must be done to make man's life more acceptable to God.

in the third verse we read, "Therefore his sisters sent unto him, saying, Lord, Behold, he whom thou lovest is sick." This verse might apply to the man who is sick in sin. We find many people calling upon God, in prayer, to heal, to deliver, to liberate this man, whom He loves, from sin.

Later, Christ came unto Lazarus and He cried with a loud voice, "Lazarus, come forth" (John 11:43). God gives us the call to come unto Him through His only begotten Son Jesus Christ. Lazarus came forth, as Christ had commanded. "He that was dead came forth, bound hand and foot with graveclothes: his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go" (v. 44).

Many come forth as Christ calls them unto His Father but they are still bound hand and foot with sinful habits. Their eyes are covered with the darkness of sin. Christ gives us the command to loose the bonds of cur fellow man. "He said unto them, Go ye into all the world, and preach the gospel to every creature."

Many men, women, and children all over the world are starving for the Word of God and the love of Jesus Christ. But, how can they find it if no one is willing to bring it to them? The field for missionaries is a wide one, and teachers of God's Word are urgently needed everywhere. I have been to places where the Word of God has never before been uttered, but when the people do hear the Word they accept it with their whole heart and ask all kinds of questions. When one is ready to leave them they ask, even beg, you to return as soon as possible. It makes a person feel very wonderful to see people accept the Lord as Saviour.



A Scripture Study

By Alta King

EPHESIANS 3:9 states, in part, "who created all things by Jesus Christ." This statement is an integral part of Paul's thought in verses 1-11 and its meaning fits in with their meaning. A survey of this contextual setting of verse 9 follows.

Verses 1-5. By revelation God made known to Paul "the mystery of Christ" which in "other ages" was not made known to the sons of men as it is "now" revealed to God's "holy apostles and prophets by the spirit." This revelation of the mystery of Christ constitutes "the dispensation of the grace of God" which God gave to Paul for the Gentiles in the "now" of Jesus Christ crucified, resurrected, and ascended.

Verses 6, 7. God's revelation of the mystery of Christ is: "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." Of the revelation God made Paul the minister.

Verses 8, 9. The revealed mystery of Christ stated in verse 6, is "the unsearchable riches of Christ" of verse 8. God's purpose in giving Paul this message to preach among the Gentiles was, "to make all men see . . . the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

Verse 10. God's "intent" when He created all things by Jesus Christ was "that now unto principalities and powers in heavenly places might be made known by the church, the manifold wisdom of God."

In the light of verses 1-10, the revealed "mystery of Christ" is the fact that Gentiles should be fellow-heirs and partakers with Israel of God's promise in Israel's Christ. (V. 6.) This fact, in turn, is the "unsearchable riches of Christ" of verse 8 which makes known "the manifold wisdom of God" of verse 10.

Verse 11. God's "intent," stated in verse 10, was "according to the eternal purpose which he purposed in Christ Jesus our Lord." "Christ Jesus our Lord" is Jesus Christ of Nazareth, God's anointed, begotten Son out of Israel, crucified, resurrected and ascended, who spoke to Paul on his way to Damascus. (Acts 22:6-8.) Hence, God's "eternal purpose" was purposed in the crucified, resurrected, ascended, Jesus Christ of Nazareth. This eternal purpose reaches into the depths of the unsearchable riches that are in Jesus Christ of Nazareth by God's anointing power over and in: His begettal and birth of Mary, His childhood, His ministry in Israel, and finally over and in His crucifixion, resurrection, and ascension, by which God and His begotten Son commended their love for sinners, Israelites and Gentiles.

In other ages previous to the "now" of this commendation, God's purpose in Christ was the "mystery of Christ," hid in God's own infinite Self. But God's "intent" was to make known this mystery and, through its revelation, His manifold wisdom. God's fulfillment of this intent began with Paul and the holy apostles and prophets of the church, but it reaches beyond them and also beyond the church to which they are making it known. "By the church" thus enlightened, the revelation and fulfillment of God's intent reaches "unto principalities and powers in heavenly places." Paul's preaching of Christ before King Agrippa is a faint foregleam of this fulfillment. (Acts 26:19-29.)

Isaiah 52 is God's prophecy of its ultimate fulfillment. In this scripture, God pictures the redeemed nation of Israel under her Messiah King. In verses 13-15, He said of this King, the crucified, resurrected, Christ of Israel, the Head of the resurrected church, "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. . . . So shall he sprinkle many nations; the kings [those in the heavenly places of control and direction of people in all phases of life] shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider."

An unbroken, connected line of thought runs through Ephesians 3:1-11. This line of thought centers around the mystery of Christ and God's revelation of in the "now" of Jesus Christ of Nazareth crucified, resurrected, and ascended, and around God's intent and purpose through Him when He "created all things by Jesus Christ."

That interpretation of the phrase "by Jesus Christ" in verse 9 which says that this phrase is evidence that Christ was a created being of glory who was co-creator with God and His active agent in the creation of the physical universe, gives to the word "Christ" a meaning that separates this verse from the entire thought of its context. A created being of glory is foreign to the contextual setting of verse 9, and such a being does not fit into Paul's line of thought in it. There is no point of contact between the concept: Christ a created being of glory, co-creator with God in the beginning of time, and the concept: Jesus Christ of Nazareth crucified, resurrected, and ascended in the "now" of Paul's preaching. These two concepts have nothing in common, and they are incompatible. The first ignores the "now" when the mystery of Christ is revealed and, hence, the unsearchable riches that are in Him through crucifixion, resurrection, and ascension. It, therefore, of necessity, ignores the glorious difference between this "now" and all previous ages during which the unsearchable riches of Christ and the manifold wisdom of God were a mystery hid in God, His unfulfilled intent, and purpose. Also, the first concept is less in glory than is the second. The created universe, including all created beings, manifests far less of God's glory than does the Father's anointed only begotten Son crucified, resurrected, and ascended. God's purpose in this Son, and His work through Him to fulfill this purpose, is the full expression of His victorious infinite fullness.

Any interpretation of Scripture concerning Christ that implants in man's consciousness Christ, a creature being of glory, turns man's thinking away from Jesus of Nazareth, God's anointed begotten Son, crucified, resurrected, and descended, through whom only man can realize and respond to the fullness of the Father's purpose to redeem man, and the fullness of His work and love by which He fulfills this purpose. After Saul the Pharisee realized this fullness, he said, "In whom we have boldness and access with confidence by the faith of him.... For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3:12-15).

AN ECONOMICAL, EFFECTIVE WAY TO TEACH

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You can witness to people you may never see through a RESTITUTION HERALD rack placed in a public room. These racks are attractive in appearance and show the entire front page of THE RESTITUTION HERALD to passers-by. Messages of truth can be put into the hands of people in this way, as in no other.... See the news pages for details and order your rack now.

The Return of Christ

By Louis Kump Junior, Oregon Bible College

THE return of Christ, according to the Word of God, is the hope to which all Christians look forward. It means salvation, an end to the tribulation that is coming upon the earth, and a reward for the faithful, which includes everlasting life, no more tears, no more sickness, an end to wars and all manner of wickedness.

In Acts 1:11, we find that the angels foretold that Jesus would come back to the earth in like manner as He left the earth.

There also are many signs that are given to tell us when the coming of Jesus is drawing near. For instance, the return of the Jews to Palestine is a sign which is being fulfilled in our own day and age, that we all can see. The Bible tells us that in the last days nation shall rise up against nation and that there would be no peace, which is also true at the present time. We know that in the last days the people will be like the people in Noah's day; that is, they will be lovers of pleasure more than lovers of God.

When Christ returns He will bring with Him that great gift that people of all ages have waited for and that we also wait for. No one has been given this gift except Christ, and no one will receive this gift until He comes again to reward His servants.

The nature of Christ's coming from heaven will be similar to that of His going away into heaven. Jesus was seen when He was taken away into heaven. He will also be seen when He comes from heaven. Jesus was taken away in a cloud and He shall return in a cloud. In power and great glory He left and in power and great glory will He return. But Jesus' return will also be as a thief in the night, in that no man knows the day nor the hour.

The purpose of Christ's coming is to reward the righteous and those deserving of God's great gift of life. The reward will be eternal life, which Christ will bring with Him at His second coming to give every man according as his works shall be.

In the foretelling of Christ's coming by the angels and the signs, the nature of His coming and the purpose of His coming, we can realize how near Jesus' coming really is. So our work now is to do the Father's will, which is to make His name known throughout the earth. Then we will be found worthy of the great reward, eternal life, that is a gift from God, which Christ will bring with Him.



W E ARE living in days when Christian standards are at a low ebb. In fact, churches that once had high standards and enforced them are now allowing those same principles to trail in the dust. God has not changed His mind regarding the standards He has given in Scripture. The church age is a training time for those who will be rulers in the Kingdom of God. The disciplinary laws laid down in the Bible bring great blessing to the one who embraces them.

Christ is the very embodiment of all that is pure and noble. By beholding His well-disciplined, self-sacrificing life, we cannot but desire to follow His footsteps in renouncing the wrong habits and customs that militate against the development of our Christian experience. The Lord will furnish the power that will enable us to surrender every transgression of the great standards and live them out in our lives.

We need to heed the admonition of Isaiah, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" (Isa. 62:10). We need men and, yes, women who will lift their voices against sin and iniquity and call God's people back to Bible standards. This is not a popular calling but it will have the blessing of the Lord.

Now, let us look at some guiding principles. Paul gives us a guide in his letter to the church at Corinth. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). The Christian is to witness by his life for Christ before all men. Therefore, he ought to do only that which becomes one professing to be a follower of Jesus. When Joseph was tempted, he asked: "How then can I do this great wickedness, and sin against God?" (Gen. 39:9). Joseph refused to dishonor his Lord.

CHRISTIAN STANDARDS

By Kenneth Milne

This message was first presented by Brother Milne on Truth Seeker's Bible Class, broadcast each Sunday at 8:15 a.m., from station WAIT, Chicago.

"He that saith he abideth in him ought also so to walk, even as he walked" (1 John 2:6). The profession of Christianity gives the world the right to expect the life to be in accord with the profession. One of the leading sins of the last days is that of men "having a form of godtiness, but denying the power thereof" (2 Tim. 3:5). The Lord's counsel is, "Abstain from all appearance of evil" (1 Thess. 5:22). Some things may be innocent in themselves, yet it is wrong to do them when it would influence others to do wrong.

Does the Bible give any specific teaching on standards that should be kept? It does! Let us consider the matter of recreation. We are hearing much of the need for recreation, and we agree that every Christian needs to consider having a time for recreation. A good guide to follow is the advice that Paul gave to the church at Philippi. "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). This eliminates reading and amusement which are dishonest, unjust, impure, untrue, horrid, disreputable, and immoral. If Christians would faithfully abstain from such, there would be a decided improvement in the quality of modern literature and entertainment.

In a recent popular magazine we found this illustration: "Dr. John S. Winbish, pastor of Calvary Baptist Church, New York, says, 'Newsstands and bookstores have been loaded with lewd literature. Religious leaders are alarmed that profiteers are permitted to turn liberty into license by prostituting freedom of the press. Every impression transmitted through our eyes is etched indelibly on our minds. Surely God will not long tolerate a people who feed their baser instincts while neglecting the spiritual part of man.'"

We thank God for someone who has lifted the trumpet and begun to sound a warning. It is our duty, as those who are looking for the return of Jesus, to do all that we can to help people to be ready for that day. Exposing and preaching against sin will bring conviction as nothing else will do.

Since we are living in the last days, we must be on the watch that we are not caught in the flood of sin. We must not be found wanting when that day arrives. If we listen to the words of our Lord we can be kept from the danger. Jesus said, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39).

It is not wrong to eat and drink, neither is it sinful to get married. God, in fact, has provided for these things. But when men and women become so absorbed in these things that they carry them to sinful extremes, and become so engrossed in worldly pleasures and indulgence of carnal appetite that they neglect the spiritual preparation needed for the day of God, then they do wrong. That is what happened in the days of Noah, when the world was being warned that because of its wickedness people were to be destroyed.

One of the solemn warnings Jesus gave in connection with His second coming is, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34). To become so absorbed in worldly things as to neglect the spiritual preparation needed to meet Christ when He comes, is to run the risk of loss of eternal life.

Paul also gives us advice concerning our program of life. Read with me Titus 2:11-13: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." The Christian cannot, without peril to his soul, indulge in many things that are of the world. "If any man love the world, the love of the Father is not in him."

To be a Christian calls for self-denial—abstinence from all those things which tend to evil. The Saviour does not forbid anything that is really good. "No good thing will he withhold from them that walk uprightly" (Psalm 84: 11). Christians are not asked to give up anything save that which is harmful to themselves and to others. But to be a Christian calls for the bearing of the cross every day, a life that at times is hard and painful, because the world and its attractions sorely tempt.

We should be willing to renounce anything in the world for the sake of the Lord Jesus. He will more than compensate for any sacrifice we may make. Jesus gives us, in return, blessings infinitely greater; such as inward peace, tranquility, and the blessed assurance of a life that will measure with the life of God in a land where the shadows will never come.

It is said that while the ancient city of Rome was burning, Emperor Nero amused himself at the spectacle by playing his fiddle. He was callously unconcerned at the misery and hardship caused by the great fire. In fact, some have even thought that he himself set the fire in order to provide some entertainment for his warped sense of humor.

Today the world about us is on fire. It is on fire with revolution, violence, hatred, fear, confusion, and chaos. Man is living on the brink of disaster, and earth's leaders warn us that at any moment we could fall off into the chasm of annihilation. The means for the destruction of all mankind are now in the hands of the nations, and could be unleashed at any time.

In the midst of the conflagration, however, many can be seen "fiddling while Rome burns!" Many in our own country will not permit their complacency to be disturbed. They will not allow the cries of mankind to enter their ears and ruffle their comfortable way of life. Tragically, many Christians, even, seem quite unconcerned at the desperate spiritual needs of mankind during this time of crisis.

Brethren, at such a time as this we need to pray more, bear witness more, search the Scriptures more, attend church more, encourage others more, and exalt Christ more than at any previous time. We cannot afford to be "fiddling around" with lesser things of life while Christ calls upon us to be more ardent disciples for Him than ever before!

FIDDLING WHILE ROME BURNS

By William Wachtel



The Bible and the News

By the Editor

WOMEN AND LUNG CANCER

Studying the cases of one hundred five women who died of lung cancer, Dr. Ernest L. Wynder, chief developer of the theory of the connection between smoking and cancer, found again that heavy smoking could be a primary cause of cancer. Of the victims, 61 per cent were smokers, while among cancer-free women, only 29 per cent are smokers. Ten times as many women who smoke heavily (more than a pack of cigarettes a day) died of lung cancer than women who do not smoke.

IN THE SPIRIT OF JESUS' TEACHING

In Chicago, a young rabbi, practicing in fact the Bible which he has pledged himself to interpret, was wheeled into a courtroom to plead mercy for the woman driver who was responsible for the death of his wife.

Rabbi Lipman Rabinowitz, still recovering from broken legs suffered in the accident which killed his wife, twentyone-year-old Mrs. Esther Rabinowitz, asked that probation be granted the driver, Jeanne Gissecke. Miss Gissecke drove her Cadillac convertible over a curb last September, killing the young bride and seriously injuring Rabbi Rabinowitz. The crime carries a sentence of one to five years in jail. Judge John L. Lyons heard the rabbi's plea and replied:

"If one who has lost so much can ask that she be given probation, then the court must seriously consider it."

He placed Miss Gissecke on three years' probation during which time she will not be permitted to drive. Her attorney, George Crane, told the court: "All my life I have heard of the milk of human kindness, but this is the most magnificent demonstration of it I have even seen." —Jewish Community Bulletin.

INTEREST IN BIBLE READING INCREASING

Bible Society Record, magazine of the American Bible Society, carried an article "Are They Reading It?" by Francis Carr Stifler, concerning an apparent increase in interest on the part of the "common man on the street" in reading the Bible. Following is a part of the article which tends to prove the contention. When the booklet was prepared, General Motors ordered not the customary 275,000 required to fill all the racks in its various plants, but 325,000, feeling the subject would have an especially wide appeal. They were not mistaken; the number ordered eventually approached half a million.

"Does your rack service earry this leaflet?" asked a General Motors employee of his next-door neighbor, who works for International Harvester. "Never saw it," was the reply; "but we need something like that. I'm going to ask them to get it." And so it came about that the How to Read the Bible booklet originally prepared for General Motors found its way into the reading racks of United States Steel, Aluminum Company of America, General Electric, Socony-Vacuum Oil, Koppers Company, Union Carbide and Carbon Corporation, and literally scores of other great industries. All together more than two thousand orders were received, until the total number distributed approximated a million and a half copies!

But this is not the whole story. One of the publishers of papercovered books for sale at newsstands, learning of the interest in the How to Read the Bible booklet, offered a contract to publish a full-size book of 200 pages on the same subject and carrying the same title, if the agency would prepare it. At least seven books had already been published with this title, and countless tracts, leaflets, magazine articles, and chapters in other books. For the most part, however, these had been prepared for special students of the Bible and for churches and Sunday schools. The volume now proposed would be for the man to whom the Bible was little more than a name—a book he had heard of, had regarded with respect and honor, but had never before seriously considered reading.

HOLY WAR

"Egypt does not want a war." So says Egypt's Premier Abdel Nasser, leading statesman of the Arab world. But the supreme spiritual voice of all Islam in effect denies that protestation. From Cairo's thousand-year-old Al Azhar University, the Committee of Senior Ulema solemnly confirmed a *jihad* (holy war) against Israel.

The fatwa (ruling), a pronouncement having almost the same force for Moslems as a papal encyclical for Roman Catholics, decrees that for a Moslem to recognize the State of Israel would be to condone an act of robbery. "All heavenly religions are unanimous in condemning robbery and stating that robbed objects should be returned to their rightful owners." Furthermore, Mohammed himself has said:

"He who dies in defense of his property is a martyr; he who dies in defense of his honor is a martyr." When Mohammed and his followers were driven out of Mecca, the Ulema recalled, Allah ordered his Prophet: "Drive them from where they have driven you" and "attack who attacked you in the same way." That, said the Ulema, is again the duty of all the faithful—Condensed from *Time* magazine.

A few months ago the personnel department of General Motors sent in a surprise request to an agency it employs to prepare booklets for its employees' reading racks. "Give us one," they said, "on how to read the Bible."

The agency had never been asked to supply anything in the field of religion before.

Church of God MISSIONS

By Alva Huffer

CHURCHES OF GOD IN INDIA

One foreign project of the Church of God National Missionary Society is to give financial support each month to our Church of God pastor, Sundaram Singh Manoah. Mr. Manoah is pastor of two Church of God congregations in Bangalore, South India.

Bangalore is an important city of India. Its population is nearly 800,000. It is about the seventh largest city of the country. One of Pastor Manoah's congregations is located in the town itself; the other congregation is in a village near by.

CHURCH SERVICES

Church services are held every Sunday morning in the village and every Sunday evening in town. Bro. Manoah reports that his village congregation numbers about one hundred individuals; the congregation in town numbers approximately eighty. Bible classes are held during the week for both congregations.

Neither group owns its own church building. Each congregation holds services in a prayer hall that is rented. Rent for the hall in the town is 22 rupees per month. For the hall in the village monthly rent is 15 rupees. The electric bill for both together is 15 rupees. These and other expenses are paid by the \$50.00 or 238 rupees that the National Missionary Society sends Bro. Manoah each month.

Services in the village are conducted in the local language which is Tamil. Concerning services in the town, he reports, "Of course there are good many educated followers to whom I preach Christianity through English medium. As you are aware that there are so many languages in India and I get hold of suitable individuals to preach Christianity to in the particular language that the locality demands say Tamil, Telugu, Kanada, Urdu, Malayalam, and Hindi."

Bro. Manoah reports that the people in his congregations are very poor and laborers. Most of them, especially in the village group, are uneducated. Most of the people are unable to read or write their own language. For this reason, he conducts a day school to impart basic educa-



tion. He writes, "Hence it is very imperative for a regular school up to VI Standard which has already been opened by me, so as to bring them to a certain standard to read and understand the contents of our Holy Bible."

BAPTISMS IN BANGALORE

In a letter dated January 17, 1956, Pastor Manoah reports that his preaching in the village mission has helped four Communist followers "to embrace or to get into the fold of our faith and there are many others to follow suit shortly. I have also distributed Holy Bibles to each of the above four converts in their local language and they are keen in digesting the Holy Versions. To popularize our mission more than what it is at present the surrounding village folks have personally requested me to open and establish a Primary School for their children and to impart religious lessons simultaneously. Furthermore, you will be very pleased to note that I have baptized four Hindus during the first week of January, 1956, and the activities of our church at this end are going on very well. I may add that with effect from January, 1955, up to date I have been able to distribute eighty New Testaments and ten Holy Bibles in local language absolutely free of cost. Still I feel that I will have to advance rapidly in the field and hence I request you to pray for the glorious work as I do for you at this end till our Saviour comes."

CHURCH OF GOD BURIAL GROUNDS

The two Church of God congregations in Bangalore have become recognized by the government of India. One result of this government recognition is that the churches can have a special burial ground in which all Church of God members can be buried together. The government has allotted a place to the church for that purpose. For this, however, the church must pay an annual fee of 24 rupees, to be paid the first of each year.

Upon hearing about this burial-ground fee, an individual made a special contribution to cover this extra expense and the sum was sent to Bro. Manoah.



MULLIN - GATESVILLE BEREANS

The Gatesville, Texas, Bereans drove to Mullin Sunday evening, March 4, for a special Berean Day get-together. Twentv young people, including the sponsors, met at the Mullin park Sunday evening for a picnic. This is the first such socials of the season. The warm spring weather was ideal for the picnic.

After the fellowship the young people met at the church for Berean class which Bro. Emory Macy taught. The young people are grateful for the interest Bro. and Sr. Macy take in youth activities.

Christine May, Barbara Ratcliff, and Cheryl Macy made up a trio which provided special music for the evening worship service.

The Texas Bereans are hoping to have their own camp facilities some time in the future. The Gatesville young people have planted almost five hundred gladiola bulbs to sell later in the spring to help raise funds for Berean projects such as camp facilities.

We are looking forward to the youth rally, May 29-June 8. We extend an invitation to all who are interested to attend. Wilda McCorkle, Youth Leader.

TRY A BIBLE DRILL

Recent visits with the Southlawn Church Berean group (Grand Rapids, Mich.) have shown us that the old-fashioned Bible drill is still interesting and helpful to young people, in learning to use the Bible. A Bible drill is often included in the opening part of the Berean meeting by the leader, Robert Hardesty. The competition adds to the interest and the verses found become a part of the Bereans' knowledge. Try it!

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B. Y. J. Camp, August 5 - 11

Berean Youth News By Harold Doan

VIRGINIA BEREAN YOUTH PLAN RADIO WORK

Bro. Joseph Fletcher, district youth leader, Sr. Dolena Ward, Berean president, and Bros. Dale Ward and Stanley Lawrence, Virginia pastors, met recently to discuss the plans of the Virginia young people to present a radio program over a local station once each quarter. This is an interesting evangelistic project which is both an opportunity for service for the Lord and an opportunity to train in Christian witnessing and leadership. We pray that God will open doors before the group as it goes ahead with this work.

MINNESOTA SKATING PARTY A SUCCESS

Ninety young people from Minnesota enjoyed the recent fellowship roller-skating party at Eden Valley. The Minnesota Bereans are looking forward to the April Berean Conference (14, 15) at Saint Cloud. Bro. Harry Sheets will be the guest speaker.

YOUTH RALLY SLIDES

We have several thirty-five mm. color slides taken at last summer's youth rally at Quaker Haven. We will be glad to loan them for showing to any youth group interested. Write, Berean Youth Department, Oregon, Illinois.

CURRENT PROJECTS

The March Christian Outreach project is to help supply the needs of Bro. S. S. Manoah, Church of God missionary in India. Bro. Manoah's work is reported on page 12 in the Church of God Missions page, and also in previous HERALDS. We know that you young people have an interest in missionary work and will appreciate this opportunity to take part in it.

We hope that your youth fellowship co-operates in the Christian Outreach projects, not for our sakes, but for the sake of the good you can do and the blessing that you can receive.

The next three months we will be concentrating on . helping our foreign student Adib Liddawi. You will enjoy learning about him and about the missionary opportunity in the Near East in your Youth Handbooks.

We urge Junior Berean groups to enter into the Christian Outreach program, too. We know that the Juniors have less opportunity to work on such projects, but we learn by doing. A Junior Berean who has helped with a missionary project will learn responsibility.

MARCH 27, 1956



The Birds and the Flowers Teach Us a Lesson

"Fear not, little flock; for is is your Father's good pleasure to give you the kingdom."

What lesson do the birds and flowers teach us? They teach us not to worry. Of course, there are a few boys and girls who worry. They are never satisfied. If they get a nice new warm coat for a gift, they wish they had received skates. And if they get skates they wish they had a bicycle.

But most boys and girls, we are happy to say, take things cheerfully, just the way they come. They live only one day at a time, and they don't worry about what might happen next week, next month, or next year.

The real reason for worrying is because we don't believe God! That sounds pretty hard, doesn't it? But it is true nevertheless. Whenever we begin to worry it is because we lose faith in God. We really never need to worry, for God has promised to care for us.

Jesus tells us that our Father knows when we have need of food and clothing. If we will believe God and put Him first in our lives, He will see that we are cared for in every particular.

Now, does that mean that we can just sit down and food and clothing and shelter will come to us? Oh, no! God feeds the lovely little birds that make our summers so happy and cheerful. But do they just sit on a bough and sing and their food comes right to them? No, indeed, they have to hunt for it, sometimes a long time.

"Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these."

Don't you love the sound of that verse? It makes me think of a lovely flower garden after a nice warm shower.

But, you say, the flowers don't have to work. Let us see. What about after a very hard rain? All the lovely blossoms are drooping over, and if they didn't raise their heads to the sunshine again they would soon die.

And in the spring when the tiny seeds are planted they must dig down deep and grow strong roots. Then they must reach up and grow stems and leaves for the lovely flowers. Oh, yes, the flowers must work.

But God cares for them by sending the sunshine and rain to make them grow tall. He sends the wind and the storm to make them grow strong. And they brighten all our lives.

Now if any of you girls and boys hear Father or Mother say, "Where will we get the money for that?" you just say, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Let us help Mother and Dad to remember that God cares for every one of us and He will care for them, too. Let us not worry about tomorrow; but take care of today

and trust God to watch over us always.

"God sees the little sparrow fall, It meets His tender view; If God so loves the little birds, I know He loves me, too.

"He paints the lily of the field, Perfumes each lily bell; If He so loves the little flowers, I know He loves me well.

"God made the little birds and flowers, And all things large and small; He'll not forget His little ones, I know He loves them all.

"He loves me, too; I know He loves me, too; Because He loves the little things I know He loves me, too."

GOD'S BLESSINGS ON YOUR BIRTHDAY!

- Virginia Ann McKinney, April 1, age 12, Hammond, La.
- Charline Lee, April 1, age 10, Hammond, La.
- Sharon Kauffman, April 2, age 13, West Milton, Ohio.
- Marlo Kay Vanderwall, April 2, age 8, Muncie, Ind.

Vivie Kay Mercurio, April 2, age 8, St. Louis, Mo.





'MARCH 27, 1956



- April 2-13-Evangelistic meetings at Omaha, Nebr., with William Wachtel as speaker.
- April 7, 8-Indiana Quarterly Conference at Hillisburg Church of God.
- April 14, 15-Minnesota Spring Berean Conference at St. Cloud. Bro. Harry Sheets, guest speaker.
- April 27-29-Eastern Nebraska Conference at Fremont. Walter Wiggins, speaker.
- April 28, 29-Ohio State Spring Conference at Golden Rule Church, Cleveland.
- May 29 June 8 Southern Texas Berean Youth Rally, Coryell Baptist Campground, Gatesville.
- June 2-8-Texas State Conference and Bible School, Gatesville.
- June 18-24-Nehraska Youth Retreat, Camp Merrill, Fullerton.
- July 16-22-Southwest Youth Camp at Prescott, Ariz.
- July 23-29-Southwest Conference at Prescott, Ariz.
- August 5-12-National Berean Youth Rally, Quaker Haven Camp, Dewart Lake, Ind.
- August 13-17-General Conference, Dewart Lake, Ind.

AN ECONOMICAL, EFFECTIVE WAY TO TEACH

You can witness to people you may never see through a Restitution Herald rack placed in a public room. These racks are attractive in appearance and show the entire front page of The Restitution Herald to passers-by. Messages of truth can be put in the hands of people in this way, as in no other.

See page 15 for details and order your rack now.

GLAD TIDINGS CHAPEL

Dayton, Ohio

We are happy to report steady growth here in the Gem City of Ohio. Ever since moving into our new basement church in the suburbs of Dayton we have been blessed with interest and attendance.

In March, Sr. Verna Thayer visited us, instructing our members in Sunday school teaching. The lessons were very helpful and already the benefits are felt in our Sunday school.

Under the direction of youth leader Ellsworth Zizert and junior class teacher Zelma Weaver our young people have become more active this winter with Berean meetings on Sunday evenings and socials each month.

All these activities and the leadership of superintendent Norman Weaver have increased our Sunday school attendance to the sixties. Recently, the church board voted in favor of hiring a full-time pastor for the coming year. We feel that the Lord is richly blessing the work here.

Timothy Pearson, Pastor.

PROPOSED GENERAL CONFERENCE SCHEDULE

This is a skeleton schedule for the 1956 General Conference to be conducted at Quaker Haven Camp, Dewart Lake, Syracuse, Ind., August 13-17. A complete program will be printed later in the summer.

Monday, August 13

- 9:00-Morning Devotions
- 9:30, 10:45-Bible Classes for all ages
- 1:00, 2:30-Bible Classes for all ages
- 7:30-Evening Worship, Harvey U. Krogh, Jr., speaker

9:30-Campfire Service

- Tuesday, August 14-Sunday School Day 9:00-Morning Devotions
- 9:30-Making Decisions for Christ in the Sunday School
- 10:45-Sunday School Department Business Meeting
- 1:00-Sunday school workshops
- 2:30-Superintendent's Panel Discussion
- 7:30-Evening Worship, Vernis Wolfe, speaker

Wednesday, August 15

Evangelism and Missions Day

9:00-Missionary Essentials

- 9:30-Evangelism and Missions Department **Business** Meeting
- 1:00-Youth Department; local and state Youth Leaders Meeting, also, Bible Study for others
- 2:30-Youth Leader's Meeting. Also, Bible Classes for others
- 7:30-Evening Worship, Alva Huffer, speaker

Thursday, August 16

General Conference Business Meetings 9:00-Morning Devotions

9:30-11:30-Conference Business

- 1:00-Discussion of Home Evangelism and Foreign Missions
- 2:30-3:30-Conference Business
- 7:30-Evening Worship, J. R. LeCrone, speaker

Friday, August 17

General Conference Business Meeting

9:00-Morning Devotions

- 9:30-Conference Business
- 10:30-Communion and Installation of Officers
- 1:00-Presentation of the Budget
- 2:30-Conference Business
- 7:30-Evening Worship, William Wachtel, speaker

The Camp facilities will be the same as last year, with cabins for men and for women, meals served by the Camp staff, and freewill offerings being taken to meet the cost of the Conference.

SUBSTITUTE PREACHERS

When writing to the General Conference for a substitute preacher it is best to write well in advance of the date that a speaker is needed. This gives the speaker more advance notice and also allows the church to inform of the guest speaker a week or two in advance. When possible, a month's prior notice allows time for necessary correspondence and climinates last-minute ararngements.

BAPTISM AT HAPPY WOODS

We are happy to report the baptism of Robin Bauerle on Sunday afternoon, March 18, 1956. Robin is a young man in his first year of college, and has been attending most of our services quite regularly the past year and singing in the choir. We welcome him into the full fellowship of our church and pray the blessings and guidance of God upon him in his new life in Christ.

Harry Goekler.

DECADE OF DEVELOPMENT IN ITS SECOND YEAR

This is the second year in the General Con-ference Decade of Development program; The Year of Action. The General Conference is guided by this program, and most state conferences and many local churches have a similar Decade program to guide their development.

In the final analysis, this program is simply the establishment of goals and aims as guides for working. They help make the work effective and eliminate unnecessary efforts and duplicated efforts.

We see amazing progress in the field. Churches and Sunday schools are growing, buildings are being enlarged and made more efficient, and there is more and more demand for full-time pastors. In fact, this growth is outdistancing the immediate ability to train ministers and supply trained workers.

One immediate need in the Decade of Development is for more men who will enter Oregon Bible College and train for the ministry. Another immediate need is for more printed literature of the Church of God for general distribution. Another immediate need is for the funds which are necessary to carry on the co-ordinating work of the General Conference and its program of supplying materials and helps for churches, for teaching, and for evangelism.

For the Decade of Development program to be successful, all departments of the work must grow together. A lack in any corner of the vineyard affects the whole. If we do not have enough ministers, churches will suffer. If we cannot supply printed materials, teaching programs will be hampered. If state conferences do not organize new churches and help growing churches, development of home missions falls back.

Let us move ahead on every front! Be loyal to your church. Be loyal to your state conference. Be loyal to your General Conference. But above all, be loyal and faithful to the Lord!

BUD	GET
Budget	\$39,849.00
Received	18,855.57
Needed	\$20,993.43
Remember the	Lord's work in

General Conference Workers

Sr. Leota Hauson is on vacation in the Southwest. . . Bro. Paul Johnson attended the Illinois Quarterly Conference at Ripley, March 25. . . The editor preached in Grand Rapids, Mich., March 18, and in Oregon, Ill., March 25. . . Bro. Clarence Lapp preached for the Chicago brethren, March 25, and at the Oregon Church that evening. . . Sr. Verna Thayer will travel to Fonthill, Ont., with a College gospel team for Easter services. . . Bro. Walter Wiggins is in southern Texas for a month of evangelistic work.



We are still receiving orders for Restitution Herald racks. These attractive racks (which we hope will soon be ready for delivery) will hold up to thirty Heralds for display. The words, "Profitable Reading—Take One," appear at the top of the rack.

This is one way that your church, Sunday school, class, youth group, missionuary society, or you as an individual can witness.

The rack is provided free with each purchase of ten Restitution Heralds weekly. The papers will be mailed each week in bundles of ten, and charged weekly, monthly, or yearly at six cents each paper, or sixty cents each week for the bundle of ten.

This charge is less than cost and is within the reach of all. Order now from The Restitution Herald, Oregon, Ill.

OREGON BIBLE COLLEGE NEWS

A gospel team from the College will visit Hope Chapel, South Bend, Ind., and the Church of God at Fonthill, Ont., during the Easter week end. The team will conduct a service at South Bend, Friday night, March 30, then continue to Fonthill, where they will have charge of an Easter sunrise service, provide special music for the forenoon worship service and take charge of the Sunday evening service. Sr. Verna Thayer will accompany the team, which will consist of Don Ward, James Klepinger, Dallas Denmitt, Richard Dick, and Naney Nichols.

On the following week end a gospel team will visit the Hillisburg Church of God, near Hillisburg, Ind. Their visit in Indiana will coincido with a state conference and youth rally of the Indiana Churches of God to be held at the Hillisburg Church.

Students and staff have been kept quite busy of late substituting in the pulpits at pixon, Rockford, Chicago, Grand Rapids, and Oregon. Daniel Fyfe will be substituting on April 15, and Austin Railton on April 22, for Bro. Warren Sorenson at Ripley, Ill.

THE RESTITUTION HERALD

MRS. MATILDA W. GRIFFITH

Death has again struck in our midst and removed one of our most faithful and devoted members, Sr. Matilda W. Griffith. She was the widow of Bro. W. J. Griffith, who preceded her to the grave, March 30, 1950.

Sr. Griffith fell asleep, Sunday, March 4, 1956, the day previous to the anniversary of her hirth, at which time she would have been seventy-four years of age. She attended church services at Guthrie Grove, S. C., that day, this being the second time she had been juble to attend church since a severe heart attack early in January.

Funeral services were conducted at Guthrie Grove Church of God of the Abrahamic Faith, by Eld. R. L. Jones, after which she was laid to rest in the church cemetery to await the resurrection.

Sr. Griffith is survived by seven children. Thelma, the youngest, is a devoted member of the church at Guthrie Grove and is also the church secretary. Our sympathy goes out to each one.

Sr. Griffith was always present in every branch of church service, if able. She contributed to every financial need. An example of this was the fact that she gave at her last service toward a gift for her sick pastor, Eld. M. O. Williamson. Not only was Sr. Griffith a faithful worker in the church, but she was ready to lend a helping hand in her community and to mankind at large. The many beautiful floral designs hore mute evidence of the love and esteem in which she was held.

Mrs. E. F. Williams.

"A true Christian backs up his preacher auring the week and faces him on Sunday."

HERALD RECEIPTS

Mattie Agard; Pauline Chapman; Everett Emmons; Mrs. Lena Pearce; W. O. Cox; Bernard Hightower; Mrs. Ray Adams; Floyd Carpenter; Mrs. Hazel Millard; Mrs. Alta Thrush; Edward Kirkpatrick; Betty Townsend; Paul Louzeeky (2); Mrs. Orland Barnes; Mrs. Evelyn J. Banta; Jessie M. B. Kauffman; Robert W. Roach; Donald Mattison (6); Mrs. Earl R. Smith; Glad Tidings Church; Ray Reints; Frank Cox; Rolla Hightower; Harry Sheets; Frances McCormaek.

Mrs. Lawrence Bollin; Edna Weaver; Inez Gordon; Mrs. J. R. Gardner; Paul E. Spence; Mrs. A. J. Anliker; Mrs. Ada Updike; Mrs. Lorrin L. Gainey; Mrs. Elva Crawford; Clifford Brossard; Wayne Laning; Blanchard Church of God Missionary Society (2); Paul Scharer; Francis Howell; Beulah Dunbar; Mrs. W. M. Nelson; Hollis Partlowe; Royal Church of God, Royal, Ark. (13); Loyd Cooper (2); Eva L. Page; Mrs. W. H. Allard; Mrs. Bessie Laurence; Mrs. Elsie F. Doll; Mrs. W. V. Lansbery; Mrs. Arthur Gell: Brush Creek Church of God (2): Mrs. Joe Chapman; Cecil A. Smead; Lillie Carpenter (2); Margaret Foster; Mr. & Mrs. Arthur Abbuchl; Linda Wagganer: Howard Saylor; Mrs. Opal Pledger; Mrs. Lela Peter-

SISTER THAYER'S SCHEDULE

May 21-25—Bible school at Chappell, Nebr. June 4-8—Bible school at East Oregon Chapel, Oregon, Ill.

June 4-8—Bible school at Flagg Center, Ill. June 11-15—Bible school at Delta, Ohio.

June 18-22—Bible school at Cleveland, Ohio. June 18-22—Bible school (colored) at Cleve-

land, Ohio. June 25-29—Bible school at Browntown, Va.

July 1-8-Southeast Conference Bible School, Guthrie Grove Church, Pelzer, S. C.

July 9-13-Bible school, at Hendersonville, N. C.

July 16-20—Bible school, Morristown, Tenn. July 26-August 5—Virginia Conference Bible School, Maurertown.

August 13-17 --- General Conference Bible School, Dewart Lake, Ind.

August 19-26-Iowa Conference Bible School, Waterloo.

"Graduation time is near, and I am looking forward to entering Oregon Bible College."



Oregon Bible College wants sincere young men who are seeking-

BIBLE UNDERSTANDING CHRISTIAN FELLOWSHIP TRAINING FOR SERVICE

ENROLL NOW!

Write to

OTTO E. DICK SUPERINTENDENT OREGON BIBLE COLLEGE OREGON, ILLINOIS

General Conference Visual Aids

Following are listed visual aid materials book, "An Introduction to Child Study," and available from the various departments of the General Conference. Tear out this page and keep it for future reference. Extra leaflets of these listings may be had upon request to: Resale Room, General Conference, Oregon, Illinois.

YOUTH DEPARTMENT FILMS

The Berean Youth Department owns the following visual aids which are available now to churches, Sunday schools, and youth groups. Order from Berean Youth Department, Oregon, Illinois.

- 1. The Life of Christ, A 16mm, sound film. Though an old production it is Scriptural and accurate. Covers the entire life of Christ in narrative style, 20 minutes.
- 2. Leadership Training Films. A series of ten filmstrips with 78 rpm, records on various church offices and positions. Inspiration to leadership and hints on how to do the work. Comes with manuals for each film strip.
- 3. The Life of Paul. A series of 12 filmstrips on Paul's life. Excellent for teaching from the last chapters of Acts.
- 4. Bill's Decision. 79 slides with records. Excellent for Juniors.
- 5. At Home With God. 72 slides with records, Family Worship, Excellent,
- 6. Parables Jesus Told. Color filmstrip on many of Jesus' Kingdom parables.
- 7. Sermons From Science. Moody Bible Institute films on God and science, 8 filmstrips with manuals. One with tape recording.
- 8. The Life of Joseph. 5 filmstrips on the life of Joseph. Especially fine for Juniors.

RECOMMENDED COURSES FOR SUNDAY SCHOOL TEACHER TRAINING

Your National Sunday School Department approves and recommends the teacher training courses listed below and awards teachercertificates for approved courses completed satisfactorily.

Any of the courses listed may be obtained by writing to the secretary of the National Sunday School Department, Box 231, Oregon, Illinois, who will do everything possible to send the course when desired. In return the local group is asked to return the course complete immediately after use, postage paid and insured.

Course No. 1-Successful Teaching

This course consists of eight filmstrips in color, a manual and a textbook for the leader. The filmstrips are titled:

- 1. The Teacher
- 2. The Pupil
- 3. The Language
- 4. The Lesson
- 5. The Teaching Process
- 6. The Learning Process
- 7. Review and Application
- 8. The Final Test
- Course No. 2-Know Your Child

This course consists of eight filmstrips in color, a manual for the leader, and the texta booklet containing lesson outlines. The filmstrips are titled:

- 1. Sources of Truth
- 2. Dynamics of Growth
- 3. The Stages of Growth (Early)
- 4. The Stages of Growth (Later)
- 5. Similarities in Growth
- 6. Differences in Growth
- 7. Freedom and Discipline in Growth
- 8. The Challenge

Course No. 3-Teacher Improvement

This course consists of five filmstrips in color, a manual for each filmstrip, and the textbooks, "Jesus the Teacher," and "The Improvement of Teaching in the Sunday School." The filmstrips are titled:

- 1. The Christian Teacher
- 2. Selecting Aims
- 3. Choosing Methods
- 4. Planning a Lesson
- 5. Testing Results

OREGON BIBLE COLLEGE

The following filmstrips are available from Oregon Bible College on a rental basis, Rent-

- al-50 cents, plus return postage. Daniel-Colored
 - Tabernacle-Colored

Evangelism-

FS-336 Win Your Friends FS-337 Win Strangers FS-338 Win Your Community

NATIONAL BIBLE INSTITUTION FILMSTRIP RENTAL SERVICE

All filmstrip material is rented with the understanding that it will be used for one showing in one locality for each rental fee. Damaged or destroyed film will be charged to user. Film is to be returned by insured parcel post the day following use. Payment may be returned with postage charges following use. Always be sure to give a second choice when ordering for your particular date. This will avoid disappointment, as films are booked in the order received and may be in service.

Stories of the Bible Series

Rental, 50 cents; purchase price, \$2.50. C733-1 Boyhood of Jesus C733-2 Child of Bethlehem C733-3 Three Wise Men C733-4 The Road to Emmaus C733-5 A Certain Nobleman Blind Beggar of Jerusalem C733-6 C733-7 Jairus' Daughter Man of Faith C733-8 C733-9 The Good Samaritan C733-10 The Prodigal Son C733-11 The Unfaithful Servant C733-12 A Woman to Remember C733-13 The Calling of Matthew C733-14 John the Baptist C733-15 The Rich Young Ruler C733-16 Simon Peter, Fisherman C733-17 Story of Zacchaeus C733-18 Stephen, First Christian Martyr C733-19 Conversion of Saul of Tarsus C733-20 Years of Apprenticeship

C733-21 Return to	Jerusalem
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- C733-22 Ambassador for Christ C733-23 The First Missionary Journey
- C733-24 Stoning at Lystra
- C733-25 Amos-Shepherd at Lystra
- C733-26 Queen Esther
- C733-27 Visit to Corinth
- C733-28 Second Missionary Journey
- F759-1 The Birth of Christ
- For God So Loved the World F759-2
- F759-3 The Last Week
- F759-4 Little-Known Bible People
- Standard Old Testament Series (with manual) Rental, 50 cents; purchase price, -
 - \$3.00. F757-1 The Bible Library in Pictures
 - F757-2 The Captivity in Babylon
 - F757-3 Little-Known Bible People
 - F757-4 Stories of Daniel and Esther
- **Bible Books for Small People Series**
- Rental, 50 cents; purchase price, \$5.00.
- A726-1 Hosanna to the King
- A726-2 Jesus, Friend of Little Children
- A726-3 The Nobleman's Son
- A726-4 A Book of Little Things
- A726-5 The Farmer and His Field
- A726-6 The Lost Coin
- A726-7 The Shepherd and His Sheep
- The Two Houses A726-8
- The Star of the King A726-9
- A726-10 The Song the Shepherds Heard
- A726-11 When Jesus Was a Boy
- A726-12 Baby Moses
- A726-13 Elisha and the Lady of Shunam
- A726-14 Isaac of the Tents
- A726-15 The Lord God Made Them All
- A726-16 Samuel the Temple Boy
- Illustrated Hymns for Religious Worship
- Series. Rental, 25 cents; purchase price, 1.85.
- A675-1 The First Noel
- A675-2 O Come All Ye Faithful
- A675-3 O Little Town of Bethlehem
- A675-4 Silent Night

B679-3

B672-4

\$5.00

Z708-1

Z708-2

Z708-3

Z708-4

Z708-5

Z708-6

Z708-7

Z708-8

- A675-5 While Shepherds Watched Their Flocks
- A675-10 Beneath the Cross of Jesus
- A675-11 Crown Him With Many Crowns
- A675-12 In the Cross of Christ I Glory
- A675-13 When I Survey the Wondrous
 - Cross

B675-5 Fairest Lord Jesus

B672-1 Saviour, Like a Shepherd Lead Us B672-2 O Worship the King Jesus Saviour Pilot Me

Bringing in the Sheaves

manual). Rental, 50 cents; purchase price,

The Power of Jesus in Miracle

The Love of Jesus in Miracle

The Projected Bible Series (N. T.) (with

The First Christmas

Talks With the Master The Parables of the Kingdom

The Lost and Found

The King Cometh

After Three Days

Z708-12 Paul the Fearless (part 2)

Z708-9 Simon Called Peter

Z708-11 Paul the Fearless

Z708-10 Saint Peter

April 3 1956

VOLUME 45, NUMBER 26

PERSONAL TESTIMONY Page 3

BIBLE DOCTRINE

THE HISTORY OF BAP-TISM

(How the practice of immersion happened to be changed)

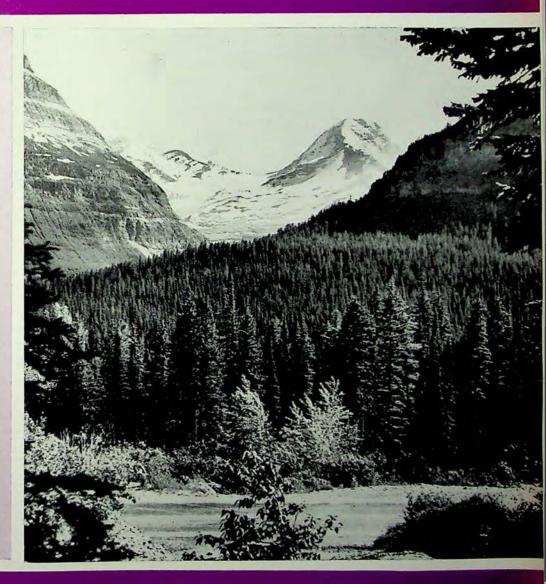
ON THE PRE-EXISTENCE OF CHRIST (Is it possible?)

ONCE IN GRACE, ALWAYS IN GRACE? (Is it true?)

THE KINGDOM MOUNTAIN

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed . . . and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands . . . and became a great mountain and filled the whole earth."

-Daniel 2:44, 45, 35.



A Challenge to Youth --- pag

Restitution Herald

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gontile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken hy the mouth of all his holy prophets since the world bogan" (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.

HAROLD J. DOAN, Editor Paul C. Johnson, Associate Editor

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.

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DAILY BIBLE READING

- M. Apr. 9. The covenant with Abraham. Gen. 12:1-8; 13:14-18; 15:1-21.
- T. Apr. 10. The covenant of circumcision. Gen. 17:1-14.
- W. Apr. 11. The covenant with Isaac. Gen. 26:1-5.
- T. Apr. 12. The covenant with Jacob. Gen. 28:10-22; 35:9-15.
- F. Apr. 13. Joseph is sold. Gen. 37:1-36.
- S. Apr. 14. Stephen, man of faith and power. Acts 6:1-15.



Personal Testimony

There is ample Scripture to demonstrate the desire of the Lord that His children give personal testimony to His greatness and goodness. The Psalmist said, "O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy" (Psalm 107:1, 2). Here is an invitation, yes, a request, that those who are the redeemed of the Lord, who have escaped through Christ from the hand of the enemy, give testimony to that fact, and thus encourage and show the way to others.

The closing verses of the Bible include this thought. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come" (Rev. 22:17). Again, the person who has heard the wonderful truths of God, and who has tasted the waters of life himself, is urged to say to others, "Come, that you too may drink and feast upon the goodness of the Lord."

Skeptics can answer our most learned doctrinal arguments, at least to their own satisfaction. But what can a skeptic say to a personal testimony? What can the unbeliever think when he hears a Christian tell of his personal experience with the Lord?

The unconverted can show that answered prayer is unreasonable from purely human considerations, but how can he reply to the person who tells of personal experience with answered prayer? Personal experience does not replace the Word of God, but it confirms the Word to us, and touches a responsive chord in the unbeliever.

There are promises and hopes that are not confirmed and experienced in this life. We must wait patiently for their fulfillment at the proper time. But there are experiences that strengthen the Christian, and prove his faith in this day, and they are to be shared with others, for their comfort and encouragement.

The Decade of Development and Personal Testimony

In our opinion, the most important feature and goal of the Decade of Development program of the Churches of God is in the field of Home Missions. Here, it is our affirmed goal to win six thousand converts to the Lord and to church membership before 1964. We are not after numbers, but people. We want these people, not to swell membership rolls, for, after all, what is that? We want them that they might know the Lord and His salvation, and be prepared for places in His Kingdom at His coming.

To accomplish this goal we have said that we must have "pastoral evangelism." Every pastor must be an evangelist, primarily concerned with winning the lost of His community to Christ. We must have a "local program of evangelism," with every church functioning through evangelistic meetings and planned visitation in winning the lost to Christ through the church. We must have "personal workers." Every member of the church must be willing to testify and witness. "Let him that heareth say, Come." Only thus can this most important goal be accomplished.

Personal work is the basis of the Decade of Development program. This is the foundation stone of development. Beautiful buildings, full-time pastorates, parsonages, advertising, enlarged programs, radio broadcasting, printed literature, all these must be aimed at this one goal, to inform the lost in sin of the way of salvation to be found in Jesus Christ in the Kingdom of God.

Oregon Church of God and Personal Testimony

Brother Harvey U. Krogh, Jr., pastor of the Oregon Church of God has been encouraging personal work in his congregation in various ways. A visitation program is conducted. Special emphasis is placed upon enlarging the Sunday school enrollment through weekly teachers and officers' Ways in Which You meetings. Recently, the congregation was encouraged to write personal testimonies to be read from the pulpit on Sunday mornings. Following is one such letter.

Why I Became a Christian

The following letter was one of about a dozen letters written by different members of the Oregon Church of God in answer to a request by the pastor. After a sermon on the above subject, others were urged to write a letter as to a friend telling why the writer became a Christian. It was felt that all of us could profit by writing and hearing these reasons. That which we write is brought to the front of our minds and it will be easier . Carry tracts to give to friends who questo tell others that they, too, may become Christians.

Dear Cousin:

What a wonderful time we had, at our last visit, going over old times, especially the Sunday school and the Bible drill work that my mother gave us. When she was through with us, we understood the Kingdom promises, the nature of man, Jesus' sacrifice for us, and other truths.

Do you remember how we acted out the Bible stories? The poor prophets of Baal would have fled to their caves for refuge, if they could have heard our howling. Then, when Mama taught us to sing that beautiful aria, "If with all your heart you truly seek me, you shall surely find me, saith your God," we all wanted to be Elijah.

We talked over "baptism" but thought that we were too young to take such an important step. Then came the shock! One evening we could not rouse my father. He was sleeping on the couch. So, my mother said that we would go to bed—putting the lights out—and he would wake up in time.

In about an hour's time I heard such a moan of anguish as I hope never to hear again, and my father's voice, crying, "Unworthy, unworthy; oh, Ruth, my dear."

My father had awakened, heard no one and thought that Jesus had one half billion people have ever heard the come and taken us and that he had been left.

So clearly, I heard the voice, "Be ye also ready." I was immersed and became one of God's family with Jesus as "Elder Brother."

You have never seen that the death, burial, and resurrection-the waters of baptism-are a part of the obedience required of us to become a child of God, have you?

May your eyes be opened, my dear, to the blessed assurance of life eternal, through Jesus the Christ.

> Your loving cousin, Leila E. Whitehead.



Can Witness

- Speak personally to your friends and neighbors and relatives about the Lord. Invite them to go to church with you. We have known very few Christians who just "happened to drop into" the church for a service and stayed with the church to become members. Almost invariably, the person has been invited, more than one time, by a member of the church.
- Distribute tracts by enclosing them in letters, bills, and other mail.
- tion you about your faith.
- Distribute The Restitution Herald through the new racks which are ready for distribution for that purpose. Mail The Herald to friends and relatives.
- Use the telephone and your automobile to invite and bring people to services. One lady whom we know runs a virtual taxi service for people unable to come to church without her help.
- · No one will be brought into the church by your example alone. Eventually you must ask them in. Your life's example will then help them decide whether or not you are readers.
- · Write your personal testimony for The Restitution Herald. We will select those that we think will be of most help to our readers.

MISSION ARITHMETIC

1. Only one half of the world's two and name of Christ. Seventy-five per cent of the world's population are women and children. Sixty-six per cent of the world's population lives in the Orient.

2. The three "Christian" groups (Catholie, Protestant, and Orthodox) represent about thirty-five per cent of the world's population.

3. There are twenty-two thousand active, foreign, Protestant missionaries in the world.

4. Every day one hundred thousand people die who have never heard the name of Jesus Christ.

5. Two thirds of the people in America do not attend church.



The reformers believed that baptism was by immersion, though they did not press the point upon their followers, for what reason we can only guess.—Editor.

First Century. "In this century baptism was administered by immersing the candidate in water."—Mosheim Ecclesiastical History.

The Apostolic Age. "The ordinary mode of baptism was by immersion."—Fischer, *The History of the Christian Church*.

"In the first age of the church only adults who entered it consciously and voluntarily were baptized."—Meander, *Memorials of the Christian Life*.

"Immersion and not sprinkling was unquestionably the original, normal form. This is shown by the very meaning of the Greek words, *baptizo*, *baptisma*, *baptismos*, used to designate the rite."

"There were ecclesiastical laws which made persons baptized by sprinkling ineligible to office. Not until the end of the Thirteenth Century did sprinkling become the rule and immersion the exception."—Schaff, *History of Apostolic Christianity*, Vol. 1, P. 568-570.

History of Sprinkling

"In the year 753, Astulphus, King of the Lombards, oppressed the City of Rome. Pope Stephen III fled into France.... In the spring of 754, in answer to some monks of Cressy in Brittany, who privately consulted him, he gave his opinion on nineteen questions, one of which is allowed to be the first authentic law for administering baptism by pouring, which in time was interpreted to signify sprinkling. The question proposed was whether

HISTORY OF BAPTISM

Selected by Otto E. Dick Oregon Bible College

in the case of necessity occasioned by illness of an infant it were lawful to baptize by pouring water out of the hand, or a cup, on the head of an infant. Stephen answered: 'If such a baptism were performed in case of necessity, in the name of the holy Trinity, it should be held valid.'

"The learned James Basagne makes several very proper remarks on this canon . . . as that, although it is accounted the first law for sprinkling, yet it doth not forbid dipping; that it allows sprinkling in cases of imminent danger; . . . therefore that this law did not alter the mode of dipping in public baptism, and that it was not until 557 years afterwards that the legislature, in the Council at Revenna in the year 1311 declared dipping or sprinkling indifferent.

"The answer of Stephen is the true origin of private baptism or of sprinkling."—Robinson, *History of Baptism*, Chap. 33.

The Council of Revenna 1311 A.D. "Baptism is to be administered by triune aspersion or immersion."—Labbe and Cossart Church Councils, Vol. 2, Book 2, 1586.

It was not till 1311 that the legislature in the council held at Revenna, declared immersion or sprinkling to be indifferent." —*Edinburg Encyclopedia*, Vol. 3, 236.

"The Council of Revenna (1311) was the first council of the church which legalized baptism by sprinkling, by leaving it to the choice of the officiating minister."—Encyclopedia Britannica.

"The Council of Revenna (1311), legalized the baptism of sprinkling by leaving to the officiating minister the two modes of applying water."—Johnson's, Universal Cyclopedia.

"The Council of Revenna (1311), was the first to allow a choice between sprinkling and immersion."—*The Schaff Hersog Cyclopedia of Religious Literature.*

"Not until the end of the thirteenth century did sprinkling become the rule and immersion the exception."— Schaff, *History of Apostolic Christianity*, Vol. 1, P. 568-570.

"Luther sought to restore immersion but without effect."—Schaff, *History of the Christian Church*. Vol. 2, 250.

"Baptism is called in the Greek, baptisma, and in the

Latin, mersio, that is, if one dips something entirely into water it closes over it. Although in many places the custom of dipping children into the baptismal water or of immersing them has been abandoned; and although they are only sprinkled by the hand with the baptismal water, it nevertheless should be in such a way, and would be right according to the *taufe* that the child or anyone that is being baptized, should be sunk entirely into the water and taken out again. Without a doubt *taufe* is derived from the word *tiedde;* that is, one should sink deeply into water that which is being baptized."—Luther Works (Wimered.) Vol. 2, 727.

"Whether the person to be baptized is to be wholly immersed, and that whether once or twice, or whether he is only to be sprinkled with water, is not of the least consequence; churches should be at liberty to adopt either according to the diversity of climate, although it is evident that the very word 'baptize,' however, signifies to immerse, and it is certain that immersion was the practice of the ancient church."—Calvin *Institutes*, Book 4, Chap. 15.

The First Law in Europe for Infant Baptism, (789 A.D.) "Whatever Cyprian and Augustine might intend, the one by advising and the other by ordering Christians to baptize babes . . . it made no observable progress till an event fell out in the eighth century, which gave it authority and credit for its great usefulness to despotic princes.

"The Saxons, at that time pagans, inhabited a great part of Germany. . . Charlemagne (742-814) was resolved either to subdue the Saxons or exterminate the whole nation. . . The severe laws yet stand in the capitularies of this monarch, by which they were obliged on pain of death to be baptized or of heavy fines to baptize their children within the year of their birth. . . . He consulted all the learned prelates of the age, and his chief advisor was Alcuin, an Anglo-Saxon Abbot of Canterbury. . . . They dwelt largely on the ceremonies of baptism, particularly triune immersion."—Robinson, *History* of *Baptism*, Chap. 26.

"In this country (England) sprinkling was never declared valid, ordinary baptism until the assembly of divines in the time of Cromwell (1599-1656), influenced by Dr. Lightfoot, pronounced it so."—Robinson, *History* of *Baptism*, Chap. 19.

"In England even in the reign of Edward VI, triune immersion was commonly observed. But during the persecution of Mary, many persons, most of whom were Scotchmen, fled from England to Geneva, and there greedily imbibed the opinion of that church. In 1556 a book was published in that place containing, 'The Form of Prayer and Ministration of the Sacrament, approved by the famous and godly learned man, John Calvin,' in which the administrator is enjoined to take water in his hand and lay it upon the child's forehead. These Scottish exiles, returning to their own country, with Knox at their head, in 1549, established sprinkling in Scotland. From Scotland this practice made its way into England in the reign of Elizabeth, but was not authorized by the established church. At the Assembly of Divines held at Westminster in 1643, it was keenly debated whether immersion or sprinkling should be adopted; twenty-five voted for sprinkling and twenty-four for immersion; and even this small majority was attained at the earnest request of Dr. Lightfoot, who had acquired great influence in the Assembly."—Edinburg Encyclopedia, Vol. 3, P. 236.

Mr. Calvin in his comments on Acts 8:38, says, "We see from this distance, what was the baptismal rite among the ancients; for they plunged the whole body into the water. Now 'tis the custom for the minister to sprinkle only the body or head. . . . Wherefore the church did grant liberty to herself since the beginning to change the ordinances somewhat."

John Wesley, the founder of Methodism, in his notes on page 220, on Romans 6:4, says: "We are buried with him (alluding to the ancient manner of baptizing by immersion) that as Christ was raised from the dead by the glorious power of the Father; so we also, by the same power should rise again, and as he lives a new life in heaven, so we should walk in newness of life."

In John Wesley's *Journal*, dated Savannah, 1736, Feb. 21, he writes; "Mary Welch, aged eleven days, was baptized according to the custom of the first church and of the rule of the Church of England, by immersion."

Dr. W. D. Powell of Mexico, recently wrote from Athens, Greece, as follows: "I found that all the churches in Athens—the Presbyterian included—are compelled to immerse candidates for baptism, for, as one of the profes-(Please turn to page 12)



THE DOCTRINE of Eternal Security (once in grace, always in grace) is taught by many. Is this doctrine founded on Bible teachings, or is it man's theory? For the correct answer let us turn to the Word of God. What we believe or say, is of no value unless it is founded upon the Word of God. For this reason we try to use the Scripture entirely to prove any topic in question. Any doctrine that is in harmony with the Word of God,—"which God hath spoken by the mouth of all his holy prophets" (Acts 3:21), His Son, and His Son's apostles—is true, and is to be accepted by all who profess to be believers and Christ's followers. Therefore, we present the following scriptures which should bring light to all who read.

By Mary Magorian

- Does the believer enjoy eternal security?
- Can one fall from grace?
- Can a true Christian ever be lost?
- Here is the Scripture's answer to these important questions. Read with your Bible open.

"Once in Grace, Always in Grace?"

Teachings of Paul

The Apostle Paul said, "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown: but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest by any means when I have preached to others, I myself should be a castaway"(1 Cor. 9:24-27).

Paul also wrote, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I am also apprehended of Christ Jesus. . . I *press toward* the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 12-14).

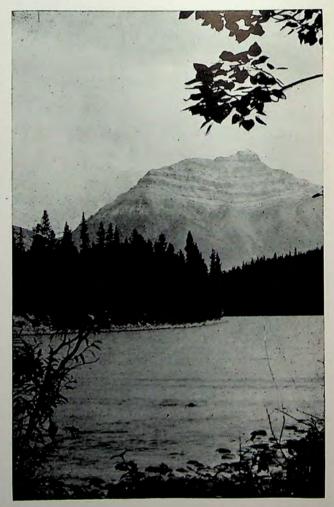
In 1 Corinthians 15:1, 2, Paul said, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand; by which also ye are saved, if ye keep in memory [or hold fast] what I preached unto you, unless ye have believed in vain."

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

Texts from Hebrews

Continue with Paul's words of admonition, "Follow peace with all men, and holiness, without which no man can see the Lord: looking diligently *lest* any man *fail* [or *fall*] of the grace of God" (Heb. 12:14, 15).

"We desire that every one of you do shew the same diligence to the full assurance of hope *unto the end*" (Heb. 6:11).



"Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.... For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (Heb. 3:6, 14).

"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" (Heb. 6:4-6).

"The just shall live by faith: but *if* any man *draw back*, my soul shall have no pleasure in him. But we are not of them who *draw back unto perdition*; but of them that believe to the saving of the soul" (Heb. 10:38, 39).

Thoughts from Peter

The Apostle Peter also warned, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, *being led away* with the error of the wicked, *fall* from your own stedfastness" (2 Peter 3:17).

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for *if* ye do these things, *ye shall never fall*" (2 Peter 1:10).

"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 had known it, to turn from the holy commandment delivered unto them" (2 Peter 2:20, 21).

lesus' Words

Let us continue our subject by studying the teachings of Christ that shed light on the subject.

In John 1:17 we learn that, "Grace and truth came by Jesus Christ." Therefore, let us see what He said that will help us to understand whether or not one who has accepted Christ can fall from grace.

"Jesus said unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

"He that taketh not his cross, and followeth after me is not worthy of me" (Matt. 10:38).

"Whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27).

"Jesus said unto him, No man, having put his hand to the plow, and *looking back*, is fit for the kingdom of God" (Luke 9:62).

"Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" (Matt. 10:22).

"Because iniquity shall abound, the love of many shall

wax cold. But he that shall endure unto the end, the same shall be saved" (Matt. 24:12, 13).

Teachings of the Book of Revelation

In another place Jesus said to His disciples, "Rejoice, because your names are written in heaven" (Luke 10:20). Did Jesus mean by this that the disciples' salvation was sure and irrevocable, and that their names could never be removed from the Book of Life? Christ's words through John the Revelator will answer our question.

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).

"Fear none of those things which thou shalt suffer ... be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

"He that overcometh, and keepeth my works *unto the* end, to him will I give power over the nations" (Rev. 2:26).

"Remember therefore how thou hast received and heard, and *hold fast*, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.... He that *overcometh*, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3:3, 5).

The Old Testament

Even Moses knew that for unfaithfulness to God the names of His once-faithful ones could be blotted from God's book of life. Moses said to God, "Yet now, if thou wilt forgive their sin—; and if not, *blot me*, I pray thee, *out of thy book* which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, *him will I blot out of my book*" (Ex. 32:32, 33).

Man teaches that "once in grace, always in grace," but the Word of God warns that we must "be faithful unto death," and that, although our names, if we have been obedient, have been "written in heaven in the book of life," that Christ will "blot out our names out of the book of life" if we are not faithful as long as we live.

In Revelation 22:19 we read, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book."

"Whosoever was not found written in the book of life was cast into the lake of fire. . . This is the second death" (Rev. 20:15, 14). Truly, "we ought to obey God rather than men"! (Acts 5:29.)

Regardless of what we believe, unless it is according to God's Word, a doctrine taught by God's prophets. His Son, and His Son's apostles, we are, in so far as that doctrine is concerned, unbelievers. Therefore, let us obey (*Please turn to page 12*) 1. An immortal being cannot die. If Christ had been an immortal God He could not have died. God cannot die. Christ died. Ergo: He was not God.

2. An immutable being cannot be changed. If Christ had been an immutable God, as Trinitarians teach, He never could have been changed into a man. If the "Word was made flesh," it was not an unchangeable God. A thing which is made differs from what it was before it was made.

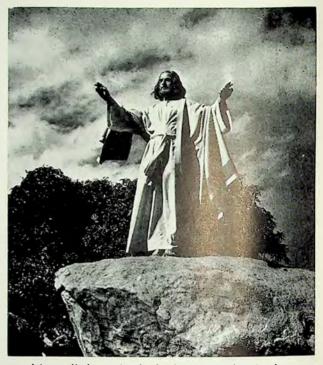
3. An omnipotent being cannot become impotent. Christ could not have been an omnipotent God and a helpless babe at one and the same time. If all power was given unto Him, He did not have it before it was given. If Christ had been omnipotent, and God gave Him His omnipotence, then He was doubly omnipotent. A divine attribute cannot be lost. But omnipotence is a divine attribute. Ergo: Christ could not lose His omnipotence by incarnation.

4. An omniscient being can never become destitute of knowledge. If Christ had been an omniscient God He would have known as much two hours after birth as thirty years afterwards. He would have known the time of His second advent; but He said that God was the only one that knew. Omniscience is one of God's attributes. But a divine attribute cannot be lost. Ergo: Christ was not an omniscient God.

5. An omnipresent being cannot be compressed into an atom. That which is everywhere cannot be confined to one spot. If Christ had been an omnipresent God prior to His birth, He never could have been compressed into "the seed of the woman." That Christ could not be in two places at one time is proved by the angels when they said: "He is not here: for he is risen. Come, see the place where the Lord lay."

6. The doctrine of the trinity—a plurality of gods is a mixing of paganism and Christianity. It is not taught in the Bible, as the Bible never uses any such term, or asserts that there are three persons in the Godhead. The Scriptures never tell us that there is any such mystery as the trinity in the Godhead, which is too mysterious to be revealed.

Supposing the orthodox doctrine to be the true one, the Scriptures must be wrong, for the Scriptures are not orthodox. To be orthodox, they ought to use such phrases as God the Son, and God the Holy Ghost, as well as God the Father. To be orthodox, they should call Christ and the Holy Ghost, God, as often and as plainly as the Father. But what is the fact? The Father is called God 1326 times; the Son, even according to orthodox interpreters themselves, only 13 times; heathen deities, 11 times; heroes, 5 times; messengers, twice, etc. And the 13 times that Jesus is supposed to be called God, when examined, dwindle down to one or two; and in those one or two the



word is applied, not in the highest sense, but in the same sense as it is applied to Solomon.

7. If the theory of the pre-existence of Christ is true, then the Scrptures ought to teach plainly that there were two distinct natures and persons in the one Christ; that He had a human nature and a human personality and also a divine nature and a divine personality, hence that He did and said some things as a man, and other things as a God. And to uphold this theory, they ought to say the Father was incarnate; that the Father dwelt in the Man Christ Jesus; they ought to say the Father remained in heaven, and that it was God the Son that became incarnate, and dwelt in Christ, and taught the doctrines and did the works. Whereas, the Scriptures always speak of the Father as dwelling in Christ; and never give us a hint that another person called God the Son, dwelt in Him.

8. If the pre-existence is an essential doctrine, it should have been clearly, expressly revealed; whereas all its believers still speak of it as a mystery, hence admitting that it is not clearly revealed, but only partly revealed. No essential doctrine should be left to inference; but this is left to inference. It is not supported by plain statements.

9. If an incarnate God dwelt in the body man, Jesus, then, to be orthodox, the Scriptures should represent Christ as strong enough, and wise enough, in consequence of God the Son dwelling in Him, to teach right doctrine, and do wonderful works Himself. And yet the Scriptures represent Christ as obtaining His strength and

On Pre-existence of Christ By W. Bowman

wisdom from the Father, and not from God the Son. But if an omnipotent and omniscient God dwelt in Him it would be unnecessary to have the Father aid Him. The Scriptures, in order to teach His pre-existence as a God, when Christ is said to have been sent from heaven, to be in heaven, etc., it should not be as the Son of man, but as God the Son! But He is regularly called the Son of man, when spoken of as coming from God, from heaven, etc.

10. In Hebrews 2:17, we are told that Christ was made in all things like unto His brethren. But His brethren are not made up of a pre-existent God and a perfect man in one person. In Chapter 4 of the same epistle, verse 15, it is said, Christ was "tempted in all points like as we are." But God cannot be tempted as we are; nor can a person who is made up out of a perfect God and a perfect man be tempted as we are. It is also said that Christ was "touched with the feeling of our infirmities," or weaknesses. But God cannot have our infirmities, nor feel them as we do; neither could a being made up out of a perfect God and a perfect man; Jesus is called a man. If He pre-existed, He must have done so as a man. If He was a man approved of God, then He was not God Himself. Jesus claimed that He was "sent of God" (John 8:32; 17:18). But God could not send Himself into the world, neither could one God send another that was co-equal and eternal with Himself. Again, he is said to be raised up by God. See Acts 13:23, "Of this man's seed hath God, according to his promise, raised unto Israel, a Saviour, Jesus." But God could not raise up God. Neither could He fulfill His promise by incarnating another God in human flesh. Jesus is also said to be sanctified, or set apart, by God, and sent into the world (John 10:36). But how could God sanctify or separate God? Did God separate himself? He is said to have been anointed of God. See Acts 10:38: "God anointed Jesus of Nazareth with the Holy Spirit, and with power . . . for God was with him." It does not say, "for he was God." It is absurd to say that one God anointed another God with another God! If Jesus was God the Son and equal with the Father, he did not need the anointing of the Holy Spirit. Christ is called "the Son of God." But it is impossible that He who is the true God should be His own son! or the Son of God be His own father! The word "son" implies derivation and dependence. If Christ is the "only begotten Son of God," then there was a time when, a place where, a manner

how, and a person by whom. If there was a time when, then He did not exist from all eternity. If a place where, then Bethlehem is the only place named in the Bible. If a manner how, then the overshadowing power of the Holy Spirit upon the Virgin Mary is the Bible explanation of the method of begettal. If He was begotten of God, then He is not as old as God, and did not exist prior to His begettal. That Jesus Christ was not an eternal God incarnate in human flesh is abundantly proved by the following Bible facts:

(a) Because Christ most clearly showed that He was not Ged. The Jews who were making a charge against Him said, "He made himself God." Christ immediately repudiated the falsehood by saying, "Is it not written in your law, I said, Ye are gods? If he called them gods unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I ain the Son of God?" (John 10:34-36). He whom Christ addressed in His prayer was "the only true God" (John 17:3). He said, "I ascend ... to my God and your God" (John 20:17).

(b) Because the New Testament in various passages declares that God is "the God and Father of our Lord Jesus Christ" (2 Cor. 11:21; Eph. 1:3, 17; Rom. 15:6). God could not be the God of a God as old as Himself and co-equal in power. Neither could He be the father of a person who bore no relation to Him.

(c) Because the Scriptures teach that Jesus grew and increased in favor with God. If He had always been in God's favor, and was equal to God, how could He grow in His favor? How then could He be God? (Luke 2:40, 52.)

(d) Because the New Testament teaches that all power and authority possessed by Christ were given to Him of God (John 5:19, 30; Eph. 1:22; 2 Cor. 13:4; John 10:18). Now if He was an incarnate God He possessed all power by virtue of His nature. There would be as much sense in saying the Son gave all power and authority to the Father, as to predicate the same of the Father in relation to the Son, if the theory of pre-existence be true.

> This message came from the notes of our late Brother S. J. Lindsay, which notes are now in the possession of his daughter, Sister Hazel Mattison. Here is an important and timely message, Scripturally disproving the modern heresy that Jesus is God, and that He preexisted His birth as Almighty God.

(e) Because Jesus Christ says He is inferior and subordinate to the Father: "My Father is greater than I" (John 14:28). If He was equal with the Father, the Father could not be greater than He was. If, prior to His incarnation, He was an immortal, immutable, omnipotent, omniscient and omnipresent God, did He lose all His divine attributes by coming in the flesh? If not, then when in the flesh He was equal with the Father. To save their theory of pre-existence they must either admit that Christ spoke falsely, or else had all His divine attributes. But Deity cannot commit suicide!

(f) Because the Scriptures teach that Christ died. Now if it be heresy to believe that Jesus did die, then I am a heretic. If it be infidelity to refuse to believe that the God who created the universe died on the cross, then I am an infidel. Was Jehovah crucified? Did the creature crucify His Creator? If so, is he not greater than his Creator? Talk about Rome's bread gods! The gods of Protestantism are not on a much higher scale, if man can destroy them at will.

If it be said that only the human part died, then there was only a human sacrifice, and all their slurs on that line become boomerangs and return on their own heads. The Christ of the Bible was born, lived, died, was raised again from the dead, and is now alive forevermore.

A Summary

If Jesus was one in a holy trinity before coming to earth, He must have been immortal.

He must have been perfect when He left the Father, but in coming to earth to be born of a woman, He became imperfect, for we learn that He was made perfect through suffering.

If immortal, how could He become mortal?

If immortal, why then could not God have acted as the sacrifice Himself, for He could have made the change as well as could Jesus.

Was the decision that Jesus of the three should become the sacrifice a decision by one of the three, or did all select Him by lot?

If Jesus came to Mary as an invisible, immortal soul, and was thus formed into a human being, does this not support the contention of those who teach the transmigration of souls?

If, when Jesus died on the cross, the immortal soul was released, then that which came down from heaven to die for us never died at all. It was just the clay-formed body.

Jesus said, "All power is given unto me in heaven and in earth" (Matt. 28:18). If power was given to Him, He must not have had it before. And there must have been a Giver greater than Christ.

lesus said of the Father, "This is life eternal, that they

might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). If God is the only true God, that leaves the Holy Spirit and Jesus without such distinction.

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The Bible and the News

By the Editor



RELIGION IN RUSSIA

Recent reports from ministers who have been visiting in Russia, give us a little insight into the condition of Christianity under Communism. It was reported that Russia's many churches are well filled for worship services and that those who attend worship freely. The American ministers who preached were well received and many "Amens" interrupted their talks.

The sad factor is that the congregations were made up mostly of elderly women. Few men, and few people under the age of fifty were in attendance at any service. The Communists can rest easily, for they know that the church is a dying organism in Russia. The young are not being taught, in fact have already been led away from the church by the atheism taught in the state schools.

Possibly, this is another illustration of the emphasis that we should place upon children and youth, and training them properly in the way of the Lord. An all-adult church is a dying church.

REARRANGING THE UNIVERSE

Dr. Fritz Zwicky, rocket expert at California Institute of Technology, has proposed a plan for rearranging the planets, changing their orbits in space and making them habitable for man. He explains that this could be accomplished through hydrogen bomb explosions. "We can bomb Jupiter and other major planets out of their orbits and into other orbits more to our liking," he said. The object of all this would be to provide land to meet earth's greatest present problem—over population. (The hydrogen bomb will probably eliminate this problem for us by going off on this planet.)

Bro. William Dick, who sent us the clipping, observes, "I wonder if God will permit men to tamper with His universe?" This tampering with the universe may be one of the signs of the end, of which Jesus spoke.

ALCOHOLISM IN AMERICA

The American Committee on Alcoholism, a nationwide, fact-finding group, has reported that there are some 4,580,000 alcoholics in the country. There are 330,000 in the State of Illinois, of whom, 100,000 are in the city of Chicago. There are about 3,000 alcoholics in Rockford, Illincis, a typical American city of about 100,000 people. Mathematically, this figures out to about 3% of the people in a typical large city who are alcoholics.

If there were three thousand mad dogs in a city of 100,000 people, martial law would be declared. If there were 100,000 active carriers of tuberculosis in Chicago it would be a national emergency. But alcoholics and other drinkers who are causes of murder, rape, tragedy in the home, and accidents on the highway and in the shop, are continued through licensed grog-shops, and new ones are added by the brewers and distillers and saloon-keepers at the rate of 27% a year. Is it not strange that all these brilliant men who study the problem cannot find the cause when there is a tavern facing them in every block?

THE ART OF PUBLIC CONFESSION

The art of public confession and airing one's family skeletons in public has now reached its peak in Russia, with the present leadership branding the late Joe Stalin a murderer, thief, and rascal. What the world has long suspected of Communism is now out in the open—it is organized and conducted by international racketeers.

The confessions of the top Communist brass should

awaken every Christian to the true nature of this godless monster, and to the threat it poses to the world.

Looking ahead with the Scriptures to the time of the end, as described in Revelation 13, and 2 Thessalonians 2, can you not see the deceitfulness that will one day envelop the world, already at work?

Another place to look for such deceit in leadership is Egypt. There Premier Nasser, a cunning and crafty conspirator, is directing revolution and unrest throughout the Arab world. *Time* magazine has revealed that the troubles in North Africa, Jordan, Aden, Iran, and other places in the Near East are directed by exiled bandits in Cairo, Egypt, working hand in glove with Nasser.

This deception is surely another sign of the time of the end, when covenants are broken, men sit down at council tables and lie to one another, and a man's enemies are they in his own household.

HISTORY OF BAPTISM

(Continued from page 5)

sors remarked, 'The commonest day laborer understands nothing else for *baptizo* but immersion.' I asked the professor what *baptizo* meant, and he said, 'It has but one meaning—to submerge, to immerse. Why do you ask?'" Mr. Powell adds that the Presbyterians once sprinkled some children, and created such a scandal that they were compelled to have a small baptistry made. In Greece, Bulgaria, Asia Minor, Syria, Palestine, and wherever the Greek language is spoken, immersion for baptism is practiced."—*Christian Observer*, Louisville, Ky., Jan. 8, 1891.

Summary

1. The best authorities agree that the only baptism of the first century of the Christian church was immersion, either triune or single.

2. The first authority for changing the form from immersion to pouring water on the person, was Pope Stephen III, 754, A.D., and that was only a permission in extreme cases.

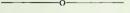
3. The first law for infant baptism was made by the Roman emperor, Charlemagne, 789, A.D. Its object was to swell the number of nominal adherents to Christianity.

4. The Council of Revenna, 1311 A.D., was the first church council to legalize sprinkling, yet regarding immersion as equally valid.

5. At the Assembly of Westminster Creedmakers, in 1643, twenty-four votes were cast for immersion and twenty-five for sprinkling. The one vote of Dr. Lightfoot saved the Westminster Confession of faith from being committed to immersion. 6. Luther, Calvin, Wesley, and all the great reformers admitted immersion to have been the primitive baptism.

7. All Greek speaking people and Greek scholars, know that the only proper meaning of the Greek *baptizo*, *baptizmos*, etc., is dip or immerse or submerge.

A reprint from the Berean Messenger, March, 1903, Vol. 3, No. 10, St. Paul, Nebr., a publication of Present Truth, St. Paul, Nebr. Present Truth was a publication, "published in the interest of the 'Church of God,' or Restitutionists, . . . on prophecy and Bible doctrine. Our object is to, as far as possible, get back to primitive Christianity in doctrine and practice."



ONCE IN GRACE, ALWAYS IN GRACE?

(Continued from page 7)

Christ's command to "search the scriptures," be sure that our belief is founded upon the Word of God and our doctrine the fundamental teachings of the WHOLE BIBLE!

Now let us conclude with these words of Jude.

"Now unto him that is *able to keep you from falling*, and to present you faultless before the presence of his glory with exceeding great joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24, 25).

HE'S WILLING AND ABLE





By Mary Railton

We all know that a father is pleased when his son follows in his business. God must have been pleased when His Son, Jesus, took up His "business." That business was to lead people back to the worship of the one true, living God.

Jesus told His parents that He "must be about [His] Father's business" when He was only twelve years old. Already Jesus had learned His purpose in life and set out to fulfill His task. Jesus prepared Himself for His job through study and action. He was an obedient Son and willing to learn.

After Jesus' baptism and endurance of temptations, He began His work. It had long been a custom of Jesus to go to church on the Sabbath. No matter how far from home He was, Jesus entered the synagogue every Sabbath.

One Sabbath in Nazareth Jesus joined the crowd in the synagogue to hear the reading of their Bible. He was asked to read that day and chose a passage from Isaiah 61:1-3. He began:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

Jesus closed the book and went to His seat. The eyes of everyone in the synagogue, or church, were following Jesus. He spoke to them, "This day is this scripture fulfilled in your ears."

People looked at Jesus in wonder. What did He mean? Surely, He was not the person Isaiah wrote about so

Doing His Jather's Business

many years ago. Why, this man was the son of Joseph the carpenter. What would He know about preaching and healing people? Yet they had heard of miracles He performed in other cities.

Let's look at those words Jesus read. "To preach good tidings unto the meek . . . to heal the brokenhearted . . . to proclaim the acceptable year of the Lord, and the day of vengeance of our God . . . to comfort all that mourn." Why, Jesus was reading about Himself, wasn't He? He did all those things of which He read. Those words were written more than seven hundred years before Jesus was born. Yet, we know that they spoke of Jesus. After learning of all the wonderful things Jesus did, we can see that He fulfilled that scripture He read in church before all the people.

When Jesus had finished reading, the people said to Him, "Do here what you have done at Capernaum. Then we will know that what is said of you is true."

Jesus explained why He did not do miracles in his home town. He realized that those with whom He had grown would never accept His teaching or His miracles. They became very angry with Jesus because of His sayings, so angry that they threw Jesus out of the synagogue and led Him to the edge of the hill on which the city was built. They intended to throw Jesus over the edge that He might be killed. But Jesus, through the power of God to protect Him from harm, escaped from the people and went to another city. When they turned to cast Jesus over the edge of the hill, He was no where to be found.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Christine Carlson, April 4, age 8, Macomb, Ill. Sharon Goit, April 4, age 13, Greenville, Pa. Glenda Ruth McMinn, April 5, age 12, Asheville, N. C. James D. LaRue, April 5, age 8, Tuscon, Ariz. Earlyne Warmolts, April 8, age 7, Brownsville, Texas Ted Lewis, April 8, age 14, Chicago, Ill. Freddy Thal, April 10, age 8, Fredericktown, Mo. John David Jonath, April 11, age 9, Huntsburg, Ohio Patty Thal, April 12, age 10, Fredericktown, Mo. Stanley Lunderby, April 12, age 11, Litchfield, Minn. Veloy R. Parks, April 13, age 7, Eden Valley, Minn. Beth Ann Routson, April 13, age 7, Gordon, Ohio Connie Gail Ross, April 14, age 4, Litchfield, Minn. Harold Routson, April 14, age 12, Eden Valley, Minn.

This is Promotion Day for Ted Lewis. We invite you to read the B Y F page, also, Ted.

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April 2-13—Evangelistic meetings at Omaha, Nebr., with William Wachtel as speaker.

April 7, 8-Indiana Quarterly Conference at Hillisburg Church of God.

- April 14, 15-Minnesota Spring Berean Conference at St. Cloud. Bro. Harry Sheets, guest speaker.
- April 27-29—Eastern Nebraska Conference at Fremont. Walter Wiggins, speaker.
- April 28, 29-Iowa Spring Conference and Youth Rally at Koszta.
- April 28, 29-Ohio State Spring Conference at Golden Rule Church, Cleveland.
- May 29-June 8 Southern Texas Berean Youth Rally, Coryell Baptist Campground, Gatesville.
- June 2-8—Texas State Conference and Bible School, Gatesville.
- June 18-24—Nebraska Youth Retreat, Camp Merrill, Fullerton.
- July 16-22-Southwest Youth Camp at Prescott, Ariz.
- July 23-29-Southwest Conference at Prescott, Ariz.
- July 26 August 5 --- Illinois Conference and Bible School at Oregon.
- August 5-12-National Berean Youth Bally, Quaker Haven Camp, Dewart Lake, Ind.
- August 13-17-General Conference, Dewart Lake, Ind.
- August 18-26-Fowa State Conference at Waterloo.

BROTHER G. J. GORDON INTERESTED IN PASTORATE

Bro. G. J. Gordon has resigned his pastorate at Los Angeles, Calif., and will be happy to hear from a Church of God seeking a pastor. His address is 230½ W. 103 St., Los Angeles, Calif. He is an active and able pastor, anxious to continue his work for the Lord.

MAPLE GROVE CHURCH

Lawrenceville, Ohio

On March 18, 1956, our pastor's daughter, Bonnie Smith, was baptized in our new baptistry, May she ever he faithful, and may God bless her in her new decision to live the new life for Him.

Some members of the Brush Creek Church put on a play on Sunday evening, March 25, at our church. It was called "The Rich Young Ruler." Everyone enjoyed the play very much.

On March 24, the Loyal Workers held their class party in the church basement. There were eight present from the class.

Jess and Bertha Pensyl had a wedding anniversary March 27, 1956. They have been married forty-six years.

Dorothy Pensyl, Reporter.

BAPTISM AT HILLISBURG, INDIANA

At the close of the morning worship service at the Hillisburg Church of God on March 25, 1956, Mrs. William P. Good publicly confessed her faith in Jesus as her Saviour, and requested that she be assisted in being baptized into His name.

That same afternoon, a group of the brethren went with her to the water, where she was baptized in the name of Jesus Christ for the remission of sins.

Sr. Good has been contemplating this allimportant first step in her life as a Christian for some months, and we are sure that it is not taken lightly or thoughtlessly. She expressed her desire to make the teachings of Jesus the first consideration in her life from this time forward.

Sr. Good is a young wife and the mother of a young son. We are sure that her decision to consecrate herself to Jesus will be reflected in the spiritual welfare of her family as well as in her own life.

Her address is Rt. 7, Frankfort, Ind. J. R. LeCrone.

ODDS AND ENDS

Bro. William Dick's recent excellent artiele, "Jesus Will Come," has been reprinted in The Bible Advocate. . . . Bro. and Sr. Paul Johnson visited Bro. and Sr. Roy Humphreys at Marengo, Iowa, where Bro. Humphreys had been called to conduct a funeral service. . . A group from the Brush Creek, Ohio, Church of God visited the Oregon Church of God on Easter week end to present the play, "For He Had Great Posses-sions." . . . The Edward Engebretsons of sions." . . . Graytown, Wis., celebrated their fiftieth wedding anniversary on March 11. Congratulations to these faithful members of the Graytown Church. (The Graytown Church building is almost completed and services are being conducted in it by Pastor E. E. Graham.) . Bro. Ellsworth Routson reports in the Berean Nobler of excellent attendance at prayer meetings at Eden Valley, Minn. Attendance is in the eighties for study of Bible doetrine. . . . A large number of delegates attended the Illinois Quarterly Conference at Ripley on the week end of March 25. Illinois Conference broadcasts from station WAIT are to be discontinued after April 29 in favor of more work with the Peoria Church of God, now growing under the labors of Pastor Leon Driskill. . . . The funeral of Mrs. James Kessler, Prescott, Mich., was held on Sunday, April 1, 1956, from Brush Creek Church of God near Tipp City, Ohio. She was grandmother of James Klepinger, Oregon Bible College student.

Budget		39,849	00
Received		18,855	
			_
Needed		20,993	.43

SHELLHAAS - PESTLE WEDDING

In a double ring service held at 2:30 p.m., March 10, 1956, at the Brush Creek Church of God, Sally Shellhaas became the bride of Jesse Pestle. Sally is the daughter of Bro. and Sr. Dale Shellhaas of West Milton, Ohio, and Jesse is the son of Bro. and Sr. Dwight Pestle of Good Hope, 10.

Beth Pestle was the bride's attendant, and Elaine Magaw was junior bridesmaid. David Shellhana attended the groom, and Russell Magaw, Jim Moore, and Dean Pearson were ushers.

Richard Dick of Oregon, Ill., was vocal soloist, and Mrs. C. E. Lapp, also of Oregon, was organist.

Both Sally and Jesse are well known among our church people, having attended National Berean Youth Rally and Oregon Bible College. Both have been very active in their home churches.

After a short honeymoon trip to Ningara Falls, they are making their home at Good Hope, Ill.

We pray God's richest blessing on the Christian home they are establishing, and trust that He will lead them into greater Christian service as they go down life's way together. T. M. Ferrell, Pastor.

MARGARET C. WISE

Margaret C. Wise was born March 9, 1869, to Valentine and Amelia Kauffman Ewald, in German Township, Marshall County, Ind., and died at the home of her daughter, Mrs. Amelia Crawley, 3609 Pleasant St., South Bend, Ind., on March 25, 1956. She was married to Adam E. Wise, September 1, 1889. Mr. Wise preceded her in death in 1934. Margaret Wise was a devout Christian, and she attended church services until illness made it impossible for her to attend. She was devoted to her church, the Church of God, and her family.

The devotion characteristic of such a noble soul was appropriated by Solomon in Proverbs 31:27, 28, "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her."

Surviving with the daughter are four sons: Lochren of Birmingham, Ala.; DeVere of Plymouth; Walter of Culver; and Russell of Union City; and sixteen grandchildren, and ten great-grandchildren.

Words of comfort were spoken to relatives and friends on Wednesday, March 28, 1956, by the writer, taken from those scriptures that promise the child of God a resurrection from the dead, and the life which is to come. May He who is the resurrection and the life soon come and awaken those who are His to immortal life, is our prayer.

A. Weldon McCoy, Sr.

HERALD RECEIPTS

George Long; Elza Robbins (2); Mildred Hetrick; Louis Ralston; Mrs. Lulu May Lashley; W. Weldon Holland; Lura Robins; Timothy Pearson; Roselin Fredlund; Mrs. W. H. Lindsay; Lea Doeden (2); Elnora Waldo. GOSPEL TRACTS

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VOLUME 45, NUMBER 27

IN THIS ISSUE-

MINISTERS AND THE BIBLE (What happens after death?)

SHOULD CHRISTIANS FAST? (Is fasting for this age?)

"THY KINGDOM COME" (Jesus is coming!)

THE DAY OF THE LORD (A study in prophecy)

PICTURES:

Top: The new Israel city of Tel Aviv, one of the most modern in the Near East.

Bottom: The new city of Jerusalem, envy of the Arab world.





Russia in Prophecy --- Page 2

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrcetion 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,

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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.

ARTICLES

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DAILY BIBLE READINGS

- M. April 16. Joseph is honored. Gen. 39; 40; 41.
- T. April 17. Joseph and his brothers. Gen. 42; 43; 44.
- W. April 18. Joseph reveals himself. Gen. 45.
- T. April 19. Jacob in Egypt. Gen. 46; 47; 48.
- F. April 20. Jucob's prophecy and death. Gen. 49; 50.
- S. April 21. The birth and childhood of Moses. Exodus 1; 2:1-10.



Russia in Prophecy

The ominous shadow of Russia hangs over all the deliberations of the nations. Now tough, now smiling, now supporting a revolution, now talking peace, Russia is an enigma to all. Communist Russia plays an important role in Bible prophecy, and in the events which will culminate the age. The phenomenal development of Russia in the past generation is indeed one of the pertinent signs that these are the last days.

Now that Russia is eying the Near East and making definite moves in the direction of the Arab-Israel world, we take special notice of her activities. News that Egyptian army officers are being trained in Communist Poland, that Egypt has two thousand Communist "technicians in her country teaching how to use the weapons purchased from behind the Iron Curtain, and that Israel officials are conferring with Communist leaders in an effort to buy arms, causes us to turn to our Bibles to see what is in the wind.

All students of prophecy are familiar with the wonderful description by Ezekiel of the attack by a confederacy of northern nations, with certain Arab peoples joined by "many others," all under the direction of Russia, on the nation of Israel which by that time has been regathered from among the nations to its own land. The record also tells how God will intervene in the battle to save His own people, Israel, and how Israel will then be exalted. (See Ezek. 38, 39, 40.) It seems apparent that when Jesus is revealed from heaven to establish His Kingdom, Israel will be under attack by the forces and allies of Russia.

The development of Russia and its growing interest in the land of Israel is certainly a setting of the stage for the last act. While we deplore the politics of the Kremlin, we rejoice in this evidence that Jesus may soon come.

There are also other characters to be on the scene when the finale comes. There are the false prophet and the beast, who apparently will rise up out of the remnants of the Old Roman Empire. (Dan. 7:4-14; 8:22-26; 2:43, 44.) There is Israel which will be under the thumb of the beast and the false prophet (as will the rest of the world) until the coming of Christ. (2 Thess. 2:8; Rev. 19:19-21; 13:8-18.) There are the nations who will oppose the attack of Russia and her allies on Israel. (Ezek. 38:13.) These nations and individuals must all come into their proper relationship to each other to enact the final drama of the present age. We believe they are slowly taking their places.

As we see Russia weakened temporarily by inner turmoil, and the East and West deadlocked over the Near East trouble, we can also see the possibility of a compromise, with a "Strongman" from the West (old Roman Empire revived) being placed in control of the situation, and then seizing control of world government, backed by united world religion. Russia slowly gaining strength, will bow for a time, then suddenly rise in revolt against the West and its world dictator, the antichrist. The resulting struggle is the battle of which we read in Ezekiel 39 and Revelation 19.

While this is the possibility, the only *sure fact* is that Jesus is coming soon to remake a sin-torn world.

The following clipping from the *Toronto Daily Star* was sent to an orthodox church minister:

"How is your wife?" the man asked an old friend he had not seen for years.

"She is in heaven," replied the friend.

"Oh I'm sorry." Then he realized that was not the thing to say, so he added, "I mean I'm glad," and that was even worse. He finally came out with, "Well I'm surprised."

Ministers and the BIBLE

By R. H. Judd

Following is the minister's reply: "This is an excellent story because it so well illustrates the confusion in the minds of people about heaven. As nobody ever came back from heaven to tell us about it, it would seem that all the information we have is found in the Bible. If God had wanted us to know anything about what happens to a man when he is dead, wouldn't you think He would have given us the information in such a way that there would have been some unity of opinion about it?"

The above-quoted message comes from a minister, well over fifty years of age, who is in charge of three congregations in eastern Ontario. Not being sure what his own words mean, he blames the resultant "confusion" on God. It is a human failing to shift responsibility for mistaken ideas on to someone else. We will see later what God has to say in the matter; meanwhile, we will quote from the official organ of a widely known denomination concernin; a deceased missionary on the China field.

"But he is not dead. He has merely gone on ahead of us, into that deeper and richer experience, which we call Eternal Life with God. He lives on . . . in that glorious eternity, but also his influence lives on victoriously here upon earth."

Notice how these two exponents of orthodox church teaching contradict each other. The first minister says: "A man is dead," yet no one would think from his further remarks that he really believed his own words. The second writer says: "But—he is not dead. He has merely gone on ahead of us." We believe in both of these instances the men were buried. If they were not dead when they were buried, those responsible for the occasion would be seriously guilty in the eyes of the accepted law of all civilized lands. Again we ask, "Was the missionary himself buried when he died, or was he not?"

Now let us see what the Bible has to say.



Genesis 49:31. "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah."

Numbers 20:1. "Miriam died there, and was buried there."

Ruth 1:17. "Where thou diest I will die, and there will I be buried."

Matthew 26:12. "She did it for my burial," said Jesus. Acts 2:29. "The patriarch David is both dead and buried."

Acts 8:2. "Devout men carried Stephen to his burial." Psalm 146:4. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Ecclesiastes 9:5. "The living know that they shall die; but the dead know not any thing."

Ecclesiastes 9:10. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

The verses we have quoted from the Bible speak in language so plain that even a child of ten can understand them; and the ministers who enter a cemetery to bury the dead, have ample evidence before them as to *what happens to a man when he is dead*. The very tombstones speak in language which cannot be mistaken.

It is the ministers, and *not the Bible*, who are guilty of confusing the minds of the people.

(Please turn to page 10)



By Vivian Savage

Waite Park, Minnesota

enjoined the people of Israel to fast before making an offering to the Lord. This seems to have meant total abstinence. In Judges 20:26 we find that all Israel went up before the Lord and fasted, and in 1 Samuel 31:13, and 2 Samuel 1:13 we find that David and "the men who were with him," and the men who buried Saul, fasted and mourned, no doubt as an acknowledgment of failure, regret, and of their utter dependence upon God. David, after acknowledging his sin, fasted, and prayed that his son might be spared. (2 Sam. 12:13.) The king

Should Christians Fast?

W TE ARE sometimes asked why we of the Church of God do not observe or place special emphasis on Lent—the forty-day period which is observed before Easter by the Catholic, Anglican, and other churches, as a season of fasting, penitence, and self-denial.

Upon being advised that a question on fasting was to be brought up in our Sunday school class—a group of young married people—and knowing that some of them were new in the faith, we felt that an answer should be forthcoming. With this thought in mind we proceeded to "look up a few scriptures" which we felt would surely deemphasize fasting and show that its importance had passed along with circumcision and the Mosiac law.

How little we knew about this subject. Our understanding was based, almost entirely, upon what we had heard and seen among our Catholic neighbors and friends. As we do not expect to be judged by the precepts and practices of the Catholic Church, but by the truth which is to be found in the Word of God, we, therefore, determined to study both the Old and New Testaments, to place each scripture in its proper category, whether it be in the negative or affirmative, and to accept the preponderance of evidence as a basis for future conduct.

We shall not attempt to use all of the material which we found—the many facets of this subject include meditation, penitence, self-denial, and atonement—but we shall present only that which pertains directly to fasting, and trust that we shall not have failed to answer the question, "Should the Christian of today fast?"

Fasting in the Old Testament

Fasting, in all ages, was an exercise much in use in times of great affliction, and it is presumed that the patriarchs fasted, although no example of it is recorded before Moses. It was during a forty-day fast that God spoke to Moses, entrusting him with the laws which were to govern His people. (Ex. 34:28.) In Leviticus 23:14 Moses of Nineveh, on being warned by Jonah of the imminent destruction of that great city, declared a fast, saying, "Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water" (Jonah 3:7). Joel 2:15 records that when "the day of the Lord cometh" even the child at the breast shall fast.

New Testament Fasting

While most Bible students believe the Old Testament to have been "written for our admonition," all seem to accept the New Testament without question. In our studies of this portion of the Bible, we have seriously considered healing, foot washing, speaking in tongues, and other subjects which have seemed to be most important. We have been taught, we have been urged to pray, but, fasting, which now seems so closely related to prayer, has not been established as a part of our Christian service.

Luke tells us of the Prophetess Anna, who served the Lord with "fastings and prayers night and day" (Luke 2:37). We are told, in Matthew 4:1, 2, how Jesus was 'ed up of the spirit into the wilderness to be tempted of 'e devil, and that before He was "tested" He fasted forcy days and forty nights. We are not told what Jesus did during the forty-day fast, but it does not seem unreasonable to assume that there was close communion between the Father and Son, and that "the joy" was then set before Him that He might be able to "endure the cross" (Heb. 12:2).

Jesus and Fasting

Did Jesus, in His Sermon on the Mount, tell His apostles and followers not to fast? No, He said, "When ye fast, be not as the hypocrites" (Matt. 6:16). Jesus used similar language in speaking of prayer; "When thou prayest, thou shalt not be as the hypocrites" (Matt. 6:5). Jesus wanted the disciples' fasting and prayers to please God, not to impress men.

Jesus answered the Pharisees, who were leveling their

criticism at Him, by saying, "the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days" (Luke 5:35). In the parable (Luke 18:11) of the Pharisee and the publican, the Pharisee was not condemned because he fasted and paid a tithe, but for his self-satisfaction, his ostentation, and his judgment of the publican.

Our Lord used the term "fasting" when dealing with the five thousand. These people had brought their halt, their dumb, and their blind to be healed. Their interest in Jesus and His power had become paramount, their need for food secondary. They only knew that here their sick were finding relief, and they "glorified the God of Israel" (Matt. 15:31). Jesus was able to meet every need. He knew this multitude had been there three days without food; and, being filled with compassion, said, "I will not send them away fasting, lest they faint in the way" (Matt. 15:32). Jesus performed the miracle of the loaves and fishes, thus providing enough food for them all to eat, and to be filled.

Jesus showed the close relationship between fasting and prayer when He answered the apostles who were not able to heal the lunatic, and came to Him asking why. "This kind can come forth by nothing, but by prayer and fasting" (Mark 9:29).

Paul's Experience

Fasting played an important part in Paul's experience, as related in Acts 27, for it was while he was fasting that an angel of the Lord appeared, assuring him that he and all who were with him would be saved from the storm. The fasting of the others aboard ship may have been enforced by the immediate duties brought on by the violent storm, but there is no doubt that Paul's fast was voluntary. (Acts 27:9, 21, 23, 33.)

Paul spoke of fasting as a means of approving himself as a minister of God in 2 Corinthians 6:4, 5, and in 2 Corinthians 11:27 he repeated, "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often." It is evident that Paul did not consider the "hunger and thirst," which was probably enforced, as fasting. He listed fasting separately as a part of his service to his Master.

In 1 Corinthians 7, Paul answered an inquiry from the Corinthian brethren by properly evaluating the marriage relationship, and placed emphasis on the responsibilities of the husband and wife to each other. The only thing, in Paul's opinion, which would justify a lack of "due benevolence" was "except it be with consent for a time, that ye may give yourselves to fasting and prayer" (1 Cor. 7:5).

We find that after certain ones in the church at Antioch had fasted the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." Then when they had fasted and prayed again they sent these two on their way. (Acts 13:2, 3.) Acts 14: 23 tells us that in every church the elders were ordained with prayer and fasting.

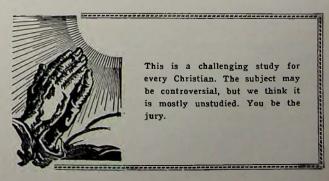
In Acts 10 we read the story of Cornelius — who was not a Jew, nor an apostle, but a "devout man, and one that feared God"— an officer in the Roman army. In relating his experience to Peter, Cornelius said, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing" (Acts 10:30).

Unfruitful Fasting

Some evidence, which might be construed as meaning that God is displeased with fasting can be found in Isaiah, and is subtitled by the translators "The kind of fasting that avails with God," and, "Why Israel's prayers were unanswered." The text reads, "Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." (Isa. 58:3-10.) It seems that God was displeased with Israel at this time because they were fasting "to make your voice to be heard on high," for selfish reasons only, and for the hardness of their hearts. They were expecting God's blessings, but were refusing "to undo the heavy burdens." When God spoke to them, "they refused to hearken and pulled away the shoulder, and stopped their ears, that they should not hear" (Zech. 7:5, 11). God would have true penitence, humility, and charity in our hearts before any service, whether it be fasting, tithing, or ministering in other ways, is acceptable to Him.

Conclusions

Some of our conclusions are: 1) Fasting is not a commandment. 2) It need not be confined to a forty-day period, but may be exercised when one wishes to draw close to God. 3) It need not be scheduled, even as prayer is not scheduled. 4) Fasting seems to mean total abstinence. 5) It need not be done in secrecy. The Antioch brethren (Please turn to page 10)



EMBEDDED in the hearts of men for generations is the desire for Utopia, a perfect society for themselves, their homes, and the world.

In 1516, Sir Thomas More wrote a book entitled Utopia, in which is described a perfect commonwealth. Utopia was an imaginary island, enjoying a perfect society. In this age we do not expect a perfect society because of man's imperfections—his brutish nature.

Nothing in history can parallel the frailty of man's moral fiber at this present time. It is so loosely woven and thin, it cannot hide his shame. Because of this, our mental institutions are crowded and heart disease is the number-one disease. The plant may look healthy, but the roots are diseased. The root decay will destroy the plant, unless a cure is prescribed. Solomon said that men are beasts. Some men are less than beasts, for a beast will not do some things that men will do.

As we look from another vantage point, we see man's advancement in the last fifty years as greater than in all the previous years of his existence. In the field of science we have made tremendous strides; in fact, so much so that we stand in bewilderment. With amazement we will see even greater advancement as we progress into the atomic age, which can revolutionize our whole concept of living. Are we not building a top-heavy civilization? The tornadoes of evil have swept us from the true Foundation—the Bible. Without this Foundation civilization will fall.

There is only one Book, the Bible, God's Word. There was a man of high standing who said to his servant when dying, "Bring me the book." His servant replied, "What book?" The man said, "There is only one Book, the Bible."

God is the Author of the Bible, which is composed of the Old Testament and the New Testament. Some people teach that the Old Testament has all been fulfilled and that it is not for us today. These same people will go back into it for a choice scripture to prove a point. Most of the prophecies are yet to be fulfilled. However, you cannot separate the Old Testament from the New Testament, for you cannot have one without the other. They dovetail together.

The Kingdom Promise

Throughout the Bible God tells us of a Kingdom which He will establish. It will be perfect. This is the Utopia (not imaginary) that will come upon the earth. It is called the Kingdom of heaven or the Kingdom of God. These titles are used interchangeably.

God called Abraham to leave his home in Ur of Chaldees and go into a strange land. He called Abraham again when he was living in the land of Haran, saying, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:2, 3). Abraham was told that his seed would be afflicted in a strange land four hundred years but would be delivered. They were in bondage in Egypt this length of time.

Israel-God's Kingdom

God miraculously delivered Israel, Abraham's seed, and drove out their enemies before them, and brought them into the Land of Promise. To them were given the oracles of God. God was their King, but they desired a king that they could see sitting upon a throne as other nations.

God granted Israel's request. God told Samuel that they had not rejected him but they had rejected God that He should not rule over them. Saul, son of Kish, was the first king of Israel. After several generations Israel became idolatrous and wicked. Ezekiel prophesied, saying that the kingdom would be overturned or taken from Israel *until* Christ comes to rule as King. (Ezek. 21:26, 27.)

The last king, Zedekiah (a wicked king), was taken captive by Nebuchadnezzar, king of Babylon, about 622 B.C. There has not been a king in Israel since who has ruled over that nation. Jesus Christ was born King, but has not as yet ruled in that capacity. Jesus will rule as King of Kings and Lord of Lords over all the earth when He comes again to this earth. (Rev. 19:12-16.)

Jesus the King

Jesus told the disciples, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). This has not yet taken place, but it will when Jesus comes again, and the disciples are raised from the dead. The disciples asked Jesus just before He ascended, "Wilt thou at this time restore again the kingdom to Israel?" Jesus said, "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:6, 7).

The words of the angel to Mary before Jesus was born

God to come.

Bu C. Alan Mc Pain



were, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33).

Peter, on the Day of Pentecost, said, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses" (Acts 2: 29-32). David was the second king of Israel and was a man after God's own heart. Of this man's seed God has promised unto Israel a Saviour, Jesus. Jesus is of the tribe of Judah, a descendant of David, and of the seed of Abraham.

Isaiah tells of Jesus and His rule: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder. . . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:6, 7).

"Again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust" (Rom. 15:12). Jesus has not ruled over the Israelites, or the Gentiles, but will when He comes again.

Moses was a descendant of Abraham. He led the children of Israel from the bondage in Egypt to the Promised Land. Moses said to the fathers, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:22, 23). Moses spoke concerning Jesus.

In Moses' prophecy concerning Jesus: the Prophet was to be an Israelite of the tribe of Judah. The people would believe in Him, but those who would not believe would be destroyed. People are having an opportunity today to hear and believe in Jesus. Jesus will judge and destroy the wicked when He comes again to this earth. He will judge all things.

Jesus' Kingdom

David spoke concerning Jesus, saying, "He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him" (Psalm 72:6-11).

These conditions will exist when Jesus comes again to this earth and establishes His Kingdom.

Jeremiah wrote concerning Jesus as King: "Behold, the (Please turn to page 10) THE "day of the Lord," to my mind, is a period of time. During this time there are many works of God to be accomplished. There are three classes of people to be dealt with; the Jews, the Gentiles and the Church of God.

One of those prophetical works is resurrection. God taught resurrection to Adam by causing a deep sleep to come upon him, when God took one of Adam's ribs and made him a bride and helpmeet. That was the first man, Adam. So, likewise, the second man Adam, Jesus Christ, must get His bride and helpmeet out of the sleep of death by resurrection.

We learn that the day of the Lord begins by dealing first with the Church of God by raising them out of sleep. We have these words by the Apostle Paul that he does not want us to be ignorant concerning them which are asleep and he explained that the Lord will descend from heaven, with a shout, and the voice of the archangel, and the trump of God. Then the dead in Christ will rise and the living overcomers will be changed and caught up to meet the Lord in the air. (1 Thess. 4:13-17.)

In this, God will answer prayer. Jesus said, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

As Noah was caught up above the destruction that took place in the time of the Flood, so the righteous are caught up out of the time of trouble spoken of in Daniel 12 and in Jeremiah 30:7.

The bride and bridegroom of today go on their honeymoon after they are married. So, likewise, will Christ and His bride. Finally, they will return with Him. In Jude 14, Enoch is quoted, "Behold, the Lord cometh with ten thousands of his saints." Jesus said, "The Son of man shall come in his glory, and all the holy angels with him" (Matt. 25:31).

There are two stages connected with Christ's coming. The first stage resurrects the bride; then follows their marriage. The Kingdom of heaven is likened unto a certain king which made a marriage for his son. (Matt. 22.) In Revelation 19:7, we are told of the marriage. "Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready."

The Lord will come with ten thousands of His saints to execute judgment upon all and to convince all. Jesus said, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations." Then He will separate them and begin the work of Daniel 2:44, 45. When this work is done, it will be the end of Gentile times spoken of in Luke 21:24. A street in modern Jerusalem, site of the great battle to come in the "day of the Lord," and of the capital of the Kingdom of God to come.

> By M. O. Williamson Pelzer, South Carolina



"The Day of the

Israel's Time of Trouble

We learn that between the two stages of Christ's second coming, the Jew will experience great trouble and need a deliverer. Daniel said that it will be a time of trouble such as never was. Jeremiah 30:7 calls this the "time of Jacob's trouble," and promises that Israel will be saved out of it. Ezekiel 38 and 39 inform us that the ones who cause Jacob's trouble are Gog and his allies, who are to be buried in Israel's valley and will be called, Hamongog.

Joel 3:2 tells how God will gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for His people and for His heritage Israel, whom they have scattered among the nations. This was done by the United Nations. It had no God-given right to give any of the land of Palestine to the Arabs, because it belonged to Abraham's legitimate seed, Israel.

Deuteronomy 32:8 explains, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." While God is dealing with the Jew, He must also deal with the Gentiles somewhat, in their relationship with Israel.

We are told that when the Lord builds up Zion, He shall appear in His glory. Israel stands somewhat as Thomas did when he was told that Jesus had risen from the dead. Thomas said that he would not believe until he had seen the nail prints in Jesus' hands. Zechariah 13:6 says, "One shall say unto him, What are those wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends." We wonder if they loved Him? Peter said to them, "Now, brethren, I wot that through ignorance ye did it" (Acts 3:17).



Israe! to Be Enlightened

The woman at the well told Jesus that when the Messiah comes He will tell us all things. Romans 11:25 reveals that blindness in part happened to Israel "until the fulness of the Gentiles be come in." When the taking out of the Gentiles of a people for His name is complete, then the resurrection will occur.

We remember that Jesus said, "If my kingdom were of this world, then would my servants fight." God's servants' time of fighting will be when God uses Jacob as His battle-axe and beats in pieces the Gentile nations. (Jer. 51:20; Ezek. 25:14.)

Today, Israel is buying arms anywhere she can. She, like the other nations, is preparing for war as Joel said. Very often, we hear this expression, "A depression is coming, but I don't know when." Here are some things that will be taking place when Jesus comes. They will be eating and drinking. "They did eat, they drank, they bought, they sold, they planted, they builded. Even thus shall it be in the day when the Son of man is revealed."

We hear it said again that the Jews control the purse strings of the world. We do not know. If they do, then this day of the Lord is the time when the depression can come and will come.

In Zechariah 14, we find that "Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance." "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee" (Isa. 60:9).

The Reign of Jesus

When Jesus comes and the saints reign it will be done in righteousness. God's will will then be done, for which Jesus taught us to pray. The Kingdom will have come then. Isaiah in speaking of this time says, "There shall be no more an infant of days." We understand this to mean that no children will die in infancy, but will live to be at least one hundred years of age before death overtakes them. When and if they do become sinners, they will be accursed or kept subjects for the second death, which will take place after the thousand-years'-reign of Christ.

This is referred to in Psalm 37:10: "For yet a little while, and the wicked shall not be: yea, thou shall diligently consider his place, and it shall not be."

Israel to Be Resurrected

Isaiah 66 speaks of "a voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child." This to my mind refers to the first resurrection. It takes place so that the righteous living are removed before the time of Jacob's trouble, and Daniel 12 can be fulfilled. Here is the time when the earth will bring forth in one day. That day is the beginning of the day of the Lord.

A nation also will be born at once, for as soon as Zion travailed she brought forth her children. Do you remember what God said through His prophet? It (Israel's kingdom) will be no more until "he come whose right it is; and I will give it him." Micah 4:7 prophesies, "I will make her that halted a remnant, and her that was cast off a strong nation." Israel is not a strong nation today, and cannot be until delivered. She cannot be delivered until the Deliverer comes out of Zion. That is when He can and will comfort them.

"Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth" (Micah 4:17). Israel will begin to help cleanse the land. "Seven months shall the house of Israel be burying of them, that they may cleanse the land" (Ezek. 39:12).

The sum of it all is, Jesus must have time and eventually will assign to each one, his or her position as a reward for the increase of their talents and will give them their crowns, when the second stage of Christ's coming has taken place. The new and true rulers will return and begin their reign with Christ.

Brothers and sisters, will you and I be found in this number of believers who will live and reign with Christ in God's Kingdom?

SHOULD CHRISTIANS FAST?

(Continued from page 5)

seem to have agreed to fast and a husband and wife are told by Paul to first reach an agreement regarding their fasting. Certainly, David's fasting was not done in secret.

We should not think of fasting as a means of atoning for our sins. There is One who made atonement for us, "our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:15). We need not torture ourselves as do the heathen who disfigure their faces, walk through fire, and run themselves through with sharp objects, thinking to appease their gods. Our Saviour was tortured for us, and to fast for the purpose of expiation would be to throw aside His matchless gift to us.

Should we fast only when we wish to speak to God? Have we ever stopped to think that He may wish to speak to us? God spoke to Moses, to the elders, to Paul and Cornelius *after* they had begun to fast. Fasting seems to prepare the middle ground and to tune our ears to the prompting of God's Holy Spirit.

Is fasting for the church? Was not Paul, an apostle to the Gentiles, writing to the Churches of God? Is it profitable? Again, it was Paul who said, "I keep under my body, and bring it under subjection" (1 Cor. 9:27). If we are able to say no, when every fiber of our being is calling for food—if we can gain a victory in this seemingly small thing, will it not be easier to "gain the heights"?

Where is the preponderance of evidence? If you were sitting on a jury and were faced with so many facts, what would your decision be?

Perhaps there are still those in our study group who do not believe in fasting—who still believe that it is not a part of our service to God, or do not regard it as a blessed privilege. However, we trust that all shall have learned to be more charitable to those who *do* deem it a service to God, and that we shall never again be critical of those who fast, remembering that the heavenly Father is infinitely more pleased with those who try and perhaps fail, in some respects, than with those who never try.

"THY KINGDOM COME"

(Continued from page 7)

days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5, 6).

This text could not have reference to Solomon's reign, because Solomon lived and reigned about four hundred years before Jeremiah started to become a prophet. In the Bible we notice that the word "Branch" has reference to Jesus.

Daniel also spoke concerning the Kingdom of heaven. He told of a stone which is to be cut out of the mountain without hands. This stone in prophecy is Jesus Christ and His Kingdom, the Kingdom of heaven. When Jesus, the Stone, strikes the nations of the earth they will crumble and fall, and His authority and His Kingdom will spread throughout all the earth. God (without hands) cut the Stone out of the mountain (nation of Israel). Here are some Bible references concerning "The Stone." (Psalm 118:22, 23; Isa. 28:16, 17; Dan. 2:34, 35, 44, 45; Rom. 9:32, 33; Matt. 21:42-44; Mark 12:10, 11; Luke 20:17, 18; 1 Peter 2:6, 7, 8; Matt. 16:16-19.) Christ, the Son of God is the Rock on which He is building His church and the gates of the grave will not prevail against it.

Jesus would not have founded His church upon a person so weak as was Peter (Greek "petros," meaning "pebble"), but upon statement of Peter, "Thou art the Christ, the Son of the living God." Jesus said, "Upon this rock [Greek, 'petra,' meaning 'unmovable'—Christ, the Son of God 1 will build my church; and the gates of hell [hades] shall not prevail against it."

The keys of the Kingdom are in the hands of Jesus, and only He has the right to say who shall enter into the Kingdom of heaven. This authority was not given to Peter or any man. Jesus has the keys of death and hell. That is why the grave will not prevail against the church. "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8).

(To be continued)

MINISTERS AND THE BIBLE

(Continued from page 3)

"He that hath my word let him speak my word faithfully.... Behold I am against them that prophesy false dreams, saith the Lord, and do tell them and cause my people to err by their lies, and by their vain boasting; yet I sent them not, nor commanded" (Jer. 23:28, R.V.).

CAMP SLIDES

We have many good color slides taken at the Youth Rallies at Quaker Haven. We will be glad to loan these slides with a descriptive script to any youth group wishing to use them. Address; Berean Youth Department, Oregon, Illinois.

TRACTS TO HELP WITNESS

See page 16 for a complete listing of gospel tracts to help you win others to the Lord.

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The Return of Christ

By Arlene Dearing Oregon Bible College

Foretold by Angels

Throughout the Old Testament of the Bible, we find that Christ's first coming was preached. The cry was, "He is coming!" In Micah 5:2 the actual place of His birth was foretold. The same thing is true of the New Testament; however, the cry now is, "He is coming again!" In Acts 1:11, angels foretold that Jesus will come in like manner as He ascended into heaven.

Signs of His Coming

What will be the signs of Jesus' coming? This is a natural question that would arise in anyone's mind. We have a wonderful God, for He has told us even the signs for which to watch. In Luke 21:25-28, it is told that there shall be signs in the sun, moon, and stars; distress will be in the nations, the sea and waves roaring, men's hearts failing them for fear for looking after things on the earth. The powers of heaven will be shaken. When these things begin to come to pass, we are told to look up, "for your redemption draweth nigh." We only need to glance at the headlines of any newspaper to know of the perplexity and stress of the nations, and also of the many murders and suicides because of fear in the hearts of men. (Read also Matt. 24 for signs.)

Coming With Salvation

Now that we know Jesus is coming again, what difference does it make to you and me? What is He coming for? Let us look to Hebrews 9:28, where we find that Jesus is going to appear for them that are *without* sin unto salvation. This means, *if* we are found sinless through Christ, we shall receive salvation.

The Nature of His Coming

As Light. Many must wonder how Jesus will come. In Matthew 24:27, it is prophesied that "as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." He will be as a light.

Unknown. When will Jesus come? We find in Matthew 24:36 that no man knows the day or the hour. In order that men of all generations might be ready for Him, God has kept this secret from us. If we would ponder over this, it is good reason, for if we knew when He was coming, there would be no vigilance. We are all procrastinators. As a Thief. In 1 Thessalonians 5:2, we find that Jesus will come as a thief in the night. Some evidently will not be looking for Him and will be robbed of their salvation. Also, in Revelation 16:15, Jesus is mentioned as coming as a thief to those who are not watching.

Purpose of His Coming

Reward. What is Jesus coming for? Christ the Son of Man will come in the glory of His Father and reward every man according to his works.

Sit on Throne. Matthew 25:31 tells us another purpose of Jesus' coming. Christ will sit upon the throne of His glory. He is coming, then, to rule the nations.

Judge Living and Dead. Another purpose of Christ's coming is to judge the quick and dead (or, living and dead). (2 Tim. 4:1.)

Bring Saints. The Lord is going to bring ten thousands of His saints with Him to judge the ungodly. (Jude 14, 15.)

Review

Knowing that we are *now* dwelling in the latter days and that Jesus is coming again *soon* with righteous judgment, let us all be diligent, for "of that day knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36).

The Kingdom of God

Selected texts by Emma C. Railsback

- Location. Matthew 5:5; 6:10; Genesis 13:14-17; 26:1-5; 28:10-15; Daniel 7:27; Psalm 37:9, 11, 22, 29, 34; 72:8.
- Duration. Daniel 2:44; 7:14; Micah 4:7; Luke 1:33; Revelation 11:15.
- Capital. Jerusalem. Matthew 5:35; Jeremiah 3:17; Psalm 48:2; 122:6, 7; 137:5, 6; 132:6, 7; Isaiah 9:7; 62:1, 6, 7, 11.
- *The Ruler.* Isaiah 9:6, 7; 11:1-6; 32:1, 2; Jeremiah 23:5, 6; Daniel 7:13, 14; John 18:33-37; Zechariah 14:9; Matthew 2:2; Luke 1:30-33.
- Co-Rulers. Romans 8:17; Matthew 19:28; John 17:24; Psalm 149:5-9; Revelation 3:21; 5:9, 10; 1 Corinthians 6:2, 3.
- Subjects. Reunited Israel. Ezekiel 34:23, 24; 37:21, 22; Zechariah 8:20-23; Jeremiah 31:10.

All Nations. Psalm 72:9-11; Isaiah 49:22; Revelation 22:1-3; Psalm 2:6-8.

- *Blessings on Israel.* Isaiah 11:6-9; 12:1-3; 25:6-9; 65:17-25; Jeremiah 31:10; Ezekiel 34:22-28; Amos 9:11-15; Micah 4:1-4.
- On Nations. Isaiah 11:9, 10; 25:7; 2:4; 55:12, 13; 26:1-4; 35:1-10; Revelation 22:3; Psalm 72:12-14, 17.

B



BURR OAK BEREANS ACTIVE

The Burr Oak Bereans are now meeting every Thursday night. Since we have an enrollment of thirty and an average attendance of twenty-four, for classes, we divide into two groups—senior and junior—but we always hold our devotionals together. Sometimes we hold class first, followed by devotions and business, and sometimes we reverse the procedure.

During our devotions we occasionally have choruses, led by different members of the group, and various ones volunteer for special numbers such as songs, poems, or instrumental numbers. Each week the local Berean vice president reports on the contents of the Berean page in THE HERALD, and a favorite activity is to divide into sides for Bible drills. After devotionals, business, and the lesson, there is a period for recreation, followed by light refreshments.

For money-making projects we raised early potatoes and with the proceeds sent eight to the week-end camp at Quaker Haven last season. Last autumn our Bereans gathered nuts and sold the nutmeats at \$1.00 a pound, but were unable to fill all the orders. We use this money to support our National Berean projects. At our meetings we drop our small change into a bank and this "fun fund" is used for local entertainment.

We sponsor some church fellowship meetings and occasionally present a play. The four adult sponsors represent four divisions: recreation, dramatic, project, and general chairman in charge of lessons. Officers of the Bereans are: president, James Overmyer; vice president, Everett Feece; secretary and treasurer, Eileen Overmyer; and Mrs. D. Hatten as general chairman. Elgie Good serves as the recreation sponsor, Burton Feece as the project sponsor, and Mrs. Don Overmyer as dramatic sponsor.

YOUTH TITHES NEEDED

The Berean Youth Department of the General Conference asks that Berean Youth Fellowship groups tithe their incomes to the Department. We do not charge for the Berean Youth Leader's Handbooks, or the other materials that are sent out, and we depend upon Youth Fellowship tithes to pay part of the expenses of these items. We know the Youth Department can never be self-supporting, but we believe that young people welcome the opportunity to tithe and to share the expenses of their work. Send your Fellowship's tithes to; Berean Youth Department, Oregon, Illinois.

Berean Youth Fellowship News By Harold Doan

SUMMER CAMPS ALREADY PLANNED

- May 29-June 8—Southern Berean Camp, Coryell Baptist Campgrounds, near Gatesville, Texas.
- June 18-24-Nebraska Youth Camp, Camp Merrill, near Fullerton, Nebraska.
- July 16-22—Southwest Conference Youth Camp, Mountain View Estates, near Prescott, Arizona.
- August 5-11—National Berean Youth Camp, Quaker Haven, near Syracuse, Indiana.

Young people are invited to take advantage of the camp which is most convenient as to time and location. Enroll early!

BRUSH CREEK DRAMATIC GROUP PRESENTS PLAY

A group of young people from the Brush Creek Church of God have prepared a play, "For He Had Great Possessions," and have presented it at the Maple Grove Church of God and the Oregon Church of God. It is a fine production, with good costuming, make-up, scenery, and fine acting by all the players. It is a play with an inspiring message, dramatically presented.

This is an interesting field of activity and one which teaches those who take part and those who see the drama. For those who would like to try some plays, we can recommend the booklet, "Twelve Playlets About the Apostles." These are twelve short plays which can be easily presented, but which are mature and have a real message. The book can be ordered from the Resale Department, Box 231, Oregon, Illinois. (85 cents.)



A TREE IS KNOWN BY ITS FRUIT!

It doesn't seem possible, does it, that anyone could doubt that Jesus is the Son of God. When you think of the wonderful things He did for everybody, every day, you feel as though they ought to know that only the Son of God could do such miracles. Yet, many did not believe.

Why, even John the Baptist wasn't perfectly sure! But then we can see how that could be. You see, John was in prison, and didn't hear about all the miracles Jesus performed.

John the Baptist was the one who had gone before Jesus and announced His coming. John, the Forerunner, he was sometimes called.

But the cruel Herod had cast John into prison. As he was kept in his cell day after day, he began to wonder if perhaps all his work had been in vain. Perhaps all he had suffered had been for nothing.

So he sent two disciples to ask Jesus, "Art thou he that should come? or look we for another?"

Before their eyes, Jesus began to perform miracles. Then turning to the disciples, He said, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached."

Now, look at each one of Jesus' miracles carefully. Which is the greatest blessing that Jesus could give to anyone? Sight? healing? cleansing? hearing? life? or the gospel? If you need any of the first five things, which would you think would be the greatest blessing to receive? Why, the one you needed, of course, whichever it was! Someone else would need another thing and it would be the greatest blessing to him.

But notice the sixth one — the gospel — everyone needs that, doesn't he? No one can be saved unless he believes and obeys the gospel. Salvation means more to one than anything else you can name. It means more to have eternal life than it does to have the very best kind of a life here and now.

So the sixth gift is the very best of all! Believing and obeying the gospel is the very best thing that can happen to anyone. Don't forget that!

Jesus Proves He Is God's Son By Mary Gesin

I imagine John the Baptist felt a lot happier in his prison cell after he heard from the disciples what Jesus had done before their eyes. After receiving Jesus' answer, he could willingly die, knowing that Jesus was the Son of God, and knowing that all his work had been rewarded.

That is exactly what happened to John the Baptist. He was killed by the cruel Herod. Not for any crime he had committed; but because he warned Herod against the evil life he and his wife were leading.

Yes, the life of John the Baptist was shortened because of the evil desires of Herod and his wife; just as the life of Jesus was shortened because of the evil desires of the chief priests and Pharisees.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Ronald Dean Zeller, April 15, age 3, Alliance, Nebr. Viola Garner, April 15, age 14, Grand Prairie, Texas. Ludwig Anthon, April 16, age 3, Hammond, La. Karen Young, April 16, age 14, Hammond, La. Rachel Auburn Partlowe, April 18, age 2, Oregon, Ill. Jerry Fay LeCrone, April 19, age 9, Arlington, Nebr. Linda Kay Maddock, April 19, age 9, Arlington, Nebr. Linda Kay Maddock, April 19, age 5, Blanchard, Mich. Gretchen Lee Warmolts, April 19, age 9, Tuscon, Ariz. Carolyn Stultz, April 20, age 13, Woodstock, Va. Phyllis Lynn Snyder, April 21, age 13, Kokomo, Ind. William Earl Arnold, April 22, age 9, Galesburg, Ill. Kathleen Joy Canfield, April 22, age 6, Chana, Ill.

This is Promotion Day for Karen Young and Viola Garner. We invite you both to read the Berean Youth Fellowship page.

Children's Corner





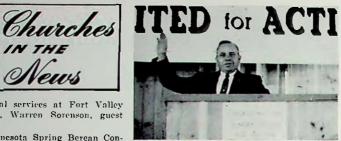
- April 9-15-Revival services at Fort Valley Church of Ged, Warren Sorenson, guest speaker.
- April 14, 15-Minnesota Spring Berean Conference at St. Cloud. Bro. Harry Sheets, guest speaker.
- April 16-22-Revival services, at Maurertown Church of God, Warren Sorenson, guest speaker.
- at Fremont. Walter Wiggins, speaker.
- April 28, 29-lowa Spring Conference and Youth Rally at Koszta.
- April 28, 29-Ohio State Spring Conference at Golden Rule Church, Cleveland.
- May 1-6-Louisiana Evangelistic Meetings and Berean Conference. Harold Doan, guest speaker.
- May 29 June 8 -- Southern Texas Berean Youth Rally, Coryell Baptist Campground, Gatesville.
- June 2-8-Texas State Conference and Bible School, Gatesville.
- June 14-17-Northwest Conference (Oregon and Washington) at Corvallis, Ore., G. J. Gordon, guest speaker. Fiftieth anniversary of church building.
- June 18-24-Nebraska Youth Retreat, Camp Merrill, Fullerton.
- July 16-22-Southwest Youth Camp at Prescott, Ariz.
- July 23-29-Southwest Conference at Prescott. Ariz.
- July 26 August 5 Illinois Conference and Bible School at Oregon.
- August 5-12-National Berean Youth Rally, Quaker Haven Camp, Dewart Lake, Ind.
- August 13-17-General Conference, Dewart Lake, Ind.
- August 18-26 .-- Iowa State Conference at Waterloo.

CONCERNING BROTHER AUSTIN'S PICTURE

"When I received my Restitution Herald of March 13, and saw Bro. Austin's picture on the cover, and read the editor's message, 'A Man of Vision,' it stirred up old memories. It was due to that vision and loving efforts that the only active Church of God in Canada was established. I had the privilege of working with him for more than eighteen years.

"As a boy, I was in his Sunday school class. He baptized me, and I also was married by him. He has been a source of comfort to my family on many occasions. The seed he sowed at Fonthill, Ont., will continue to produce fruit for the harvest."

J. H. Fletcher, Jr.



"ONE THING THOU LACKEST" By Willis Turner, General Conference President

"Say not ye, There are yet four months, April 27-29-Eastern Nebraska Conference and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). So Jesus spoke to His followers. We might say likewise and, likewise Christ might answer, "Lift up your eyes and look, the fields are already white unto harvest."

> Reports from nearly all our General Conference area tell of many improvements to the physical welfare of our churches. New parsonages, garages, remodeling and repairs, additions, new pews, new churches-all show the finest spiritual growth and activity the Church of God has ever put forth. Much of this has been since the beginning of the Decade of Development.

> With all this local and state activity, no doubt many of the brethren have not supported the General Conference budget and program as in the past. Of course, with expanded activities necessary in the General Conference, brought on by our expanded national program, the financing needs are just as demanding as the local expansion programs. Brethren, let's keep all the ends coming up together. If one end lags, we easily can lose our gains in spiritual and physical benefits for the local churches and the General Conference.

> May we appeal to all churches of the General Conference, and particularly to all members of the Church of God, to turn your attention to the financial needs of the National Bible Institution during the next three months. ,We must raise \$20,000 immediately, if we meet the obligations already committed and fulfill the current operational costs to June 30, 1956, the end of the fiscal year.

We cannot believe that any part of the present program should be cut back. With one half of our active membership of four thousand persons contributing \$10.00 each, the budget would be fully reached. Likewise, with each of the one hundred churches and Sunday schools each contributing \$200.00 each, the budget should be fully reached. Brethren, this is a challenge to each of us! Let us not tarry another week! Let us all put our shoulder to the wheel and each one give a big push. In less time than we know, we will lift ourselves to new grounds and God will surely bless our efforts. I am sure no one doubts the importance of this action. Sincerely,

Willis H. Turner

General Conference President. tria. Congratulations!

ILLINOIS SPRING CONFERENCE

The Ripley Church of God was host to the annual Illinois Spring Conference, Saturday and Sunday, March 24 and 25, 1956. The weather was ideal and, together with the wonderful hospitality of the Ripley brethren, made the meeting most enjoyable.

Saturday afternoon was given over to the State Sunday School Department. Bro. Raymond Brown, president of the department, had planned the program but, due to the sudden death of his mother, he was unable to be present. However, he notified some of the Sunday schools in the state to give a special song, poem or object lesson. These were given by representatives of the various schools present. Bro. Willis Turner gave a talk on the purpose of Sunday schools-education and evangelization. The Ripley Sunday School presented a short skit, The Sunday School Clinic, which pointed up the shortcomings of officers, teachers, and members in a very forceful manner. Sr. Verna Thayer displayed samples of vacation Bible school posters, lessons, and handwork, and gave an inspiring explanation of how to use them. She also "took charge" of the large number of children in attendance, and it would be difficult to say who enjoyed it more-she or the children.

The following churches were represented: Aurora, Chicago, Dixon, Eldorado, Flagg Center, Macomb, Marshall, Oregon, Peoria, Ripley, and Rockford. Attendance at Sunday school was 153, and the morning offering, designated for the state radio work amounted to \$156.

The State Board was in session most of the time between the various meetings, attending to the vast amount of detail in connection with the state work and the annual Bible School and Conference. It devoted a great deal of time and attention to the state radio work, inasmuch as Bro. Kenneth Milne announced his resignation as director of the Truth Seeker's Program, effective May 1. A committee was appointed to make further investigation and arrangements for the WAIT radio program, with the possibility that it might be necessary to discontinue the program, at least temporarily. Bro. Milne will continue the WKAI program, but he felt unable to carry any further radio work without doing great injustice to his local pastoral work.

An interesting program has been arranged for the annual Bible School and Conference-July 26-August 5-and ways and means were discussed of spurring interest and encouraging attendance. It was suggested that special nights be designated to the different churches and groups in the state and that representatives from the group provide special music, and other special numbers. Each church group in the state would be more than well repaid by making certain it is well represented at Biblo School and Conference. Begin now to publicizo and promote such attendance.

Esta L. Starbuck.

Duncan McLeod in Austria. Duncan Me-Leod, son of the late Norman McLeod, former pastor of the Pomona, Calif., Church of God, has signed a contract to sing with the Vienna State Opera House, in Vienna, Aus-

OREGON BIBLE COLLEGE NEWS

. Most of the students enjoyed the Easter vacation at their homes, April 2.8. . . A gospel team visited Hope Chapel Church, South Bend, Ind., and Fonthill Church, in Canada, and the Hillisburg Church in Indiana during the Easter vacation. . . The College wishes to thank Sr. Almeda Wertz, Sr. Frances Stadden, and Bro. Richard Worley for chairs purchased for the College fellowship room. . . A College gospel team will visit the Macomb Church of God, April 14 and 15. Services will be conducted Saturday evening, and Sunday morning and afternoon.

OHIO SPRING CONFERENCE

Action in the Buckeye State Conference

Saturday, April 28, 1956

12:00 m.-Lunch

- 1:45 p.m .- Call for General Assembly
- 2:00 p.m.—General Assembly

2:15 p.m.-Classes:

Adult—Bro. Dale Dunbar, teacher Young People—Sr. Beulah Dunbar, teacher

Children-Sr. Ruth Tomlinson, supervisor

- 3:00 p.m.—Church School Organization Meeting
- 4:00 p.m.-State Conference Business Meeting

5:45 p.m.-Supper

7:30 p.m.-Evening Service, Bro. Richard Smith, guest speaker

(All Saturday services will be on Eastern Standard Time.)

The Purpose of this meeting is to organize a State Sunday School Association in harmony with the National Sunday School program. All Sunday school members, especially teachers and officers, are cordially invited.

Sunday, April 29, 1956

9:30 a.m.-Church School

10:45 a.m .- Morning Worship

12:15 p.m .--- Dinner

2:30 p.m.-Afternoon Worship, J. Arlen Marsh, guest speaker

No Evening Service

(All Sunday services will be on Eastern Daylight Saving Time.)

Special Notice: Those desiring housing accommodations for Saturday night please contact: Mrs. Marie Plantner, 13711 McElhatten Ave., Cleveland, 10, Ohio. Telephone, POtomac 1-1304. George Jones.

Budget	\$39,849.00
Received	19,448.99
Needed	\$20,400.01

HOLBROOK CHURCH NEWS

The work at Holbrook, Nebr., is doing well. Fifty-nine were in attendance Sunday, March 18; forty-five on March 25; and ninety-two on Sunday, April 1. Easter Sunday was a full day. There was the special service in the morning. The afternoon service was business meeting, sermon, and communion. The young people's class gave a short vesper service and entertained the adults to a hamburger fry at the Cambridge Park in the evening. Fifty were in attendance at the last service.

Bro. C. E. Randall preached for the church group Wednesday evening, February 22. Bro. and Sr. Randall were guests of the pastor and family for two days. Bro. Randall, with other members of a special Nebraska board came to make preparations for the Church of God Family Retreat to be held at Camp Merrill near Fullerton, Nebr., June 18-24. It is hoped the folks of Nebraska will take advantage of this meeting and the fellowship together.

Bro. and Sr. Orval Shepherd and Johnny have left our midst and moved to a farm near Maywood, Nebr. A farewell social was held in their honor Friday, March 23, at which time they were presented with a gift. The evening closed with prayer for their future welfare and the group sang, "May the Lord Bless and Keep You."

Sr. Mary Alice Long who attends college at Hastings and Sr. Vivian Long who attends college in Lincoln were home over the Easter vacation and attended church.

Bro. and Sr. Irvin Lathrop are preparing to celebrate their golden wedding anniversary, which occurs April 22. That will make three couples in our group to have achieved that honor recently, the others being Bro. and Sr. Arthur Barnett in 1954, and Bro. and Sr. John Baxter in 1955. Icel Stedman, Reporter.

RACKS BEING DELIVERED

The Restitution Herald racks have been delivered and those ordered have been mailed. The racks are very attractive, and sturdy. The top is lettered "Profitable Reading—Take One." The racks can be set on a counter or table, or hung on a wall.

A rack is furnished free with each order for ten weekly Heralds. The Heralds will sell for six cents each, or sixty cents each week for a rack and ten Heralds. Several churches have ordered more than one, and one isolated family is maintaining six of the racks. Place your order now and your rack and first bundle of Heralds will be mailed immediately. Restitution Herald, Oregon, Ill.

PERSONAL TESTIMONIES IN GRAND RAPIDS PAPER

The Grand Rapids Herald, a large daily newspaper in this Michigan eity, has been running a series of daily testimonics on its front page. Two Church of God ladies, Sr. Zelda Hardesty, and Sr. Ada Simpson, have had their personal testimonics printed thus far. With a large picture of the writer and a listing of their church offices, the testimonies are also good advertising for the local churches, Pennellwood, and Southlawn.

HAPPY WOODS CHURCH OF GOD Hammond, Louisiana

Interest and attendance at the various services continue to be good. Sunday school attendance Easter Sunday was 104. The average Sunday school attendance for the first quarter of 1956 was 85.

We are happy to report the baptism of three young people into the saving name of Jesus. They are Robin Bauerle, Dede Baird, and Mary Lou Baird. We pray the blessing and guidance of God upon these fine young people in their new life in Christ.

Recent visitors at the pastor's home, and some of our church services, have included the following: Virgil and James Hammer, Bird Island, Minn.; Mr. and Mrs. Stanley Ross and family, Litchfield, Minn.; Mr. and Mrs. Elmo Gaspar and three girls, Eden Valley, Minn.; and Mr. Clarence Gockler (the pastor's father), Marshall, III. Mr. and Mrs. George Siple, Oregon, III., are spending the winter in Hammond, and have been very faithful attendants at all our services with Mrs. Siple helping in the choir. Mrs. Mary Lawson, Crowley, La., a sister of Mrs. George Siple, also spent two weeks visiting relatives and friends.

Miss Ella Siple, at the present time in a nursing home in Covington, La., is much improved. We continue our prayers for God's blessing and guidance to be with her.

We are looking forward to a short series of meetings to be held May 1-6, with our spring Berean conference to be held in conjunction with the meeting. Bro. Harold Doan will be our guest speaker. Harry Gockler, Pastor.

MRS. MARY ELIZABETH RYNEARSON

Sr. Mary Rynearson was born March 18, 1870, the daughter of Mr. and Mrs. William Stout, West Brooklyn, Ill. She married Elmer Rynearson in 1888 and soon after they moved to Dixon, Ill., where they lived for sixty years. Sr. Rynearson was one of the early members of the Dixon Church of God.

Sr. Rynearson died, March 28, 1956, at Springfield, Ill. She is survived by her three sons, Glen, Earl, and Ferris, by a sister, Mrs. Lucy Ryder, and by two grandchildren. Funeral services were conducted by the writer in Dixon, March 31. Burial was in the Dixon Cemetery, where Sr. Rynearson awaits in sleep the coming resurrection at the return of Jesus.

Harold Doau.

HERALD RECEIPTS

Ben Carpenter (4); Nettie Nichols (2); Mrs. Albert Kastner; Lloyd Edwards; Mrs. Pearl Jewell: Monroe Elton; Mabel Drummond; C. Robert Lawson; Mrs. Henry Partlow; D. Parsons; Mrs. Guy Lewis; V. E. Thayer; Arnold F. Sealine; Pomona Doreas Society (2); Warren Sorenson; Mrs. Alberta C. Pohmer; Verna C. Thayer; Nello J. Hardacre (2); Hollis Partlowe; O. R. Anthon; J. T. Gandy; Mrs. Josephine Engebretson; G. W. Browning; Dale Ward; E. L. Boyer; J. E. Wilson; Mrs. Irene Kidder; Vince Holt; Mrs. Josephine Swihart; Royal, Ark., Church (2); A. R. Leavitt. GOSPEL TRACTS

	Per	Per
	Doz.	100
A Study of the Word "Soul," 4pp.	.15	.85
As a Flower, Doan, 6pp. Free	for pos	
Basis for Tithing, A. Marsh, 2pp.	.10	.45
Bible Study, Reynolds, 4pp.	.15	.85
Can You Believe? Reed, 6pp.	.20	1.25
Coming Events in the Light of Prophecy		
Corbaley, 60pp. 10c each		
First Principles, G. E. Marsh, 20pp.	.55	3.55
God's Promises, Drew, 2pp.	.10	.45
God's Two Great Witnesses, Anderson, 16pp.	.45	2.95
God's Covenant With Abraham, Lindsay	.55	3.55
God's Two Laws, Railsback	.15	.85
History of Church of God 10c each		doz.
Is Jesus God? Doan	.25	1.60
Jehovah Is One God, A. Marsh, 4pp.	.15	.85
Jesus Christ, the Only Begotten Son of God, Judd	.25	1.60
Our Statement of Faith	.10	.45
Pleasures of Youth, LeCrone, 8pp.	.25	1.60
Questions for Trinitarians, Joues	.10	.45
Resurrection, Magaw, 8pp.	.25	1.60
Search the Scriptures, Robbins, 50pp. each		.50
Sin in the Church, Railsback, 6pp.	.20	1.25
The Coming of Christ, Curtis, 6pp.	.20	1.25
The Glad Tidings of the Kingdom of God,		
McLain, 8pp.	.25	1.60
The Glad Tidings of the Kingdom of God,		
McLain, Spanish edition	.20	1.25
The Gospel Plan of Salvation, Railsback, 8p	p25	1.60
The Ideal Family, Doan	.25	1.60
The Kingdom of God, Goekler, 6pp.	.20	1.25
The Kingdom of God, Goekler, Spanish edition		1.25
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
The Reasons Why, 2pp.	.10	.45
The Rich Man and Lazarus, Anderson, 12 pp.	.35	2.30
The Rich Man and Lazarus, Doan	.25	1.60
The Sabbath-Saturday or Sunday, Doan	.20	1.00
The Two Sons of God—Adam in Type	.20	1.00
and Antitype, Lindsny, 12pp.	.35	2.30
Thus It Becometh Us, A. Marsh, 4pp.	.15	.85
Tithing in the Scriptures, Gordon, 4pp.	.15	.85
Tracts of the Month: Bible Faith. No Fea		
Tracts of the Month: Bible Faith, No Fea Why Alone? Better Than Money, Insur- ance or Assurance, Build a Future		
ance or Assurance, Build a Future	.30	2.00
Truths a Child of God Should Know,	.20	1.10
Louise Lapp, 6pp.	.20	1.25
We Have a Message, Lyon, 6pp.	.20	2.30
What Is Man? Patrick, 12pp.	.20	1.00
What Happens After Death, Doan	.20	1.00
What Is the Tithe? Denchfield, 6pp.	.20	1,25
What Must I Do to Be Saved? Waggoner, 6pp.	.20	1.25
Where Are the Dead? L. S. Bronson	1.25	9.00
Worshiping God with Music, Macy, 6pp	.20	1.25
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SPREAD THE TRUTH

Include a tract in every letter you write, with every payment of bill, in all thank you notes, and with greetings.

Keep your church tract rack well filled.

Have the youth of your church keep tract racks well filled. Place racks in bus depots, hotel lobbies, and so forth.

Have a supply of tracts with you at all times; when you are out in public leave a "Tract of Truth."

To make a cash saving of 20 per cent, buy tracts by the hundred. Form a tract club in your group and place a joint order. Divide the tracts and the cost.

A pack containing one each of the current titles is available for \$1.00. Actual cost is about \$2.00. One sample order per customer, please.

Order your tracts from GENERAL CONFERENCE OF CHU? CHES OF GOD Oregon, Illinois

April 17, 1956 Restitution Herald

VOLUME 45, NUMBER 28

IN THIS ISSUE-

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Waters of Life

Darkness of Sin

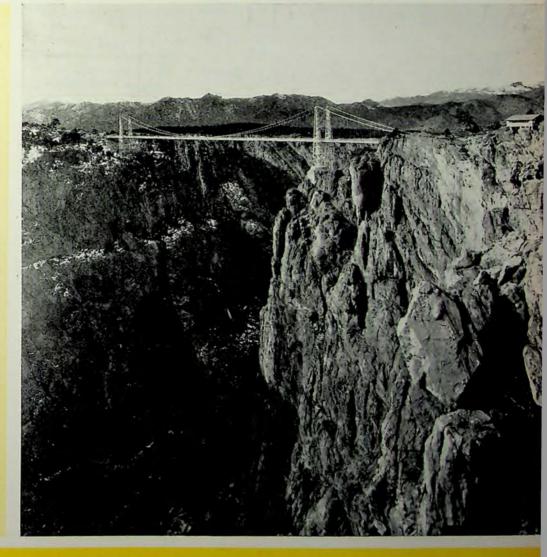
"Thy Kingdom Come"

The Believer's Transformation

HIGHEST AUTO BRIDGE

Here is pictured the world's highest automobile bridge, at Canon City, Colorado.

We think of Jesus who bridges for us the great gulf of sin that separates us eternally from God if we remain outside of Christ.



This Is the Year of Action!

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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.

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- W. April 25. Moscs returns to Egypt. Ex. 4:20-31; 5: 6.
- T. April 26. Plagues upon Egypt. Ex. 7; 8; 9.
- F. April 27. More plagues. Ex. 10; 11.
- S. April 28. The Passover and Exodus. Ex. 12; 13; 14.



True Spirituality --- April 17

The theme of the messages of this issue is the deeper Christian life. With a discussion of sin, the transforming power of God, and the new life that flows to the believer, our excellent writers spell out for us some of the practical aspects of a spiritual life. Predominant in the theme is the thought that true spirituality and holiness are not manifested in the pious tone, the mournful look, and the soul-searching eye, but in clean, happy, glory-to-God living. True spirituality is not a theological premise for debate, it is Christianity in its fullness in action. It is seen as much in eibow grease as in the bended knee; as much in the smiling face and dirty hands of the deacon helping repair the church roof, as in the lily-white hands folded in meditation. Read these messages and be blessed in them.

Ten Reasons for Your General Conference

The membership of the Church of God has received booklets by this date outlining ten of the reasons for the General Conference of the Churches of God. The ten reasons are services performed by the General Conference for local churches and state conferences. These are services in which we have poeled our resources for greater efficiency. The ten reasons listed and pictured are: assistance to churches; children's evangelism; foreign missionary work; Christian training through Oregon Bible College; Sunday school assistance through the Sunday School Department; THE RESTITUTION HERALD; winning young people through the Youth Department; the printing ministry; provision of teaching materials, and Golden Rule Home for the aged.

You are the General Conference and these services are performed for you, by your action through your delegates at the General Conference. Read this booklet, and keep it for future reference. If you did not receive one, write for your copy to THE RESTITUTION HERALD, Oregon, Illinois.

The Name of Jesus

"There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). One of the great advantages of the Church of God in its work of evangelizing the world is that it can and does abide by this cardinal rule of Scripture. It offers no other name for salvation than the name of Jesus Christ, only begotten Son of God.

The Church of God does not go forth in the name of any prophet, or prince, or saint, or denominational leader. It does not hold forth the name of Mary, or Peter; or Mary Baker Eddy, or Pastor Russell; or Mary White, or Joseph Smith; or Pope Pius, or Father Divine; as instruments of salvation or ways to be saved. The Church of God does not rely upon church fathers or church history; established forms, or modern methods; but upon God's Word only, and the name of Jesus Christ only. It rests upon the words, "I am the way, the truth, and the life: no man cometh to the Father, but by me" (John 14:6).

Salvation is found in putting on the name of the Lord Jesus Christ in baptism, and thus becoming one with Him.

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Brother C. Alan McLain is pastor of several churches in Arkansas. He serves at Cleveland, Walnut Grove, and McGintytown. Brother McLain is shown here teaching a Bible class at Clark's Chapel.

"Thy Kingdom Come"

Part 2 By C. Alan McLain

THE same aspects which were in the kingdom of Babylon. Media and Persia, Greece, and Rome will be in the government of nations when our Lord and Saviour Jesus Christ shall come to consume and break in pieces all kingdoms and governments of the earth. The Kingdom of God will stand forever. "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

The Saints Will Possess the Kingdom

"The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. ... Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom... The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:18, 22, 27).

The Righteous Will Reign With Christ

When Jesus comes He will establish the Kingdom of God (heaven). "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:31, 32).

When Jesus Comes

The Kingdom of heaven will not be established until Jesus comes again to this earth. There are more than three hundred scriptures that teach that Jesus is coming again.



Jesus said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

The angels said unto the disciples, "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). Just as surely as Jesus went away, so surely will He come again. Jesus was taken up from the Mount of Olives and He will set His feet again upon this mountain. "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east" (Zech. 14:4).

Jesus said, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

Paul wrote, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21).

He Will Bring in Everlasting Peace

Isaiah said, "Of the increase of his government and peace there shall be no end" (Isa. 9:7). Isaiah also wrote, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4).

Harmony

There are more beautiful conditions that shall exist in the Kingdom of God. "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" (Isa. 11:6-9).

No Sickness There

There will be no sickness in the Kingdom. "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isa. 33:24).

"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).

"Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears

of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert" (Isa. 35:4-6).

Restitution of All Things

The whole earth will be beautified and will become like the Garden of Eden. "They shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited" (Ezek. 36:35).

"I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen" (Ezek. 36:29, 30).

Israel will be restored and will keep the commandments of the Lord. "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God" (Ezek. 36:27, 28).

Resurrection of the Dead

When Jesus comes the dead will be raised. "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).

Jesus was the first to be raised from the dead to immortality. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:22, 23). Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

"But seek ye first the kingdom of God, and his rightcousness; and all these things shall be added unto you" (Matt. 6:33). The expression, "these things," has reference to worldly possessions. "What shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" "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).

Accept Jesus as your Saviour and follow Him that you may enter into the Kingdom of God when He comes. Jesus is the only entrance into the Kingdom of God which will be a perfect society.

The Believer's Transformation

THE greatest benefit and blessing that God can bestow upon a sinner is to make him like His Son. A richer gift cannot be imagined. To become like Christ is to experience the best. It is God's intention that believers be "conformed to the image of his Son" (Rom. 8:29).

It is God's plan that redeemed sinners will become like Jesus in two ways, namely, in His physical nature and in His godly character and righteous conduct.

The believer will become like Jesus in His immortal, glorified, physical nature at the first resurrection when Jesus returns. He "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). "When he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

The believer must become like Christ in His godly character and righteous conduct today. The sinner's character change must precede his physical change. Man must have a God-directed mind before he can have a God-empowered body.

The medium through which Christ will transform the believer's physical body from mortality to immortality at the first resurrection will be His power, the Holy Spirit. The medium through which Christ transforms the believer's character and conduct today is that same power. It is the medium through which He performs all His works. Christ dwells in the believer's heart through His invisible power and presence.

In considering the believer's transformation, one contemplates that inward change that occurs in the believer's heart and life today. (Rom. 12:2.)

The believer's relationship with Christ is twofold. This relationship is both outward and inward; it is both legal and vital; it is both positional and personal. Both aspects of this relationship are required. The first aspect is *objective*; it is based on what Christ did for us. The second aspect is *subjective*; it is based on what Christ does *in* us. Christ's sacrificial death makes possible the sinner's proper judicial relationship; Christ's indwelling Spirit makes possible his proper vital relationship.

The legal relationship must precede the vital relationship. One must partake of the benefits of Christ's earthly ministry before he can enter into the benefits of Christ's heavenly ministry. One must be in Christ before Christ can be in him. The branch must be properly attached and embedded in the vine before the life of the vine can flow into the branch. One must experience a change in posi-





tion before he can experience a change in condition. One must be saved from the penalty of sin before he can be saved from the power of sin. Justification must precede transformation. One must rescue the drowning man out of the water before he can remove the water from the lungs of the drowning man. One must stand on holy ground and become a holy temple of God before he can have a holy fellowship with God's holy Son. One must have peace with God before he can have the peace of God.

The transforming work that Christ is performing today in believers is described by the phrase—what Christ does in us. The sacrificial work that Christ performed on the cross during His earthly ministry is described by the phrase—what Christ did for us.

What Christ does in us today is *internal* in relation to the believer. What Christ did for us on the cross was *external* in relation to the believer. It is of major importance that one recognize the relationship and distinction between these two works of Christ.

The death of Christ made possible the proper *legal* relationship between God and man through Christ. The power of Christ makes possible the proper *vital* relationship between God and the believer through Christ.

The effects of Christ's sacrifice terminate primarily upon God. The effects of Christ's transforming work through His Spirit in the believer's life terminate primarily upon the believer. The death of Christ satisfied God's holiness in its relation to sin. The power of Christ transforms the believer's character and conduct until they reflect God's moral attributes of holiness, love, and truth.

The death of Christ provided the *basis* of salvation. It laid the groundwork for the sinner's salvation. Christ's sacrifice removed the barrier created by man's sin in relation to God's holiness. The power of Christ makes pos-(*Please turn to page 11*) THE RESTITUTION HERALD

APRIL 17, 1956



W ITH the exception of air, nothing is of more immediate importance to all forms of life than water. Men, and all forms of animal life, will die of thirst before they starve if both food and water are withheld from them. The difference between the barren desert and fruitful farm lands can well be summed up in the one word—water. Provided with an abundant supply of water, the deserts can easily be made to "rejoice and blossom as a rose," but without water, no form of life can long exist.

When we consider that without water, no life can exist, and that the Bible and the findings of science agree that animate life first appeared in water, we are not greatly surprised when we find God being compared to a fountain of water. In Jeremiah 17:13 we read, "O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters."

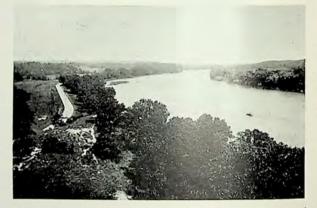
Keeping this in mind, we readily grasp the principle involved when we discover Jesus, the perfect representative of the heavenly Father, using the same figure in referring to Himself and His work. In speaking with the Samaritan woman at the well of Jacob, Jesus said to her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

"The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well

Waters of

By J. R. LeCrone



of water springing up into everlasting life" (John 4: 10-14).

Jesus and the woman of Samaria used different words when speaking of a well. The woman used a word which refers to a well which must be dug, and into which water from the surrounding soil slowly seeps, but the word Jesus used refers to a spring, a flowing well which constantly pours the life-giving water out for the benefit of all.

That Jesus should compare Himself to such a source of life within the heart of the believer is easily understandable. Is not the heavenly Father compared to a fountain of living waters? Did not Jesus invite a test of the presence of the Father within Himself? Said He, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him" (John 10:37, 38). The Master appealed to the works that He did, as evidence that He had the fountain of living waters within Himself. In other words, the same Spirit of God that was used to create the heavens and the earth was at work within Jesus, bearing the fruits of life.

But hear Jesus' promise to you and to me! "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). Just as Jesus' works attested to the Spirit of God within him, so our works will give indisputable evidence of the presence of the Spirit of Christ within us. People may question our words, but they cannot gainsay our works.

A flowing well cannot contain its water within itself, but gives it freely to all men. For the same reason, a flowing well cannot become contaminated with impure surface water. It does not receive from the world, but gives to it.

A. Lindsay Clegg, gives the following excellent illustration of the truth that we are trying to express. "At Saint Margaret's Bay, on the South Coast [of England] there is a well of water which is below the high tide mark, so when the tide comes in the sea water covers the well; but the sea water never gets into the well. How is it that the waters in the well remain fresh and pure? Because it is fed from the hills above. There is a constant source of sweet, pure water ever flowing in, keeping the salty, brackish water from entering and defiling the well.

"How can the Christian life be maintained? How is it possible, amid all the temptations of the world, for the Christian to be pure and sweet, always loving, tender, and gracious? No man is equal to the task in his own strength; but there is a source of supply coming from the



eternal hills of heaven that will be like a well of water within the Christian, keeping back from him the tides of evil, preserving him in the hour of trial, and filling him with love of Christ."

You see, the well is in the sea a portion of the time, but it is not of it. The salt waters of the sea never contaminate the sweet waters of the well because they cannot enter the flowing well. The sweet waters from the well enter the sea, but the salt water from the sea does not enter the well.

This makes it easy for us to understand how it is that a Christian may be in the world, but not of it. Jesus knew this to be possible, for a part of His prayer for His disciples was this: "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). Just so long as the Christian continues to pour out the Spirit of Christ into the world instead of receiving the spirit of the world into himself, that Christian is "in the world, but not of it."

That well which does not flow, will inevitably catch and hold some of the filth of the earth. When Israel forsook the Lord their God and began to follow the ways of their heathen neighbors, the Lord declared of them, "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13).

Fountains pour forth their waters, but cisterns can only receive and hold surface water that runs into them. If you have ever had any experience with a broken or leaky cistern, you know that it is only the water, never the filth that leaks away. When the life-giving water has seeped away, the filth will remain.

It is equally true that when a person separates himself from the fountain of living waters, he will then begin to collect the contaminated waters of the world. If he remains long away from the source of pure waters of life, he will find that his supply will gradually dwindle away until all that remains in his life is the evil of the world. It is unknown for the filth in a cistern to leak away and leave pure water.

Do not deceive yourself, brother, sister. Your life is not going to become pure and fruitful unless you have the Spirit of Christ dwelling in you! This world offers no acceptable substitute for the pure spring of living water that is within you as long as you maintain constant contact with Jesus. The only acceptable evidence that you are in such contact is the works of Christianity that you do. Will you not let Him be within you a well of water, springing up unto everlasting life?



Living in sin is living in the dark ...



Kenneth Milne

WE HAVE many good friends who want to do away with the idea of sin. We hear such expressions as: "Sin is just wrong thinking"; "There is no sin"; "Sin is not a reality"; and many other such statements. We want to remind you, on the authority of God's holy Word, that sin is a reality.

Just what is the origin of sin? Read with me Genesis 3:6. "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her; and he did eat."

Jehovah God had placed the man and the woman in a garden surrounded with everything that was conducive to a happy life. They were placed under certain restrictions, and promised health and life if they obeyed; and death if they disobeyed. There was no sin in either of them at the time of their creation. But it was not long until the woman disobeyed! Disobedience brought the beginning of sin.

We learn from other scriptures that sin did not stop with Adam and his wife Eve, but was passed on to their children. It is not actual sin, but the tendency to sin that is inherited. It is that which theologians call "original sin." Now, every person born has within him this tendency to sin. There is none righteous in his own right. There is none who can say: "I do not need a savior."

Some have asked; "Just what is sin?" It is true that there is much preaching about sin, but most of the preaching is about sin in general, and not about specific sins. Are we afraid to deal with that monstrous thing that is causing sickness, heartache, international conflict, and, last but not least, death? It is time we face realities!

Now, just what is the meaning of sin? We quote from a footnote in the Scofield Bible, page 1195. "The literal meanings of the Hebrew and Greek words variously ren-

The Darkness of SIN

"Whosoever committeth sin transgresseth also the law: for sin is the transpression of the law" (1 John 3:4).

dered 'sin,' 'sinner,' and so forth, disclose the true nature of sin in its manifestations. Sin is transgression, an overstepping of the law, the divine boundary between good and evil (Psalm 51:1; Luke 15:29); iniquity, an act inherently wrong, whether expressly forbidden or not; error, a departure from right; missing the mark, a failure to meet the divine standard; trespass, the intrusion of self-will into the sphere of divine authority; lawlessness, or spiritual anarchy; unbelief, or an insult to divine veracity." After viewing such a definition how can anyone say that we should treat this subject lightly?

Now we come to the hard part! We will leave dealing with sin in general, and take up some specific Bible examples. If anyone should be offended at what we write, we can only say in reply that the Spirit of God is convicting you of your sins. This study can be divided into two sections: the sins of the mind, and the sins of the body.

Since the mind controls our actions we cannot overlook its importance. There are scriptures which teach the importance of having our minds filled with right thoughts. Such a text is: "As he thinketh in his heart, so is he" (Prov. 23:7). Listen to the words of Jesus: "From within, out of the heart [or the mind] of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within, and defile the man" (Mark 7:21-23).

You may say: "I will never be guilty of those things." Do not be too sure! If your mind has not been cleansed by the blood of Jesus Christ, and your life yielded to Him, you have the seed of all these sins in your mind. You cannot know at what time they will manifest themselves.

Listen to this: "Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" (Rom. 12:16). This is the sin of pride. We have known some professing church members (and I say church members; for one can be a member of a church and still not be converted), who are as proud as Lucifer. My brother or sister, unless that pride be eliminated, there (Please turn to page 11)

A Scripture Study of Hebrews Two

By Alta King

"It became him for whom are all things and by whom are all things ... to make the captain of their salvation perfect through sufferings" (Heb. 2:10).

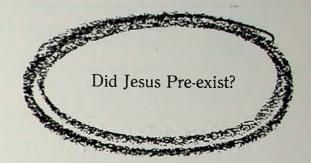
ACCORDING to the last part of this verse, the "him" in this statement is He who, "in bringing many sons to glory," made "the captain of their salvation perfect through sufferings." He who made this Captain perfect is identified in verses one through nine.

Verses 1-4. The author of the Hebrew Letter warned Hebrew believers against letting "slip" the "things which we have heard," the "so great salvation which at first began to be spoken by the Lord." God had borne witness "with signs and wonders and divers miracles and gifts of the Holy Spirit according to his own will" to "so great salvation" spoken by the Lord. "The Lord" of verse three, of whose message God bore witness, was Jesus Christ of Nazareth.

Verses 5-9. In verse six the question is asked, "What is man, that thou [God who bore the witness of verse 4] art mindful of him?" In verses seven and eight the answer is, "Thou [God] madest him a little lower than the angels; thou crownedst him with glory and honour; and didst set him over the works of thy hands: thou hast put all things in subjection under his feet." "The works" of God's hand and the "all things" of verses seven and eight are the "world to come" whereof the author speaks in verse five. Hence man, though he was made lower than the angels is above angels, for God has not put the "world to come under angels."

That verses seven and eight state God's purpose concerning man is evident from the closing declaration, "But now we see not yet all things put under him." This selfevident fact, taken by itself, declares God's purpose concerning man as a failure. Then verse nine presents God's victory. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour."

At the time the Hebrew Letter was written, Jesus had been crucified, resurrected, and ascended. Hence, "we see" the crucified Jesus crowned with glory and honor through resurrection and ascension. The purpose for which God thus crowned Jesus was, "that he by the grace of God should taste death for every man." By the grace of God, Jesus "was made a little lower than the angels"



as are all men. He was made thus "for the suffering of death," on the cross. By the grace of God, Jesus is "crowned with glory and honour" that His taste of death should be for every man.

Verses 11-18. God made Jesus of Nazareth, His anointed, begotten Son, perfect through suffering the temptations that are common to all men, and also through the suffering of the temptation in the garden and on the cross that no other man has known. In thus perfecting His anointed, begotten Son out of Israel, God opened the way by which finite man has contact with and response to that Son in His resurrection power and glory, and therefore contact with and response to Himself, the infinite God who is Father.

Referring to His approaching crucifixion, Jesus said, "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32, 33). The drawing power of Jesus over men when He was ministering in Israel was rooted in man's contact with the compassionate love that He gave out freely. The drawing power of Jesus "lifted up" through crucifixion, resurrection, and ascension, is rooted in man's contact with that same compassionate love expressed by Jesus when He said, while suffering on the cross at the hands of enemies, "Father, forgive them," and thus commended His Father's love for sinners. (Rom. 5:8.)

Because Jesus suffered, "being tempted," He is able to succor them that are tempted. (Heb. 2:18.) Without this point of contact between man and the resurrected, ascended Jesus, man would not and could not respond to Him and the cleansing power of His love. The fact that the victorious Jesus suffered, being tempted, is basic in His power to draw all men to Himself and to His Father.

Truly, it became God, for whom and by whom are all things, to make Jesus His anointed Son for the suffering of death. It became God to make this Son perfect through sufferings, including the suffering of crucifixion which is man's great and humbling sin, and at the same time God's commendation of His love for sinners. It became God to crown Jesus with glory and honor through resurrection and ascension, for through Jesus thus crowned,



The Bible and the News

By the Editor

FACTS AND FIGURES ABOUT ISRAEL

The present population of Israel, as of December, 1955, is 1,789,000. Of this number 1,590,000 are Jews, and 198,500 are Gentiles. Nearly 800,000 immigrants have entered the land since Israel's independence was declared in May of 1948.

Today, in spite of this tremendous growth in population, many of the newcomers being penniless and ill, the standard of living in Israel is the highest in the Middle East, including Turkey. Only 8,477 families are living in temporary housing.

In 1955, 48,227 tourists visited Israel, spending more than \$15,000,000 in the country while there.

There are 192,000 Arabs living in Israel and their living standards are the highest in all the Middle East. Eighty per cent of the Arab farmers own their own land, and 26,658 Arab children attend the free public schools.

"The Ministry of Religious Affairs" actively promotes the religious life of all groups in Israel through separate departments for the Jewish, Moslem, Christian, Druze, and Bahai communities. It has also established separate religious courts for the Moslems and pays Moslem religious officials. The state radio Kol Yisrael regularly broadcasts Moslem prayers and Christian services. The Ministry also publishes a bulletin, Christian News From Israel.

Israel now has a Merchant Marine of thirty-five ships operating mostly from the port of Haifa. The new seaport at Eilat on the Red Sea is open but blockaded by Egyptian shore batteries. (Figures from the American Zionist Council.)

THE SHORTAGE OF MINISTERS

"In Canada there are more than twice as many young men training for the priesthood of the Roman Catholic Church as there are students for the ministry in all the Protestant seminaries in the country. 1,975, to 776, to be exact, for a country which is 43.3 per cent Roman Catholic.

"The shortage of ministers is a problem which has been plaguing the churches of the world for quite a while. In Canada, it is so serious that many Protestant congregations have been left for years without ordained leadership. In Newfoundland, for example, where there are nearly 90,000 members and adherents of the United Church, over half the charges have only lay ministers."

WHAT WELL-KNOWN MEN HAVE TO SAY ABOUT ARMS FOR ISRAEL

"We have individually, and now collectively, taken the position that Israel, as a firm part of the free world, should be allowed to obtain in the open market such weapons as would assure her protection against aggression."—Letter from fifty-one Republican Congressmen to Secretary of State Dulles.

"We urge that our Government permit Israel to purchase the fifty million dollars of defensive arms which she seeks in this country strictly for self-defense... Israel is firmly a part of the free world and she may be counted on not only to defend herself, but also to join in the defense of the free world."—Declaration by one hundred two Democratic Congressmen.

RELIGION RIDICULED IN RUSSIA

A reader informs us of the way in which Russia is attempting to undermine Christianity by ridicule. Rather than forbid churches, they attempt to make Christianity look foolish.

They have published pictures, like political cartoons, showing peasants carrying a golden cross, with a fat man smoking a big cigar sitting on top of it with a whip. They show Christ in a golden robe walking ahead of the cross.

Christ is pictured as a Jewish fortune-teller. He is pictured as a Roman governor, with the apostles around Him as Roman lords over the common people.

There is also the picture of a church with bullet-shaped windows each labeled, "Bethlehem Steel," "Morgan and Company," "Krupp and Company," and so forth.

The older Russians are not fooled by this, but the younger generation has been largely won from the church.

RUSSIA AND THE VATICAN

U. S. News & World Report, in an interesting discussion of the possibility that the attacks on the name of Stalin is a sign of an inner revolt in Russia, made this statement: "A Kremlin offer to negotiate with the Vatican also is forecast by Rome's best-informed diplomats. Said a diplomat who follows closely the Soviet policy toward the church: 'We wouldn't be surprised if the Russians any day now offered to negotiate an agreement with the Vatican—even a concordat. . . . The Vatican might insist on certain conditions, but I doubt if any Russian offer would be rejected.'"

THE BELIEVER'S TRANSFORMATION

(Continued from page 5)

sible the application of salvation in the lives of believers.

The death of Christ liberates from the *penalty* of sin. The power of Christ progressively liberates from the *power* of sin.

The death of Christ makes possible the change of the sinner's legal standing before God. He is changed from being "in the world" to be "in Christ." The power of Christ makes possible the change of the believer's character and conduct. Instead of being dominated by self or "the flesh," he is directed by Christ his Lord.

The benefits of Christ's sacrifice are received through conversiont repentance, faith, and baptism. These benefits become effective immediately upon conversion.

The benefits of Christ's transforming power are received through surrender to Christ as Lord and through trust and obedience. These benefits become effective progressively, moment by moment, as the Christian yields himself to the risen Christ.

A SCRIPTURE STUDY OF HEBREWS 2

(Continued from page 9)

His death is effective for all men. It became the infinite God to do all this, because in thus working, He was "bringing many sons unto glory," and accomplishing His purpose to put all things under man. The resurrected Jesus reigning on David's throne given to Him at His birth (Luke 1:32, 33) is God's seal that His purpose will be accomplished.

The usual interpretation of "him" in verse ten is that the pronoun refers to Christ, a created being of glory, "very God," co-creator with God the Father. But the preceding context of verse ten makes this interpretation impossible. Moreover, a created being of glory, very God, co-creator with God the Father, does not appear in any part of the context and its introduction "wrests" verse ten out of its context and gives to it a meaning that is a misfit in the line of thought the author of Hebrews is considering.

HOW LONG SHALL I GIVE?

"Go break to the needy sweet charity's bread; For giving is living," the angel said.

"And must I be giving again and again?"

My peevish and petiless answer ran.

"Oh, no," said the angel, piercing me through, "Just give till the Master stops giving to you."

THE DARKNESS OF SIN

(Continued from page 8)

will not be an entrance into the Kingdom of God.

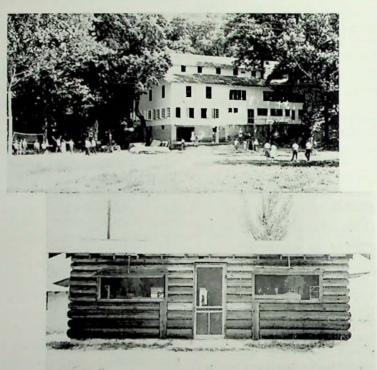
We will come nearer home. Luke 12:29 reads, "Be not of a doubtful mind." The margin translates; "worrying mind." Worry is sin. It robs us of trust and faith in the promises of God. One cannot trust and worry at the same time. What is not of faith is sin. What will keep us from the Kingdom? Sin!

We will consider some of the sins of the body. Read with me Paul's list of sins, as he recorded them in Galatians 5:19-21. "Now the works of the flesh are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft [fortune telling, including spiritualist mediums, hatred you only need to hate one person to be in this class], variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings [in the Greek the idea of dancing is connected with this word 'revelings'], and such like." Sometimes we hear of church members giving their children dancing lessons. This also would include the school dances. With this idea in view, such are being prepared for the second death. "Of the which . . . I have also told you in time past, that they which do such things shall not inherit the kingdom of God." This is final! There is no doubt about it. Argue if you will! The truth is sure!

There is yet another sin that is not in Paul's list, but is so prevalent today that we should consider it. "All liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). *All liars!* That includes that black lie, yes, and that one you wish to call a white lie. That gossip about your neighbor, that gossip about your fellow church member is classed with the sin of lying. Most gossiping is lies. Why is it that the one who gossips is afraid to face what he has said?

We are pointing these things out to you because we want you to be prepared to enter the Kingdom of God. Let me also remind you that Jesus, the Son of God, was our sin offering. John the Baptist said of Him: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Jesus made the sacrifice on Calvary's cross. But that provision will be of none effect to us unless we personally receive Christ as our Saviour. How can you do that? First, believe that He died for your sins. Second, repent of your sins. That includes making amends and putting things right when possible. Then be baptized for the remission of sins. If you are faithful in putting away sin and remain true until the end, you then shall find a place in the coming Kingdom.

BEREAN YOUTH FELLOWSHIP CAMP



Quaker Haven Camp, Dewart Lake, Syracuse, Indiana

Snuday, August 5 --- Saturday, August 11

Tuition Fee \$25.00 For Young People Ages 12-18

Deadline for Enrollment, July 5, 1956 Send for your application NOW!

A Most Distinguished Guest

Jesus and His disciples were on a trip. They had been traveling through the country of Perea that lay to the east of the Jordan River. But Jesus never took a trip merely for His own pleasure. No, indeed!

Everywhere Jesus went He was spreading the good news of the Kingdom of God. The gospel, we call it. He was teaching His disciples, as they traveled, all about the kind of people who would be in the Kingdom of God.

Jesus never lost an opportunity to do a kind deed for some needy person He met along the way. In this way Jesus gave His disciples the best kind of lessons on the things He wanted them to know. He showed them by example.

Jesus knew that soon, all too soon, He must leave His disciples. He wanted them to understand, as fully as they were able to understand, His mission in the world and His message to all people.

Near one village Jesus had healed ten lepers, one of whom took time to thank the Healer. That was Jesus' opportunity to talk to the disciples about being thankful for all blessings.

It was early spring and almost time for the yearly Feast of Passover. Jesus wanted to keep this feast in Jerusalem with His disciples. Jesus knew it would be the last feast He would eat with them.

So Jesus and the disciples crossed over the Jordan River into Judea at the city of Jericho.

Just outside the city of Jericho Jesus gave sight to a blind man who immediately glorified God and began following Jesus.

As they entered Jericho several people were following them. Jericho was a city of palms and perfumes. It had a tropical climate and was the garden spot of Judea. As Jesus journeyed through the city, He suddenly stopped before a sycamore tree.

Looking up into the tree He saw a little man perched on a limb. Jesus said, "Zacchaeus, hurry, and climb down; for I am going to your house to day."

How do you suppose Jesus knew who that little man in the tree was? Zacchaeus was a very rich man and also a sinner. How odd of Jesus to go to his house!

Ah, but Jesus had a reason for visiting with Zacchaeus, and before their visit was ended Zacchaeus was an altogether different man. He no longer was a sinner; nor was he hated of all the people of Jericho. In fact, Zacchaeus soon visited with several people in Jericho, giving them "The Son of man is come to seek and to save that which was lost."



money, and saying, "I have wronged you and wish to return the money which does not belong to me rightfully."

Imagine the wonder and awe in the minds of those people. They knew Zacchaeus well. He was a hard man to bargain with. He collected their taxes from them, always taking every penny he could get and then some. Here Zacchaeus was going to all the people he had impoverished and ruined, returning what he had taken beyond their rightful taxes. What had happened to Zacchaeus?

What do you suppose Jesus and Zacchaeus talked about while Jesus visited with him? Our Bible does not tell us what Jesus said; but we do read Zacchaeus' words, "Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore him fourfold."

Jesus said, "This day is salvation come to this house."

How wonderful that Jesus could visit with people and change their lives completely. Do you think that when we go visiting with people we ought to talk of Jesus and do what we can to bring salvation to that home? Jesus did; then WE should tell the good news of God's Kingdom wherever we go to visit.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Ben Hunt, April 24, age 8, Syracuse, N. Y.
Rebecca Ann Patrick, April 25, age 13, Dayton, Ind.
Jeanne Marie Fridley, April 25, age 8, Oregon, Ill.
Inga Jill Howard, April 26, age 3, Wenatchee, Wash.
Janeille Brown, April 27, age 11, Wichita Falls, Tex.
Gene Burnett, April 27, age 11, Rushville, Ill.
Matthew Hoy, April 29, age 10, Youngstown, N. Y.
Stephen Stultz, April 30, age 9, Woodstock, Va.
Rebekah Kirkpatrick, April 30, age 11, Holbrook, Nebr.



- April 16-22—Revival services, at Maurertown Church of God, Warren Sorenson, guest speaker.
- April 27-29—Eastern Nebraska Conference at Fremont. Walter Wiggins, speaker.
- April 28, 29—Iown Spring Conference and Youth Rally at Koszta.
- April 28, 29—Obio State Spring Conference at Golden Rule Church, Cleveland.
- May 1-6—Louisiana Evangelistic Meetings and Berean Conference, Harold Doan, gwest speaker.
- May 21-27-Michigan State Conference at Blanchard.
- May 29 June 8 Southern Texas Berean Youth Rally, Coryell Baptist Campground, Gatesville.
- June 2-8—Texas State Conference and Bible School, Gatesville.
- June 14-17—Northwest Conference (Oregon and Washington) at Corvallis, Ore., G. J. Gordon, guest speaker. Fiftieth anniversary of clurch building.
- June 18-24—Nebraska Youth Retreat, Camp Merrill, Fullerton.
- July 16-22—Southwest Youth Camp at Prescott, Ariz.
- July 23-29—Southwest Conference at Prescott, Ariz.
- July 26 August 5 Illinois Conference and Bible School at Oregon.
- August 5-12-National Berean Youth Rally, Quaker Haven Camp, Dewart Lake, Ind.
- August 13-17-General Conference, Dewart Lake, Ind.
- August 18-26 .-- Iowa State Conference at Waterloo.
- August 25-September 2-Missouri State Conference at Jordan. Alva Huffer, guest speaker.

WE JOYOUSLY REPORT A BAPTISM Hillisburg, Indiana

It is a great pleasure to report that, following the morning worship service, on Palm Sunday, Mrs. Betty Good confessed her faith in Jesus, and requested that she be assisted in baptism. That same afternoon, Sr. Good was baptized in the name of Jesus Christ for the remission of her sins.

We are sure that Sr. Good will prove to be a faithful worker in the vineyard of the Lord. J. R. LeCrone, Pastor.

HERALD RECEIPTS

Hugh Huffer; Mrs. Morris Zeller; Mrs. Ethel Buchanan; L. Bridegam (2); Bruce G. Magorian; J. C. Wilson; Mrs. Nellie Gesin; Mrs. Emma Goodwin; Don Ward; Alice Duncan; Arlie Townsend; Erwin Lussenden; Mrs. A. P. Leamon; Kenneth C. Turnpaugh; Mrs. C. L. McCorkle; Paul Bond; Mrs. Albert Logsdon (2); Melvin Richardson; Preston Landry; Beulah B. Tabor; Mrs. Marion Stilson.

BAPTISMS AT SAN JOSE, CALIFORNIA

We are happy to report that three people have been haptized into the name of Jesus Christ. The service took place at the close of the morning worship on April 8, 1956. The pastor and an elder of the church, H. S. Bell, assisted these dear ones in this sacred moment of their lives.

Those baptized were: Mr. R. F. Reddell and Mrs. Margaret Lane, both of Los Gatos, and Tommy Joe Lynn, son of Bro. and Sr. T. E. Lynn, Atwater. Bro. Reddell is an elderly man who seems determined to live the "new life" of which he has only recently learned. Sr. Lane is a young mother who has been attending Sunday school and ehurch and bringing her children with her. Bro. Lynn is a lad of eleven, who has heard the truth of the Bible, as taught by the Church of God, all of his young life. We are very happy to present these to the "household of faith" and know that all will rejoice at the step they have taken.

The brethren of the church of God in and around San Jose are most surely "lovers of the truth," and are willingly trying to uphold these truths before all people. We feel this is worth while, as a slow but steady growth in all ways is being manifested.

It is a distinct pleasure, for which I am very thankful, that I am able to serve as pastor here, for there was a long period of time that it was thought I would never be able to do such work again. Let God he praised! Gerald L. Cooper, Pastor.

BAPTISMS AT MAPLE GROVE CHURCH Lawrenceville, Ohio

On April 8, 1956, five people were baptized into the saving name of Jesus Christ. They are: Oren and Amaleen Wagner, Rt. 3; Rosemary Boyd, Rt. 2; Kenneth Stapelton, Rt. 3; and Larry Domigan, Rt. 3, all of Springfield, Ohio. May they ever be faithful and may God bless them in their new life in Christ.

Aunt Mame Kauffman's new address is Davis Rest Home, 1212 E. High St., Springfield, Ohio. Her sister, Jessie Kauffman from Riverside, Calif., has been with her for several weeks. Dorothy Pensyl, Reporter.

Bro. Oral Miller, Oregon, Ill., is enthusiastic in placing racks for Herald distribution.

ROOMS VACANT AT GOLDEN RULE HOME

Golden Rule Home now has two rooms vacant, ready for immediate occupancy. Here an elder brother or sister may enjoy the twilight years of life at the low cost of sixteen dollars per week for room and board. Medieal expenses are extra. The Home is not able to provide nursing home care. Each person must be mentally and physically able to care for his or her own needs. This is an opportunity for one or more groups to help provide for an older person who is capable of adjusting to, and enjoying, the companionship of Golden Rule Home.

PROPOSED GENERAL CONFERENCE SCHEDULE

This is a skeleton schedule for the 1956 General Conference to be conducted at Quaker Haven Camp, Dewart Lake, Syraeuse, Ind., August 13-17. A complete program will be printed later in the summer.

Monday, August 13

9:00-Morning Devotions

- 9:30, 10:45-Bible Classes for all ages
- 1:00, 2:30-Bible Classes for all ages
- 7:30-Evening Worship, Harvey U. Krogh, Jr., speaker
- 9:30-Campfire Service

Tuesday, August 14-Sunday School Day 9:00-Morning Devotions

- 9:30-Making Decisions for Christ in the Sunday School
- 10:45-Sunday School Department Business Meeting
- 1:00-Sunday school workshops
- 2:30-Superintendent's Panel Discussion
- 7:30-Evening Wotship, Vernis Wolfe, speaker

Wednesday, August 15

Evangelism and Missions Day

- 9:00-Missionary Essentials
- 9:30-Evangelism and Missions Department Business Meeting
- 1:00-Youth Department; local and state Youth Leaders Meeting, also, Bible Study for others
- 2:30-Youth Leader's Meeting. Also, Bible Classes for others
- 7:30-Evening Worship, Alva Huffer, speaker

Thursday, August 16

General Conference Business Meetings

- 9:00-Morning Devotions
- 9:30-11:30-Conference Business
- 1:00-Discussion of Home Evangelism and Foreign Missions
- 2:30-3:30-Conference Business
- 7:30-Evening Worship, J. R. LeCrone, speaker

Friday, August 17

- General Conference Business Meeting
- 9:00-Morning Devotions
- 9:30-Conference Business 10:30-Communion and Installation of Of-
- ficers
- 1:00-Presentation of the Budget
- 2:30-Conference Business
- 7:30-Evening Worship, William Wachtel, speaker

The Camp facilities will be the same as last year, with cabins for men and for women, meals served by the Camp staff, and freewill offerings being taken to meet the cost of the Conference.

	CONFERENCE IDGET
Budget	\$39,849.00
Received	20,522.14
Needed	\$19,326.86
Remember th	ne Lord's work in

BAPTISMS AT ARKANSAS CITY

On Sunday, April 8, 1956, it was the privilege of the writer to worship with the brethren at Hope Chapel Church of God, Arkansas City, Kan.

This was the occasion for the regular monthly all-day services. We had Sunday school, morning worship, a fine basket dinner, and afternoon worship. The great blessing of the day, however, came at the close of the afternoon service when six persons came forward asking haptism into the saving name of desus (hrist.

We then went to the First Baptist Church, where we were allowed to use the splendid baptistry. The following persons were there assisted in putting on Christ: Mr. Douglas Richardson, Mrs. Fotoryn Richardson, Jimmy Dale, Connie Dale, Patty Butler, and Diana Rhode.

After the paptismal service, we returned to the Church of God, where all of the brethren partook of the Lord's Supper. We all rejoiced to welcome the six new brethren into fellowship.

May the constant guidance, comfort, and strength of the Lord he with these "babes in Christ" as they go forward in their new walk. V. J. Reeves, Rockford, Ill.

CONTRIBUTIONS TO THE GENERAL CONFERENCE BY DISTRICTS

Where Does Your Conference Stand?

District	Mem-	Contri-	\$ Per
	bership	bution .	Member
Ohio	317	\$4,274.20	\$13.48
Illinois	545	3,360.60	6.16
Indiana	415	1,848.39	4.45
Michigan	336	1,579.59	4.70
Southwest Conf.	337	1,267.55	3.76
Missouri	263	1,267.00	4.82
W. Nebraska Conf.	122	1,081.30	8.86
Texas	198	1,006.00	5.07
Minnesota	322	843.64	2.62
Northwest Conf. and	3		
Washington	100	628.00	6.28
Virginia Conf.	142	531.18	3.74
Northeast Conf.	133	421.65	3.17
Louisiana	149	245.90	1.65
E. Nebr, Conf.	90	153.25	1.70
Iowa	177	105.00	.59
Ark Okla	248	95.00	.38
SE -Conf.	212	66.50	.31

Amount of Contributions received	\$18,855.57
Receipts for 9 mos. should be	\$29,886.75
Budget for year 1955-1956	\$39,849.57

It is interesting to note that our fiscal year ends on June 30 of each year. That means that we have only three months left in the year to raise the budget. And it seems that we are falling short of our goal established at General Conference last August.

However, the matter of raising the budget by June 30 is incidental to the startling fact that the need for finances is urgent today! With unexpected expensive repairs on the roof of the General Conference office, and at Golden Rule Home, our purse is depleted.

By mailing your contribution today we will know that you do not wish any drastic stops taken to curtail our printing ministry, or our missionary ministry, or our ministry to our youth, or to Oregon Bible College.

NEW CHURCH ORGANIZED IN DENVER, COLORADO

The Denver First Church of God of the Abrahamic Faith had an organizational meeting March 27, 1956, at the home of Bro. and Sr. John E. Miller, 345 Teller St., Lakewood, Col. The meeting was opened with singing and a prayer by Bro. Roy Graham, who gave us a short talk on organizations-the need and reasons for them. There were 12 present. The following officers were elected: presiding elder and chairman of the board, Bro. John E. Miller; deacon, Bro. Jerry Graham; deaconesses, Sr. John E. Miller, 1st deaconess, and Sr. H. L. Davis; secretary, Sr. Virginia Henninger; treasurer, Sr. Velma Leonard; Pianist, Sr. Billie Cooper. The Sunday school superintendent is to be elected later, and a constitution drawn and a brief statement of faith presented for approval.

We agreed that our business meetings would be in September and that all who join the church between the present time and our first business meeting would become charter members. The first meeting of our Sunday school is scheduled for April 8, 1956, at 10:30 a.m., at the John Miller home, address above. The children will be taught by Sr. Henninger, the young adults by Sr. Flora Graham and the adults by Bro. Roy Graham.

We still have our Bible classes on Tuesday evenings at 8:00 o'clock, at the Miller residence. We are hoping to outgrow the Miller home, so that we will be forced to seek larger quarters. Any change will be announced later. The teachers for Bible class are: beginners, Sr. Graham; young adults, Sr. Cooper; adults, Bro. Graham.

Our service was concluded with the observance of the Lord's Supper and closing prayer by Bro. Miller.

An invitation is heartily extended to all members of the Church of God living within commuting distance and all visitors passing through Denver en route to points north, east, south, and west to join us at our services. Visitors may contact Bro. Miller or Roy G. Graham, 801 Balsam St., Lakewood 15, Colo.

Virginia L. Henninger, Secretary.

Several hundred Restitution Heralds are being distributed each week from the racks placed in public places. Are you ministering in this way?

CRAWFORD - BENNETT WEDDING

Miss Deanna Crawford, Odessa, and Mr. William Bennett, Dallas, were united in marriage April 7, 1956, in Dallas, Texas. They will reside in Dallas where Mr. Bennett is an employee of the Rose Trucking Company. May the Lord richly bless the newly established home of the Bennett's.

Sr. Christine Crockett, sister of the bride, served as matron of honor. Mr. Benuett's employer, J. L. Valentine, opened his home for the wedding and served as best man.

The bride's mother, Sr. Henry Crawford of Odessa, Mrs. Valentine, Sr. Maey and Masters Masters Sammy Crockett and E. L. Maey, Jr., were present.

Emory Macy.

BAPTISMS AT HOPE CHAPEL South Bend, Indiana

After the Sunday morning service on Palm Sunday, three young people made known their desire to be baptized. They were Sharon, Dale and Floyd Houser, children of Sr. Marion Houser of South Bend. It was their āesire to be baptized on Easter Sunday, so at 2:30 in the afternoon on Easter, Bro. Sheets took them into the waters of baptism at Pinhook Park, on the St. Joseph River.

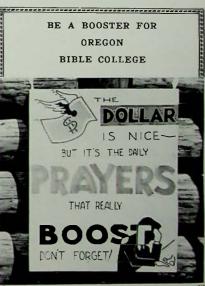
We pray God will bestow His richest blessings on these young people in their new life in Christ. Lillian O'Neil, Secretary.

HARDIN P. LAY

Hardin Powers Lay, age 86, died at his home near Clinton, Ark., February 27, 1956. Funeral services were at the First Baptist Church, conducted by Bro. C. Alan McLain.

Bro. Lay is survived by his widow, Mrs. Bettie Lay; four sons, Walter, Willard, and Vaugn, of Chicago, Ill., and Wayne of Midland, Tex.; a daughter, Mrs. Vivian Lewis of Chicago; a brother, Sam; five grandchildren, and one great-grandchild.

Bro. Lay was a member of the Church of God, who lies in rest awaiting the call of Jesus Christ to new life.



OREGON BIBLE COLLEGE WANTS SINCERE YOUNG MEN WHO ARE SEEKING BIBLE UNDERSTANDING CHRISTIAN FELLOWSHIP TRAINING FOR SERVISE

ENROLL NOW!

Write to

OTTO E. DICK SUPERINTENDENT Oregon Bible College Oregon, Illinois

General Conference Visual Aids

Following are listed visual aid materials available from the various departments of the General Conference. Tear out this page and keep it for future reference. Extra leaflets of these listings may be had upon request to: Resale Room, General Conference, Oregon, Illinois.

YOUTH DEPARTMENT FILMS

The Berean Youth Department owns the following visual aids which are available now to churches, Sunday schools, and youth groups. Order from Berean Youth Department, Oregon, Illinois.

- 1. The Life of Christ. A 16mm. sound film. Though an old production it is Scriptural and accurate. Covers the entire life of Christ in narrative style. 20 minutes.
- 2. Leadership Training Films. A series of ten filmstrips with 78 rpm. records on various church offices and positions. Inspiration to leadership and hints on how to do the work. Comes with manuals for each film strip.
- 3. The Life of Paul. A series of 12 filmstrips on Paul's life. Excellent for teaching from the last chapters of Acts.
- 4. Bill's Decision. 79 slides with records. Excellent for Juniors.
- 5. At Home With God. 72 slides with records. Family Worship, Excellent.
- 6. Parables Jesus Told. Color filmstrip on many of Jesus' Kingdom parables.
- 7. Sermons From Science. Moody Bible Institute films on God and science. 8 filmstrips with manuals. One with tape recording.
- 8. The Life of Joseph. 5 filmstrips on the life of Joseph. Especially fine for Juniors.

RECOMMENDED COURSES FOR SUNDAY SCHOOL TEACHER TRAINING

Your National Sunday School Department approves and recommends the teacher training courses listed below and awards teachercertificates for approved courses completed satisfactorily.

Any of the courses listed may be obtained by writing to the secretary of the National Sunday School Department, Box 231, Oregon, Illinois, who will do everything possible to send the course when desired. In return the local group is asked to return the course complete immediately after use, postage paid and insured.

Course No. 1-Successful Teaching

This course consists of eight filmstrips in color, a manual and a textbook for the leader. The filmstrips are titled:

- 1. The Teacher
- 2. The Pupil
- 3. The Language
- 4. The Lesson
- 5. The Teaching Process
- 6. The Learning Process
- 7. Review and Application
- 8. The Final Test Course No. 2-Know Your Child
- This course consists of eight filmstrips in

color, a manual for the leader, and the text-

book, "An Introduction to Child Study," and a booklet containing lesson outlines. The filmstrips are titled:

- 1. Sources of Truth
- 2. Dynamics of Growth
- 3. The Stages of Growth (Early)
- 4. The Stages of Growth (Later)
- 5. Similarities in Growth
- 6. Differences in Growth
- 7. Freedom and Discipline in Growth
- 8. The Challenge

Course No. 3-Teacher Improvement

This course consists of five filmstrips in color, a manual for each filmstrip, and the textbooks, "Jesus the Teacher," and "The Im-provement of Teaching in the Sunday School." The filmstrips are titled:

- 1. The Christian Teacher
- 2. Selecting Aims
- 3. Choosing Methods
- 4. Planning a Lesson
- 5. Testing Results

OREGON BIBLE COLLEGE

The following filmstrips are available from Oregon Bible College on a rental basis. Rental-50 cents, plus return postage.

- Daniel-Colored
- Tabernacle-Colored

Evangelism-FS-336 Win Your Friends FS-337 Win Strangers

FS-338 Win Your Community

NATIONAL BIBLE INSTITUTION FILMSTRIP RENTAL SERVICE

All filmstrip material is rented with the understanding that it will be used for one showing in one locality for each rental fee. Damaged or destroyed film will be charged to user. Film is to be returned by insured parcel post the day following use. Payment may be returned with postage charges following use. Always be sure to give a second choice when ordering for your particular date. This will avoid disappointment, as films are booked in the order received and may be in service.

Stories of the Bible Series

Rental, 50 cents; purchase price, \$2.50.
C733-1 Boyhood of Jesus
C733-2 Child of Bethlehem
C733-3 Three Wise Men
C733-4 The Road to Emmaus
C733-5 A Certain Nobleman
C733-6 Blind Beggar of Jerusalem
C733-7 Jairus' Daughter
C733-8 Man of Faith
C733-9 The Good Samaritan
C733-10 The Prodigal Son
C733-11 The Unfaithful Servant
C733-12 A Woman to Remember
C733-13 The Calling of Matthew
C733-14 John the Baptist
C733-15 The Rich Young Ruler
C733-16 Simon Peter, Fisherman
C733-17 Story of Zacchaeus
C733-18 Stephen, First Christian Martyn
C733-19 Conversion of Saul of Tarsus
C733-20 Years of Apprenticeship

C100-71	neturn	10 06	i usan	en
(7722.99)	Ambass	ndor	for	Christ

- C733-23 The First Missionary Journey
- C733-24 Stoning at Lystra
- C733-25 Amos-Shepherd at Lystra
- C733-26 Queen Esther
- C733-27 Visit to Corinth

OT22 01 Betury to To

- C733-28 Second Missionary Journey
- F759-1 The Birth of Christ
- F759-2 For God So Loved the World
- F759-3 The Last Week
- F759-4 Little-Known Bible People

Standard Old Testament Series (with manual) Rental, 50 cents; purchase price, \$3.00.

- The Bible Library in Pictures F757-1
- The Captivity in Babylon F757-2
- F757-3 Little-Known Bible People
- F757-4 Stories of Daniel and Esther

Bible Books for Small People Series

Rental, 50 cents; purchase price, \$5.00. A726-1 Hosanna to the King A726-2 Jesus, Friend of Little Children A726-3 The Nobleman's Son A726-4 A Book of Little Things A726-5 The Farmer and His Field A726-6 The Lost Coin A726-7 The Shepherd and His Sheep A726-8 The Two Houses A726-9 The Star of the King A726-10 The Song the Shepherds Heard A726-11 When Jesus Was a Boy A726-12 Baby Moses A726-13 Elisha and the Lady of Shunam A726-14 Isaac of the Tents A726-15 The Lord God Made Them All A726-16 Samuel the Temple Boy Illustrated Hymns for Religious Worship

Series. Rental, 25 cents; purchase price, 1.85.

- A675-1 The First Noel
- A675-2 O Come All Ye Faithful
- A675-3 O Little Town of Bethlehem
- Silent Night A675-4
- A675-5 While Shepherds Watched Their Flocks
- A675-10 Beneath the Cross of Jesus
- A675-11 Crown Him With Many Crowns
- A675-12 In the Cross of Christ I Glory
- A675-13 When I Survey the Wondrous Cross
- B672-1 Saviour, Like a Shepherd Lead Us
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April 24, 1956 Restitution Herald

VOLUME 45, NUMBER 29

SEA OF GALILEE FISHING

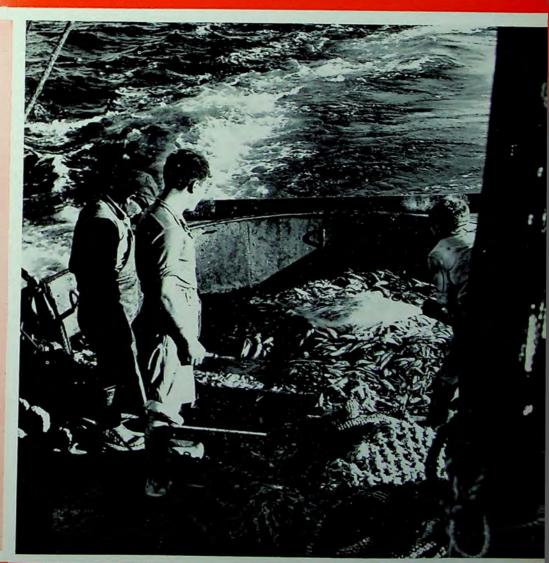
To make up for the natural shortage of food in Israel, great efforts are being concentrated on the fishing industry. Fishing in the ocean and in the Sea of Galilee is an important part of struggling Israel's economy.

The Sea of Galilee area is one of the tension spots in the Arab-Israel crisis, which portends the end of the age.

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Messages of prophetic interest, Bible doctrine, Christian living.

(Israel Office of Information photograph)



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THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Immortal Soulism and Apostasy

"With such a vision before our eyes, we should cease talking of the immortality of the soul, as though we knew not that God had provided some better thing for us. It is lamentable apostasy from Paulism to Platonism to substitute the hope of being 'unclothed' for that of being 'clothed upon.'

"Let philosophers dream of naked immortality as man's highest estate in the life to come, but we will be content with nothing less than God's full provision of this mortal putting on immortality. Therefore, the conception of the body as the spirit's clog and prison house should find no place in the Christian's eschatology."—A. G. Gordon, D.D., from *Words of Life*.

More and more Bible scholars are realizing the folly and untruth in the teaching of the natural immortality of the soul, which opposes the Scripture explanation of the mortality of man.

Two writers to Time magazine, referring to its news story discounting the "Bridey Murphy" fiasco, expressed their belief in the Bible teaching of the real death of man and his inability to appear again in any form after death. Only at resurrection or translation when Jesus comes can immortality become reality for those who are in Christ.

About Baptism in the Church of God

Historically and Scripturally, the Church of God has always insisted that immersion in water is the only acceptable form of baptism and that water baptism is necessary to salvation. This belief is based upon several texts of Scripture, including the following:

"He that believeth and is baptized shall be saved" (Mark 16:16). "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38). "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

The subject of baptism has been under serious discussion many times in various meetings of the Churches of God and among ministers of the Church of God. We have been privileged to attend many of these discussions and to have had private talks with numerous individuals over the country on this matter. We can state without reservation that there is no deviation among Church of God leaders from this basic truth that baptism is immersion in water for the remission of sins and that it is essential to salvation. The areas of most discussion concern adequate preparation for baptism, and the life which must follow baptism.

We encourage all who are outside of Christ to come into the body of Jesus Christ, and the salvation which is in Him, through the waters of baptism. By faith in Christ, expressed in this act of faith, we participate in the death, burial, and resurrection of Christ and come out of old life into new life in Him. **I** N THE hustle and bustle of today we often forget that God is remembering the promises He made to His ancient people, Israel. The world is so occupied with the talks of world peace, labor strife, and the cares of this life, that it frequently forgets about the land of Palestine and the wonders that are taking place in that region. Yet, we must not forget that Palestine is the key to future world peace or world war. What happens in China, Indonesia, Washington, or Moscow will have to be understood in its relation to Israel and Palestine. God promised Israel that they would be the head and not the tail among nations. He is fast bringing that to pass. Let us look at some of the thinge that are happening.

God promised the people of Israel that when they had been sufficently punished for their transgressions He would return them from all parts of the world where He had driven them. A recent check disclosed about seventy different countries represented among the returned Jews. The Jews are not returning today as fast as they did in the peak years, but the number is still large for so small a country. There is little complaint as those already there make room for the newcomers. They are doing as God commanded in Isaiah 54:2, 3. He said: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Amos 9:14 says: "They shall build the waste cities, and inhabit them." A visit to Palestine impresses a person with the literal fulfillment of these prophecies.

The city of Jaffa (Joppa) is growing rapidly. Between forty and fifty thousand Bulgarian Jews have settled in this city. With them as their spiritual leader is their old chief rabbi, Daniel Zion. After settling in Jaffa, Rabbi Zion became convinced that Jesus is the Messiah, and today he is trying to convert his countrymen to Christianity. Several Christian denominations from America have tried to persuade him to affiliate with them. He has refused all such offers because the offers have come from those who teach the trinity, and he knows that that teaching is contrary to the Bible. He is willing to accept the simple statement of Jesus when He said: "The Lord our God is one Lord" (Mark 12:29), or the statement of Paul; "There is none other God but one" (1 Cor. 8:4). In the sixth verse, Paul added: "To us there is but one God, the Father . . . and one Lord Jesus Christ." We admire Rabbi Daniel Zion for his courage to come out and accept Jesus as Messiah in the face of such opposition as he receives from his own brethren. We admire him, too, for his refusal to accept the fake doctrine of trinity just to gain financial help for himself and his cause. He has

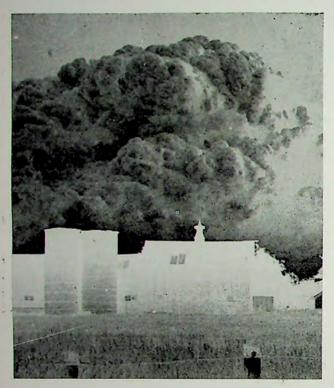


the qualities of a modern Paul. He is a true shepherd, placing the truth of God above personal gain.

Daniel Zion's faithfulness reminds me of the prophecy in Jeremiah 23:3, 4. "I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them." God is keeping His Word, and how thankful we should be that we have such a faithful God.

Our faith in the Eternal is further strengthened by Isaiah 27:6. "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." This is becoming literally true. By the end of April this year Israel had exported more than seven million cases of citrus fruit for the current season. This was exported to twenty-two different countries. The citrus fruit produced in Palestine is among the best flavored in the world. God is blessing the crops of Palestine until, more and more, Israel is finding its way into world commerce.

God has promised Israel, "The Lord your God is he that goeth with you, to fight for you against your enemies, to save you" (Deut. 20:4). In Zechariah 14:1-3 we have the record of nations gathering against returned Israel. The third verse reads: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." God is making His presence known in the land He promised would become the center of a world kingdom, with His Son Jesus as the King and supreme Ruler. God is keeping His promise!



FREQUENTLY, we read of terrible disasters on the earth. Do we stop to think of the frequency of them? Of course, there have been earthquakes all down man's history, but there has been nothing comparable to the extraordinary eruptions, floods, earthquakes, and other unnatural phenomena of our days.

Did not the Lord Jesus forecast that such terrors would accompany the "latter days"? He said, "Great earthquakes shall be in divers places ["here and there," Moffatt], and famines, pestilences; and fearful sights; and great signs shall there be from heaven."

It is claimed that there have been more earthquakes in the past thirty years, than in the previous three hundred years. Earthquakes have become so frequent that they are no longer headline news. This is a fact to consider, and we must expect more and more tragedy in the world. The Bible says there will be increased strife among the nations; earthquakes where they are not expected at all; famines on the increase; and troubles that will send fear to the cores of the hearts of men.

We have been warned of these impending tragedies. Jesus foretold in Matthew 24:33, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." These words were given to the disciples when they asked for signs of Jesus' coming at the end of the age. When earthquakes seem to be at a lull, then we hear of volcanic eruptions, famines, hurricanes, and of the floods causing untold suffering. During the last half of the year of 1955, the eastern edge of the United States, and the New England states experienced death and havoc from storms of hurricane force of winds up to one hundred-fifty miles per hour, with torrential rains. In one instance, twelve inches of rain fell in a twenty-four-hour period, causing more than two billion dollars damage, with more than one thousand lives lost. Terrible floods were recorded in South China, Italy, and other parts of the world.

All of this reminds us of the Lord's question to Job, "Hast thou seen the treasures of hail, which I have re-

Earthquakes and Storms By Howard H. Hawkins

served against the time of trouble, against the day of battle and war?" (38:22, 23). The battle of that great day of God Almighty is still future. In that day there shall fall upon men "a great hail out of heaven, every stone about the weight of a talent." Instead of repenting, men shall blaspheme God, because of the severity of the hail. (Rev. 16:21.) Roughly speaking, it can be said a talent weighs the same as a cubic foot of fresh water or sixty-two pounds. The weight of an Attic talent, used in parts of Greece, has been figured at fifty-eight pounds. The most vivid imagination cannot picture the full extent of damage which talent hailstones can accomplish.

Five or six years ago, some strange blocks of ice fell in southern England. One was about six inches square, ripping through a roof with terrific force, leaving a hole two feet across. In another location, a block fifteen inches long, seven inches wide, and four inches thick plunged into a garden, making a hole six inches deep. Scattered reports of similar ice bombardments were turned in from various parts of southern England. About the same time, hailstones the size of tennis balls were reported in Vermont.

In the meantime, every hailstorm should serve as a reminder that God has used hail in the past (Ex. 9:24; Josh. 10:11), when more were killed by hailstones than were slain by the sword. One would naturally assume that when the great day of tribulation comes, God will again use hail. If hailstones come down in abundance the size of a-talent or less, think what the destruction might (*Please turn to page 10*) WHOM did God mean when He said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26).

It seems that angels were created before the universe, and before Adam, else why would God say, "Let us make man in our own image"? To whom was God speaking? To the angels, most assuredly! Angels are mentioned often and prominently in the Bible; but *nowhere* do we find that human beings become angels after death.

Let us not minimize the fact that there are such beings as angels. Can we dispute this fact when we are told in the Scriptures that they act as messengers of God? "Are they not all ministering spirits [beings], sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14).

Angels are created beings. "He commanded, and they were created" (Psalm 148:2-5). Their number is beyond our comprehension. "I beheld and I heard the voice of many angels round about the throne . . . and the number of them was ten thousand times ten thousand, and thousands of thousands" (Rev. 5:11).

When Judas came with a multitude of chief priests and elders of the people to take Jesus, Peter drew his sword and smote off the ear of the servant of the high priest. Jesus rebuked him, saying, "Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels?" (Matt. 26:53).

Angels are spirit beings, that is, they have spirit life, not subject to death. Angels "neither marry nor are given in marriage" (Luke 20:35, 36; Matt. 22:30).

The angel of the Lord spoke to Hagar. (Gen. 16:7-11.) An angel of the Lord called to Abram out of heaven. (Gen. 22:11.) An angel of the Lord spoke to Jacob. (Gen. 31:11.) In Exodus 23:20-23, we read: "Behold, I send an Angel before thee . . . into the place which I have prepared. . . . My name is in him. . . . Mine Angel shall go before thee."

Jacob in a dream saw a ladder reaching to heaven, and angels ascending and descending. (Gen. 28:12.) The angel of the Lord appeared to Moses out of the burning bush. (Ex. 3:2.) The captain of the host of the Lord appeared to Joshua. (Josh. 5:13-15.) The angel of the Lord appeared to Manoah and his wife before Samson was born. (Judg. 13:2-24.)

"The angel of the Lord went out, and smote in the camp of the Assyrians" one hundred eighty-five thousand men. (2 Kings 19:35.) David saw the angel of the Lord by the threshing floor of Ornan. "David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his

Concerning Angels

By Mary Mae Nedrow

hand" (1 Chron. 21:16). In a Psalm of David we read: "The angel of the Lord encampeth round about them . that fear him, and delivereth them" (Psalm 34:7).

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and nonour; that he by the grace of God should taste death for every man" (Heb. 2:9).

The angels' habitation is heaven. (Matt. 24:36.) The Bible speaks of Gabriel standing "in the presence of God" (Luke 1:19). Gabriel seems to have a position of great importance. It was the Angel Gabriel who interpreted Daniel's vision of the ram and the goat. (Dan. 8:15-27.) After Daniel's confession of sin and prayers for the restoration of Israel, Gabriel again appeared to him and explained the vision of the seventy weeks. (Dan. 9:21.)

Michael is called "the archangel" in Jude 9. In Revelation, we read of "Michael and his angels" (12:7).

It seems that angels were present at the giving of the law. (Acts 7:53; Gal. 3:19.) Angels announced Christ's birth, "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them . . . and they were sore afraid. . . . Suddenly there was with the anget a multitude of the heavenly host praising God" (Luke 2:9-13).

At lesus' temptation, "there appeared an angel unto him from heaven, strengthening him" (Luke 22:43; Matt. 4:11).

At the ascension; we assume the "two men in white apparel" were angels. (Acts 1:11.) At Christ's second coming, angels will accompany Him. "The Lord Jesus shall be revealed from heaven with his mighty angels" (2 Thess. 1:7; Matt. 25:31; 24:31).

Sometimes human messengers were called angels, as the Bible states. John the Baptist was a human messenger of the Lord, of whom Malachi prophesied. (Mal. 3:1; Matt. 11:10; Mark 1:2.) "This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare the way before thee" (Luke 7:27). Then there were the human messengers (angelos) whom Rahab befriended. (James 2:25.) These are just a few of the many times God used human beings as messengers.

Yes, we believe God was speaking to the angels of heaven when He said: "Let us make man in our image, after our likeness" (Gen. 1:26).

Immortality --- God's Gift

By Jeannette Reeves, Mullin, Texas

Comments on the message broadcast on Easter Sunday from the Hollywood Bowl.

It was a very good message, up to a certain point, on overcoming the inner self; exhortation which we all badly need.

Then, turning to the subject of immortality, the speaker quoted: "Reason says, 'It may be so'; Conscience says, 'It ought to be so'; but Christianity says, 'It is so.'"

Whether or not the speaker intended to do so, he left the impression that we all have immortality as a part of our natural make-up. According to the Bible, this is not true.

It is true that Jesus brought life (future life) and immortality to light through the gospel. (2 Tim. 1:10.) But it is also true that it is only through the gospel that immortality becomes available to man. Immortality is listed, along with glory and honor, as something to be sought for by patient continuance in well doing (Rom. 2:6, 7); it is something to be "put on" at the resurrection (1 Cor. 15:53, 54). This is proof enough that we do not already have it. Immortality is an attribute of divine-not human-nature; and, if we are worthy of it, will be ours at the resurrection (Luke 20:35, 36), when we become "partakers of the divine nature" (2 Peter 1:4). If immortality were a natural property of man, Solomon could not say, "The dead know not any thing," for immortality presupposes continued life and consciousness.

Immortality is not, therefore, an innate possession of man, but is to be bestowed upon those who "hear" and believe the gospel of the Kingdom. It is for those who "put on" Christ (Gal. 3:26, 27), in the appointed way, by baptism into His name. This is a symbolic burial with Jesus into His death. (Rom. 6:1-8; Col. 2: 11, 12.)

Hence, the gift of immortality (or unending life) is God's provision for redeeming and rewarding those who come to Him through His Son, Jesus the Christ, who is the Way, the Truth, and the Life. (John 14:6.)

Personal Evangelism

a personal testimony by Mrs. A. Lunderby

I awoke this morning to hear the melody of the all-American robin ushering in the dawn. He began his song while it was still quite dark. It is odd that he should feel the most cheerful just before dawn and preceding a rain.

The way was somewhat dark for me also before my washing in the waters of regeneration. I had for five years sought a place to be baptized without forfeiting my right to worship according to the dictates of my conscience and God's command. After five years of embracing a cherished hope, I found the place to be baptized in the Church of God, God's Church.

Difficulties soon arose in my life. Satan was at work. I suffered a nervous breakdown.

Do you know that God sent a friend who could pray for me, spend time with me in prayer, and meditation and ask the church to pray for me?

It was at a midweek service to which he brought me that he presented the scripture, 1 Timothy 4:16, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

I saw Satan flee from me. I doubt if I would be one of the redeemed of Christ today, if my friend had not personally spent time helping me find God. Since then, I have asked God to bless this friend many times. Praying for him is the least, and most, I can do.

It is personal work that we do with and for lost and needy souls that brings them before the throne of grace. If we are willing to sow, God provides the increase. In the work of personal evangelism, you are doing a work that no other being on earth can do. It is a work for which none other is fitted but you. In that work you become a winner of lives to Christ.

So many are dying without Christ! God's call to us today is to go to all nations, beginning even at our own Jerusalem, and going to the uttermost parts of the earth.

Until we do this we cannot sing in truth the words of the song, "I will come rejoicing, bringing in the sheaves." May each member of the Church of God feel the call to personal evangelism.

Testimonies of truth by Christian Lay workers

Evangelism and Workers

ESUS said to them, "Come ye after me, and I will make you to become fishers of men" (Mark 1:17; see Luke 14:18-30).

The subject of this story is the question of service; God's service. In Jesus' words with His disciples, who had a desire to follow Him, the Lord gave a parable about that man who was going to build a tower. This work needed great expense and needed a patient person to finish the whole work.

There is no question in our subject about the salvation. Jesus' call was a definite call to service. But let us remember that the Lord's service does not come before the personal salvation experience. (See 1 Cor. 3:10-14.) "They themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God" (1 Thess. 1:9). This is the personal result of knowing the Lord Saviour. (Matt. 9: 9; 4:18-22; Acts 9:3-7.)

Since we are saved by grace, our great desire and God's plan for us, is that we must be builders in God's temple. (1 Peter 2:4, 5.) So the Lord chose some of the people, and by the Holy Spirit power and Christ's pure blood, they became winners of souls (fishers of men). God's service has a great price. (Luke 14:18.)

The Master gave us a complete picture about the service which we must finish. Let us better ourselves in this verse. "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" (Matt. 10:37). Then said Jesus to His disciples, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake, the same shall save it" (Luke 9:23, 24). Here is the call to take up the cross, deny self, and follow Jesus Christ with full obedience. (Acts 9:6.) The Lord needs full obedience, and full sincerity.

Obedience is the result. Why? The Lord calls us to sit and to think of the price and the cost before the service begins. Let us think well in this case and count the real cost, and the good cost which we are going to pay. Let us try ourselves and remember well what we are going to do in this price and cost.

The cost which we must pay is more than we *can* pay. Who can imagine this cost; this sacrifice? Who is able to leave everything in this world, families, friends, and riches? (Gen. 12:1-3). Who is able to leave his life, and his By Adib Liddawi Oregon Bible College

lusts, and his future plan? Who is ready for everything, to leave everything, and to follow the Lord's steps? "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh" (Rom. 8:12). Then who is to take up his cross? I am sorry to say there are many Christians without a cross. Pray for them!

God's service needs patience and hardness. (Matt. 4:9.) "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things" (2 Tim. 2:2-7). In these two places the Lord shows us how to be patient, pure in prayer, and quiet to finish God's service.

God's servant is like a soldier, who must be patient in the danger time, and wait to the battle's end. (2 Cor. 10: 4, 5.) "If children, then heirs; heirs of God and jointheirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:6, 7).

To be clever for few days it is not enough to finish God's service, and not enough to be God's servant. In His service we need great power like the iron, to be able to overcome all hard things in this life.

How many persons go into the battle, but turn back? Why? Because they are weak! Because they have not faith and hope! Because they have not practice! Because they have not that good heart to be in the battle! This is the way to be surely victorious. "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5; see also 2 Cor. 3:3-6; 2 Tim. 2:3). By our power we are unable to win against fear.

"Faithful is he that calleth you, who also will do it" (Please turn to page 10)



THE twentieth chapter of Revelation is one of the most controversial chapters in the Bible. Around this chapter have raged fires of disagreement as to its meaning. It has even been objected that there is to be no such period of time as the millennium, because the word "millennium" is not found in the Bible. Actually, the word "millennium" is a Latin term for "one thousand years." The term "one thousand years," is mentioned six times in Revelation 20. So, the idea is there, even if the word "millennium" is not.

There is a brand of teaching, put forth by people otherwise quite conservative, that denies there will be a literal millennium. The events of that period center about 1) the binding of Satan with a great chain by an angel and his being confined in an abyss; 2) the resurrection of saints, and, 3) the saints' association with Christ in reigning one thousand years.

In order to explain these terms and events, the advocates of no millennium argue emphatically that these events are figurative and symbolical. As one of their writers puts it, "John saw the angel, the dragon bound, and the sealed pit. Did he see them in fact or in figure? If in fact, then that is the way the devil will be caught, chained and sealed up for a literal thousand years, a literal resurrection of the wicked, a literal gathering of the wicked against a literal camp of saints and a literal city. If figurative, these agents, actions and results are symbols of agents, actions and results."

In order to explain the meaning of this chapter they resort to the following reasoning. "Christ is reigning now. He is to reign during the millennium. Inasmuch as He is reigning now, it must be the period called the millennium." They teach that Satan is bound by a chain of testimony. This process is supposed to have begun at the Feast of Pentecost, following Jesus' resurrection. Thus we are in the millennium now. We quote this explanation of the "no future millennium" theory. "When the Word has free course among the peoples of the earth, the Devil is correspondingly restrained. When men do not have free access to the Bible, the Devil is free to wield His power. Before Satan could be bound, He would have to be free. This would be the time when mankind, in general, was denied the use of God's Book. Was there ever a time after John penned these words that the peoples of the earth did not have free access to the Bible?" The writer goes on to reason that in the Middle Ages, in the triumph of the Roman Church, the people did not have the Bible. With the coming of the Protestant Reformation, the Bible came into general reading and use. Thus, free access to God's Word was the chain that bound Satan.

Another explanation of the millennium is to concede that it exists between two resurrections, both literal, the latter a general one, the first the resurrection of Old TesCan this be the millennium, with wars, famine, evil, and disappointment all around us? Read this message on the millennium to come!



Will There Be a Mil

tament saints in Matthew 25. Thus, the reign of Christ, or millennium, can begin at Pentecost as recorded in Acts 2.

These quotations have been made, not to advertise a teaching that might not be acceptable or to unconsciously give importance to an opponent, but rather to fairly set forth a teaching that is eagerly and emphatically advocated as the only true explanation of Revelation 20.

1. In refutation of the above we would like to point out that the early church did not believe or teach these views at all. Church historians are unanimous in saying that the early church taught that an early return of Jesus was expected to establish His Kingdom. This apocalyptic thought was generally premillennial. It was a temporary kingdom on earth that was to be established. "The expectation of a blessed millennium became a universal belief among Christians of the first centuries." (American Encyclopedia.) If those who were closer to the fountainhead of Christianity, who were acquainted with the apostles and their successors advocated the premillennial return of Christ, then we are on good ground if we advocate the same, as an item of the restoration of apostolic Christianity.

2. There can be no millennium until the Antichrist is destroyed. The New Testament pictures an evil character, called "the man of sin" or Antichrist, who is to be destroyed in the brightness of Christ's appearing, as reigning over the earth in the last days of the Christian dispensation. (2 Thess. 2.) Whatever this being or sys-



By Gordon Smith

nium? --- and When?

tem is, whether Mohammedanism, the papacy, communism, or some future personality, his destruction awaits Jesus' return. The advocates of a spiritual millennium entirely ignore this aspect of the prophetic scheme.

3. The events of the Book of Revelation follow in chronological order. We read in chapters 12, 13, and 14, of the Antichrist and the false prophet that persecute the true church. In chapters 17 and 18, we read of the city of Babylon and its destruction, and finally, in chapter 19, we get a pictorial vision of Christ's return in judgment, and the destruction of His enemies.

In the conclusion of that chapter we are told that the beast, Antichrist, and the false prophet are captured and cast, with their followers and worshipers into the lake of fire. Certainly, the events of chapter 20 follow in chronological sequence those of chapter 19. The Revelator is describing Christ's triumph over His enemies. With the destruction of Antichrist, He would not leave Satan, the author of evil, free to pursue his destructive devices. Hence, Satan is bound and cast into the bottomless pit, whatever that may be, for one thousand years.

Even these symbols of the chain and pit need not bother us, for they reveal simply that the powers of evil are restrained during that period. Since the binding of Satan follows Christ's return in judgment, it cannot have been fulfilled at Pentecost when the church was established. This, all concede, was the beginning of the gospel dispensation, not its end, and Christ certainly has not returned yet to judge the world, for that coming will be visible in power and great glory. We would not be justified in assuming that these events cover a different period of time than following Christ's return, for the Apostle says, "and I saw," indicating that these events of the binding of Satan follow the destruction of Antichrist, as though the events described in chapter 20 followed the events of chapter 19. Since these events come at the end of this dispensation, something that happened at its very beginning can have no relationship to it.

4. Regarding the spiritual reign of the martyrs as fulfilling Revelation 20:4-6, particularly in the triumph of the principles of the martyrs, a series of questions could be asked. A) Where are the thrones the saints sat on in the one thousand years past? B) What rule or judgment was given them? C) In what sense did they live and reign with Christ one thousand years in the past? D) Of what did their resurrection consist? E) Why is it called the first resurrection?

To answer these by contending for a spiritual, not a literal resurrection is an utterly inadequate explanation of what is contemplated there. As a sufficient comment, the exposition of Henry Alford may be cited: "As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where two resurrections are mentioned, where certain souls lived at the first, and the rest of the dead lived only at the end of a specified period after the first-if in such a passage the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave; then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual then so is the second, which I suppose none will be hardy enough to maintain: but if the second is literal, then so is the first, which in common with the whole primitive church and many of the best modern expositors, I do maintain and receive it as an article of faith and hope."

Another angle of this same problem is raised in the question, "Who comprise the first resurrection?" If the resurrection spoken of here in Revelation 20 is the same as that resurrection "from sin into righteousness" which we call the new birth or conversion, what is the basis for so thinking? Is not this an arbitrary interpretation based on a desire to bolster up a strained theory of interpretation? Rather, the Revelator tells that one class of those raised at that time will be those who were martyrs, who lost their lives because they would not worship the beast, Antichrist, or his image. That certainly does exclude the vast majority of those who became Christians, for they never lost their lives by refusing to worship the Antichrist. The Apostle Paul plainly tells us, in 2 Thessalonians 2, that Christ will not come until the

man of sin, or Antichrist, has been revealed. Obviously, the death of these martyrs cannot take place then, till this has happened. Whether the Antichrist appears late or early in this dispensation is a debatable question, but the death of those who refuse to worship Antichrist cannot take place until that time when the man of sin is revealed. Hence, this resurrection is not spiritual or general over this age, but rather confined to a time when Christ comes with resurrection power, which Paul specifically states will be at His second appearance. (1 Thess. 4:13-17; 1 Cor. 15:49-53.)

5. It will be conceded that there is figurative, symbolical language used in describing the binding of Satan with a chain and casting Him into the abyss to deceive the nations no more. In fact, some would go further and say Satan is a personification of sin in the flesh. Behind any figurative language is a statement of fact. Reality is intended to be conveyed. What is the thought here, but that moral evil is to be banished from its hold and influence over humanity! That being the thought, when has that ever happened?

Again, if the millennium began at Pentecost and we are now in it, and if in this time Satan is bound and confined to the bottomless pit so that he deceives the nations no more, who or what is it that is deceiving the nations now and causing wickedness and sin on every hand? This present time cannot be particularly the end of the dispensation when Satan was "loosed for a little season," for sin has been plentifully in evidence for the last two thousand years. The "chain of testimony," as some call it, has not seemed to restrain the forces of evil or convert all the individuals of the nations.

For these reasons: 1) that the events of Revelation 20 follow those of Revelation 19 in chronological order, indicating that the binding of Satan and the first resurrection follow the return of Christ in judgment; 2) that the first resurrection is real and literal and not figurative, being composed of Christian martyrs who rise at Christ's second advent, and, finally; 3) that during the millennium Satan is bound and evil is practically absent (which state of affairs does not exist now, by any means), we conclude that the millennium did not begin at Pentecost, nor are we in it now, but that it will begin sometime in the future when Christ returns in judgment and destroys His enemies in the flaming lake of fire.

RESTITUTION HERALD RACKS

More than fifty of the new, metal RESTITUTION HERALD racks are now being used in various public places across the country. This is an opportunity to help spread the gospel of the Kingdom of God in an economical and effective way. Why not order yours NOW?

EARTHQUAKES AND STORMS

(Continued from page 4)

be. No doubt it will be greater than what man can do with all of his fighting equipment, when God "will punish the world for their evil, and the wicked for their iniquity." God requires only two elements—wind and water—to demonstrate to man that He is still Supreme.

As the end of this age approaches, we may expect extreme violence in nature, such as the increase in intensity and frequency of earthquakes, tidal waves, windstorms, droughts, floods and extremes of temperature. We have been warned in the twenty-fourth chapter of Matthew and other places of the impending tragedies that may occur at any moment. Truly, there is "distress of nations, with perplexity; . . . men's hearts failing them for fear," while the powers of the political heaven have been shaken as never before. Time is running out, and God's grace will soon end!

Be wise now, and lay hold of the saving truth before the storm of God's wrath breaks in on a sinful people as it did in the days of Noah, when the flood was visited on the world of the ungodly. Be wise today! Tomorrow may be too late!

BEREAN YOUTH FELLOWSHIP CAMP, DEWART LAKE, INDIANA, AUGUST 5-11. (See page 16.)

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EVANGELISM AND THE WORKERS

(Continued from page 7)

(1 Thess. 5:24; Matt. 28:18-20). God is able to do everything. He is strong. "Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord" (Jer. 1:8). God has power over all the powers.

This power God gave to His children to preach and teach in the gospel. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). "I can do all things through Christ which strengtheneth me" (Phil. 4:13). God is in every place.

The Lord will not let us need anything. Day by day He renews His gifts for us. He will go with us to the end. He is our helper in the battle. He is our leader forever. Let us leave and put everything according to His will. "Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues" (Psalm 31:20). "Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence" (Psalm 140:13).



The Bible and the News

TORNADO DAMAGE NEAR GRAND RAPIDS, MICHIGAN

Pictured here are the remains of a house and barn, one of many similar scenes near Grand Rapids, Michigan, where a savage tornado killed twenty-one people and destroyed millions of dollars worth of property. Having visited the scene of destruction and talked with some people in the area, we could not but be reminded of the future.

Though there was ample warning of the coming tornado, many people who had heard many such warnings before, paid little or no attention. Those killed were mostly those who were caught unawares or unprepared.

We could graphically see the scene that will mark the coming of Christ. Many, long warned, told to be ready, but who have become immune through hardness of heart, will be taken unawares and unprepared. Too late, like the foolish maidens, they will scramble for salvation but will be swept away in the carnage of the Day of the Lord. Hearken to the warnings of the Word of God and the spokesman of the Lord, before that day takes you unawares.

ORPHAN INHERITS MILLIONS

In the fall of 1955, Carolina Picchioni, the daughter of a man who was convicted of murdering more than a dozen people was adopted from a Rome orphanage by an English vicar's son, Fitz Aucher. Recently, Carolina became the legal heiress to an estate of more than two million dollars left her at the death of her new father. The Litchfield (Minnesota) bulletin recalled a similar case and pointed out the parallel to Christian experience.

By the Editor

We, like Carolina, are born of a family of sin and death. We, through Jesus Christ, have been adopted, if we have put on Christ, into the family of God. Here we are the legal heirs with Christ to all that is our Father's. We are promised that if we are children then we are heirs, even joint-heirs with Christ. (Rom. 8:17.)

ISRAEL IS AMERICA'S BEST CUSTOMER IN THE MIDDLE EAST

The American-Israel Chamber of Commerce, which held its third annual dinner, April 18, in New York City, revealed that the young State of Israel ranks first in purchases from the United States by all countries outside the Western Hemisphere and seventh if the Western Hemisphere is included. This revelation is in contrast to the growing Arab boycott of firms owned by Jews or partly by Jews in the United States and other countries.

CONSEQUENCES OF THE ECUADOR MASSACRE

Clayton L. Faubion, in *The Bible Advocate*, wrote that as a result of the killing of the five missionaries in Ecuador, many more young men and women than usual have volunteered for foreign mission work in various mission boards. Further contact has also been made with the tribe which killed the missionaries and attempts are being made to establish a successful mission. People willing to give up all and die for a faith are an inspiration to all.

RELIGION AND MENTAL HEALTH

President Kenneth Ellmaker Appel, of the newly formed National Academy of Religion and Mental Health has said, "A hundred million Americans cannot be wrong. Church membership is helping people to live more worth-while and satisfying lives."

Dr. Appel, a psychiatrist, says that American ministers should know more about mental disorders and how they can be treated. He suggests that they "bring about a more realistic attitude toward guilt, with less emphasis on sin while still recognizing its importance."

Some psychiatrists seem to feel that sin should be treated like an annoying child, if you ignore it, it may go away. The Bible teaches that the way to a sound mind and freedom from guilt is to acknowledge sin, confess it, and then overcome it with the power of God. (See 1 John 1:7-10.)



Berean Youth Fellowship News By Harold Doan

CALLING ALL GRADUATES!

Graduation time is coming soon. Seniors are already in a "tizzy," thinking about all the extra-curricular activities that accompany the graduation exercises. Looking beyond graduation, some are giving thought to the future. Should I go to college? Which college? What will I study?

This is a time for every Church of God youth who will soon be graduating to give serious consideration to Oregon Bible College, our own school at Oregon, Illinois. Enrollment is open to all graduates, who are truly seeking better understanding of the Word of God, who want Christian fellowship, who yearn for stronger faith, and who want to be better, more effective servants in the Lord's vineyard.

Whatever your chosen vocation, wherever you plan to devote your life, Oregon Bible College can help you to lay a strong foundation of Bible knowledge and personal faith.

The special task of Oregon Bible College, and the special need of the Church of God, is for trained ministers to work as pastors, evangelists, and missionaries. This is a calling that every young man in the Church of God, who really wants to serve the Lord and do His will should prayerfully consider. Give the Lord opportunity to use you in this most important, gratifying, and needful work—the ministry! Young men, we challenge you to answer the Lord's call, and give yourself to His service.

If you would like more information about Oregon Bible College and the opportunities there for you, write: Otto E. Dick, Oregon Bible College, Oregon, Illinois.

LOUISIANA RALLY SOON

The writer plans to attend the Louisiana Youth Rally, May 4-6, and will be speaking at the Happy Woods Church of God during the preceding week.

We will also be attending the Texas Youth Rally and the Texas Conference, in June. We are looking forward to meeting Louisiana and Texas youth.

Berean Youth Looks Ahead

MINNESOTA BIBLE CAMP PLANS ANNOUNCED

The annual Minnesota Bible Camp will be conducted this year at the Elmo Gaspar cottage on Eden Lake, near Eden Valley, Minnesota. The Minnesota Bereans hope that by next year their campgrounds on Long Lake will be ready for use by the Bible Camp.

A successful State Berean Conference was reported for St. Cloud, Minnesota. Bro. Harry Sheets was speaker for the Conference and about two hundred people were present on the last day.

NATIONAL BEREAN YOUTH FELLOWSHIP CAMP

Applications for the coming national camp at Dewart Lake will soon be in the mail. Ask your youth leader or pastor for one, or write to us, Berean Youth Department, Oregon, Illinois, and we will mail one to you.

Applications and enrollment fee must be in this year by *July 5*. Begin planning now so that you can meet the deadline. We are expecting the biggest and best camp yet!

OREGON YOUNG PEOPLE CARRYING BIBLES

Some of the young people at Oregon, Illinois, Church of God, have begun carrying their Bibles to school as a testimony. They report curious stares and some questions and opportunities to witness. May God bless their courage and their witness!

CURRENT PROJECTS TO HELP FOREIGN STUDENT

We hope that every young person is familiar with the current Christian Outreach projects of the Berean Youth Department. We are wanting to help Adib Liddawi with his expenses as he trains in Oregon Bible College to become a missionary to his own people of Palestine.

If you are not a member of an organized Berean group but would like to take part in these projects write to us for information—Berean Youth Department, Oregon, Illinois.

CHILDREN'S CORNER

By Mary Railton

NEW MEMBERS

We have three new members in the Everyday Christian Expression Club. They are: Pamela Perry and Glenn Graham, whose names were sent in by Mrs. Roy Black; and Deborah Sue Pensyl. Welcome, all of you! They will receive certificates of membership and their names will be listed in the birthday column each year. Have you joined yet? All boys and girls under fourteen years of age may become members of this Club.



GOD'S BLESSINGS ON YOUR BIRTHDAY

Donald Needham, May 1, age 11, Hammond, La. Jerry Lee Pearson, May 1, age 11, West Milton, Ohio Bettie Louise Compton, May 3, age 8, Manassas, Va. Carol Kauffman, May 3, age 10, West Milton, Ohio Russell Reye, May 4, age 14, Columbia Station, Ohio Deborah Thompson, May 4, age 7, Falls Church, Va. Diane Kirkpatrick, May 5, age 11, Eden Valley, Minn. Janis VeNard, May 6, age 9, Tuscon, Ariz. Joanne F. Peters, May 7, age 14, Paynesville, Minn. Russell E. Follin, May 7, age 11, Plymouth, Ind. Kenneth Lee Cramer, May 8, age 12, Bedford, Ohio William Lindsay Watson, May 8, age 4, Dallas, Texas Freddie Bollin, May 8, age 14, Hammond, La.

This is Promotion Day for three Club members-Russell Reye, Freddie Bollin, and Joanne Peters. We invite you all to read the Berean Youth Fellowship page, also.

TEACHING IN THE TEMPLE

Jesus entered Jerusalem. As was His custom He went to the temple to worship God. He walked through the portals into the court.

Doves flew above His head. Strange noises reached His ears. Walking closer to the inner court, a strange sight lay before Him. There was much activity in God's house. Men were seated at tables and close by were stalls of sheep and cows and doves. Jesus stopped to watch.

People entered the temple, walked up to the tables, bargained with the men seated there, drew out their purses and slung money on the tables. The men at the tables would rise and go to one of the stalls, release an animal, handing a short rope to the buyer. The buyer would then turn and walk out of the temple.

Anger rose in the heart of Jesus. Was not this the house of God? Slowly He walked among the buyers and sellers, gathering small bits of cord and winding them into one long cord-whip.

As He approached each table He suddenly gave it a twist, spilling it and the money on the floor. He thrust out the whip above the animals, frightening them out of the temple, and the men who were selling the animals scurried to rescue them. For a short while confusion reigned in the temple. Then all was quiet as the people huddled around the wall of the room, staring in awe and wonder at this man who dared to chase out the men of merchandise.

Jesus raised His voice in condemnation so that all could hear. "Is it not written, My house shall be called the house of prayer? but ye have made it a den of thieves."

The merchants, and scribes, and Pharisees were filled with mixed emotions—first anger, then guilt, and finally hatred. Yes, they knew in their hearts that Jesus had quoted the words of God written in their own law. Quietly, as Jesus stood silent and stern, the temple emptied of people and animals.

Daily Jesus entered the temple, from that day until He was killed, teaching the people who entered the temple, and healing the diseased and afflicted. He knew how the temple was to be used. With a few well-chosen words He preached a great sermon and by His example showed all generations how the house of God is to be used.





- April 27-29-Eastern Nebraska Conference at Fremont. Walter Wiggins, speaker.
- April 28, 29-Jowa Spring Conference and Youth Rally at Koszta.
- April 28, 29—Ohio State Spring Conference at Golden Rule Church, Cleveland.
- April 30-May 10—Revival services at Morse Mill, Church of God. C. F. Pryor, guest speaker.
- May 1-6—Louisiana Evangelistic Meetings and Berean Conference. Harold Doan, guest speaker.
- May 21-27-Michigan State Conference at Blanchard.
- May 25-27—Annual May Meeting at Fonthill, Ont. Harvey U. Krogh, Jr., guest speaker.
- May 29 June 8 Southern Texas Berean Youth Rally, Coryell Baptist Campground, Gatesville.
- June 2-8—Texns State Conference and Bible School, Gatesville.
- June 14-17—Northwest Conference (Oregon and Washington) at Corvallis, Ore., G. J. Gordon, guest speaker. Fiftieth anniversary of church building.
- June 18-24—Nebraska Youth Retreat, Camp Merrill, Fullerton.
- July 16-22-Southwest Youth Camp at Prescott, Ariz.
- July 23-29—Southwest Conference at Prescott, Ariz.
- July 26 August 5 Illinois Conference and Bible School at Oregon.
- August 5-12-National Berean Youth Rally, Quaker Haven Camp, Dewart Lake, Ind.
- August 13-17-General Conference, Dewart Lake, Ind.
- August 18-26---Iowa State Conference at Waterloo.
- August 25-September 2-Missouri State Conference at Jordan. Alva Huffer, guest speaker.

RACKS BEING DELIVERED

The Restitution Herald racks have been delivered and those ordered have been mailed. The racks are very attractive, and sturdy. The top is lettered "Profitable Reading—Take One." The racks can be set on a counter or table, or hung on a wall.

A rack is furnished free with each order for ten weekly Heralds. The Heralds will sell for six cents each, or sixty cents each week for a rack and ten Heralds. Several churches have ordered more than one, and one isolated family is maintaining six of the racks. Place your order now and your rack and first bundle of Heralds will be mailed immediately. Restitution Herald, Oregon, Ill.

INDIANA QUARTERLY CONFERENCE

The two-day conference was held at the Hillisburg Church of God, April 7 and 8. All departments of the State work had a time set aside for discussion and for working out plans for future service.

The following churches were represented: Morning Star, Hope Chapel, North Salem, Burr Oak, Kokomo, Hedrick, and Faith Chapel. A group from Oregon, Ill., also attended. They were: Sr. C. E. Lapp and son Jon; Bro. and Sr. Otto Dick; our student from Jordan, Adib Liddawi; and the Oregon Bible College quartet, consisting of Don Ward, Naney Nichols, Dallas Demmitt, and Richard Dick. David Shellhaas from Brush Creek, Ohio, was also with the group.

The Saturday evening service was given over to the Oregon group. Pictures were shown of the College and surroundings. The gospel team sang several musical numbers, followed by a personal testimony by Bro. Liddawi.

Services were at the usual time on Sunday morning, with Bro. A. M. Jones delivering the message.

An interesting program is being planned by the ministers and the State board for the annual Bible School and Conference to be held in June. The exact time will be posted later.

Attendance for these two days was very good. We pray that these conferences will strengthen and enlarge the work here in Indiana and inspire all who attend to greater service for our Master.

Nora Anderson, Secretary.

Pictorial Chart of the Ages. A number of years ago Bro. Sydney Magaw used a large wall chart which showed the several ages of God's dealings with men—from the Garden of Eden to the Times of Restitution and Eternity. Anyone desiring printed copies of this chart may obtain them at five cents per copy from National Bible Institution, Oregon, Ill.

BAPTISMS AT HAPPY WOODS Hammond, Louisiana

We are happy to report the baptisms of three young people into the saving name of Jesus. Robin Bauerle was baptized March 18, and Mary Lou and Dede Baird were baptized March 30.

We welcome these fine young people into the membership of the Happy Woods Church and pray that their names will always be recorded in God's Book of Life.

Harry Goekler.

BAPTISMS AT HOLBROOK, NEBRASKA

Our hearts were made glad April 15, 1956, when, in response to the gospel invitation, three young persons in their early 'trens came forward and gave their lives to their Master. We met at the church and in a body drove to water south of Holbrock where we immersed all three into the saving name of Jesus.

These three are: Roger and Neoma Story (brother and sister), of Cozad, Nebr., and Judith Kirkpatrick of Holbrook.

V. E. Kirkpatrick, Pastor.

Tithing Testimonies

The rush is on. "Now is the time for all good men to pay their income tax." All of us, no matter how forgetful we may have been all through the year, again remember our government at this time. It is a real blessing to be required to pay income tax—only those who have received much are asked to pay much. Most of us can remember the days when we did not have to worry about such things! It is a small price to pay for all of the comforts and luxuries we enjoy today.

Along the same line of reasoning, God requires very little of us, as compared with the bountiful blessings with which He showers us. His tithe, plus our freewill offerings, can never even begin to square our debt, of course, but in giving these faithfully and generously, we have the immeasurable satisfaction of doing our bit in His work—and doing it His way!

Let's not forget THIS obligation, either. While we are on the subject—the General Conference budget is only half met, with only two months to ged. Still needed before Conference time, in order to earry on the operation of our regular departments, is \$20,0001 That sounds like a lot of money to any individual person, but in a conference of four thousand members, it represents only a few dollars each. Can you afford five or ten dollars to see that this need is met? Can we afford not to meet it?

Jerry Reeves in The Circuit Rider.

"The thing that I shall miss most when I quit teaching is the tithe money God has taught me to take out of my check each month, because it is His. Then, too, it is such a blessing to give a little more as an offering. I can't say that has been too large an amount. But tithing has been one of the greatest blessings of my life, because of the spiritual growth it has meant to me. I still plan to tithe no matter what my income." --Mrs. E. C. Olmstead, Rt. 5, Bemidji, Mim.

HERALD RECEIPTS

Mrs. Claudia Hoffman; Mrs. Forest Rich; Walter Roose; Harold Gallagher; Glenn M. Birkey; Mrs. Hazel Cramer (2); Mrs. Joe N. Middleton, Sr.; Mrs. Anne Lunderby; Alta King; Mrs. J. W. Wilson; Mary Catharine Davis; Ruth M. Bauserman; Mrs. A. F. Anderson; Florence M. Dearing; Robert S. Anderson; Mrs. M. R. Richards (3); Mrs. Edna Waterman; Barbara Addington; Mrs. Clara Claypool; Irvin Ferguson.

GENERAL CONFER BUDGET	ENCE
Budget	\$39,849.00
Received	20,871.14
Needed	\$18,977.86
Remember the Lord's prayers and in tithes.	work in



BURR OAK CHURCH OF GOD

Pictured here is the new Burr Oak, Ind., lighted, church sign. The church is easily, and attractively identified to those passing by on the highway.

The Burr Oak Church has been making rapid progress under the pastorate of Bro. Orville Westbund, All attendance records for the church were broken on Easter Sunday, when one hundred fifty-two students were present for Sanday school and one hundred twenty were present for church.

Three people were baptized into the saving name of Jesus Christ on Easter Sunday, They are: Mrs. Carl Heiser, and Mr. and Mrs. Dale Melvis, all of Rt. 2, Culver, Ind. We welcome these new children of God into the household of faith.

STEWARDSHIP OF TIME AND MONEY

The books of Haggai and Malachi unite church attendance and tithing as reasons for God's blessings upon a people. Carelessness in either or both of these important services is likewise a reason for God's displeasure.

Haggai and Malachi were post-exile prophets who told the people of Israel, recently returned from captivity in Babylon, the reason for their many spiritual and economic problems. Haggai dwelt upon the matter of Israel's neglect of the temple and its services. Why, Haggai asked, are you always suffering want? Why do your wages not cover your expenses? Why do your crops never quite measure up to your needs? The reason, Haggai said, "Because of mine house that is waste, and ye run every man to his house."

Malachi spoke of the same problems, but added another reason for them. His explanation was, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." So we find two reasons for the spiritual and economic problems of returned Israel; neglect of worship, and neglect in tithes and offerings.

The cures suggested were very simple. Haggai said, "Consider your ways . . . and the remnant of the people came and did work in the house of the Lord of hosts, their God." Malachi said, "Bring ye all of the tithes into the storehouse . . . and all nations shall call you blessed."

Could we bring a greater blessing upon the church, and cure some of our spiritual and economic problems by giving greater attention to faithfulness to the Lord's house, and by being more faithful in tithes and offerings?

THE RESTITUTION HERALD

MARCH SPONSORS, 1956

Lawrenceville Church of God Mr. & Mrs. Dean Moore Truth Seeker's Church of God Southwest Conference Mrs. M. S. Guest Delta Church of God Mr. & Mrs. John S. Taylor Baraga Church of God Macomb Church of God Blanchard S. S. (Senior Class) Clark Ballentine Mr. & Mrs. George Reve Michigan State Conference R. H. Judd Virda Sitler Aurora Church of oGd Burr Oak Church of God Pennellwood Church of God Dixon Church of God Ruth Savage Mr. & Mrs. E. E. Warren Happy Woods Church of God Brush Creek Church of God Mrs. Emma Railsback Dale Dunbar Family Oregon Church of God S. S. Hope Chapel Zenas Murphy Mr. & Mrs. Delos Andrew Verna C. Thayer Mr. & Mrs. J. L. Harland Mrs. W. H. Allard Litchfield Church of God S. S. Mrs. L. R. Hillard Maurertown Church of God S. S. Mrs. Vern Todd Mr. & Mrs. Frank Fox Mr. & Mrs. Loren Burnett Mr. & Mrs. Russell Harman Mrs. W. E. Stewart Dorothy Magaw Nettie Nichols Mr. & Mrs. Ray Foster Mr. & Mrs. Louis Ralston Oregon Church of God Mr. & Mrs. Harold Doan A Family Mary C. Railton Mr. & Mrs. C. E. Lapp Mr. & Mrs. Otto E. Dick Mr. & Mrs. Frank Partlow Mrs. Ed Eades Helen Burnett Minnie O. Evans



Bro. Herbert Edmister has been in the hospital at Eldorado, Ill., for two weeks, suffering from a broken leg. . . . Bro. Otto Dick preached at Dixon, April 15, and at Southlawn Church, Grand Rapids, Mich., April 22. . . . Bro. C. E. Lapp preached at Chicago, April 1, and at Macomb, April 22. . . . The editor preached at Chicago April 8, and 22, and at Southlawn Church, April 15. . . . Bro. Paul C. Johnson preached at Chicago, April 15. . . . Recent visitors at the General Conference offices were Bro. and Sr. Curtis Simpson of Hedrick, Ind., and Bro. and Sr. Harry Sheets, of South Bend, Ind.

GROBE - HOSE WEDDING

The Church of God in Dixon, Ill. was the \$ 13.50 scene of the wedding of Lois Grobe, daughter 7 00 25.00 of Bro. and Sr. Roy Grobe to Donald Hose, 119.85 son of Bro, and Sr. Oliver Hose, Polo, Ill.

5.00 The bride was given in marriage by her 140.00 father. The couple's attendants were Elsie 25.00 Kraft, sister of the bride, and Richard Hose, 30.00 brother of the groom.

14.39 Bro. C. E. Lapp, Oregon, Ill., performed 15.00 the ceremony. Mary Catherine Railton sang 34.00 the Lord's Prayer as the couple knelt at the 10.00 oltar 50.00

Following the service, a reception was held 2.00 in the church basement.

10.00 The couple will make their home in Dixon. 7.00 We pray the blessing and guidance of God 100.00 upon this fine couple as they begin life's 88.23 journey together. 21.31

10.00

10.00

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100.00

Shirley Kastner, Reporter.

10.00 We wish to recommend again, Bro. B. H. 40.84 Judd's book, "One God, the God of the Ages" 57.21 (\$1.00, from National Bible Institution, Ore-25 00 gon. Ill.). We occasionally receive letters 20.00 from readers asking about some of the "dif-11 53 ficult" texts in the Bible. Many of these questions are answered very convincingly in 5.00 10.00 this book. You will enjoy it and want to 3.00 keep it for reference. 5.00

IDA MAY OSBORN

Mrs. Ida May Osborn, age 84, died April 5, 1956, in the Russ Nursing Home, Knox, Ind., after an illness of eighteen months. She was born in Fulton County and had lived in Marshall County for the last fifty years.

She was baptized into Christ, February 25, 1901, and was a member of the Burr Oak Church of God for forty-seven years.

10.00 Her husband, George, preceded her in 10.00 death. She was buried April 7, 1956, in the 10.00 Burr Oak Cemetery. The service was con-30.00 ducted by Pastor Orville Westlund of the 2.00 Burr Oak Church of God. 28.01

Margaret Kuhn, Secretary.

W. T. ROBERTS

W. T. (Tollie) Roberts died March 31, 1956, at Moody, Texas, at the age of seventyone years. Funcral services were officiated by Bro. T. A. Drinkard. Burial was at the Moody Cemetery, Bro. Roberts had been preaching at Gatesville, each fifth Sunday.

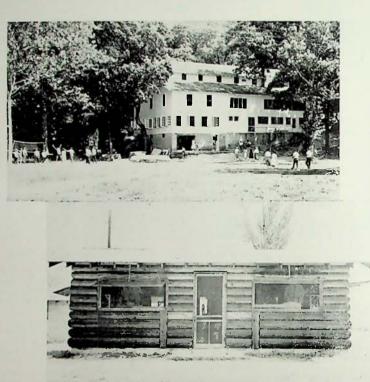
The death of Bro. Roberts emphasizes the need for more young men to prepare for the ministry. The ministry is not a vocation of high wages, but there are many blessings that every young man can receive that cannot be evaluated in dollars. Surely, there can be no greater blessing than to hear the Lord say, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord." Texas Conference Bulletin.

WILLIAM LINDSAY

Our brother in the faith, William Lindsay, fell asleep in death, Friday, March 30, 1956. Funeral services were conducted in the Tempe Church of God, Monday, April 2.

As Jesus said of Lazarus, "Our friend sleepeth." We know that Will is asleep and is waiting for the Lord to awaken him at His coming. Thanks be unto the Lord for Tempe, Arizona, Bulletin. His power.

BEREAN YOUTH FELLOWSHIP CAMP



Quaker Haven Camp, Dewart Lake, Syracuse, Indiana Sunday, August 5 --- Saturday, August 11

Tuition Fee \$25.00 For Young People Ages 12-18

Deadline for Enrollment, July 5, 1956 Send for your application NOW!

Restitution Herald

VOLUME 45, NUMBER 30

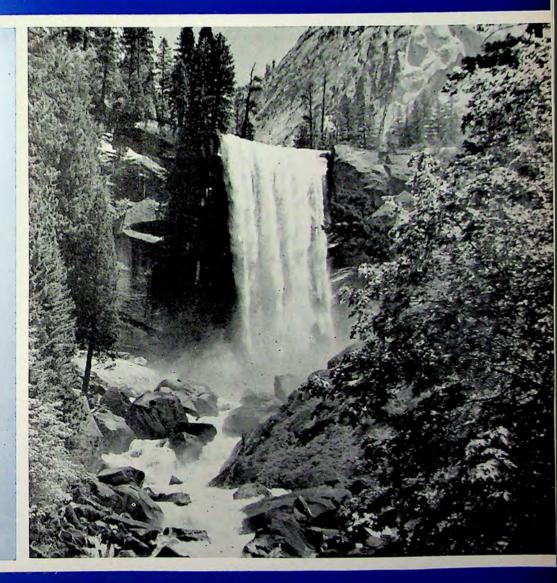
LIFE-GIVING WATER

"Whosoever drinketh of the water shall thirst again: but whosoever drinketh of the water that I give him shall never thirst; but the water that I give him shall be in him a well of water springing up into everlasting life. ... Sir, give me this water, that I thirst not" (John 4:13-15).

MESSAGES OF LIFE

NEWNESS OF LIFE BAPTISM FOR LIFE YOU WILL LIVE AGAIN WHAT MUST I DO TO HAVE ETERNAL LIFE?

IN THIS ISSUE



There Is Eternal Life Only in Christ

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isn. 60:1-3); the "restitution of all things which God hath spoken by the month 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.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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.

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- T. May 10. Eph. 6:1-9. Honor thy father and mother.
- F. May 11. Titus 2:1-10. Proper conduct of Christian women.
- S. May 12. Matt. 12:46-50. Discipleship superior to human relationships.



Life Only in Christ

In this issue you will find emphasis upon the way to find eternal life in Jesus Christ. The Church of God believes that the Bible teaches that eternal life (immortality) is a gift of God, which will be given only to those who know Jesus Christ as their Saviour, have put on His name, and are found faithful to Him at His coming. Hope for living forever is only to be found in the Son of God who died for us and was raised to new life to make life and immortality possible.

Is anything more important than life eternal and the way that it may be secured? Because this is an essential matter of life or death we stress it in this paper. Read these messages of hope and life and be blessed.

Challenge in the Suburbs

The movement of Americans out of the cities and to the suburbs is a challenge to the Church of God. Near almost every city of more than five thousand people, new building developments may be seen. Near large cities of more than one hundred thousand people, literally thousands of new homes and shopping centers have been built. Some of the people will keep their ties with their city church, but many will be looking for a new place to worship, or will be for the first time receptive to a near-by church.

It requires vision and faith for a congregation to leave an established church home in the city and move to a new location in the suburbs, but some churches are doing it and reaping great numerical increases. Other churches are establishing branch Sunday schools and churches in the new subdivisions which soon become as large or larger than the home church. There is sacrifice required in sending experienced workers into such an area and putting forth the money needed, but the returns for the Lord are tremendous. Why not investigate such a possibility in your area?

One Graduating Minister for each Thirty Churches

Figures recently released concerning the number of ministers being trained for Protestant churches in America show that for every thirty churches only one graduate per year enters the ministry. This is about the average also in the Church of God. This number scarcely replaces those ministers who retire each year, and allows little or no prospect of increasing the number of churches which can be served.

More trained workers are needed! The fact that it takes the efforts of thirty churches to graduate one minister per year does not speak well of the success we are having in interesting young men in this most important work.

Oregon Bible College can help young men prepare for a ministry in the Church of God. Established and maintained by the Churches of God, the College meets the requirements of the churches for their ministers. Encourage sincere young men to attend Oregon Bible College and devote their lives to the Lord's work!

Oregon Bible College is not only for men just graduated from high school, but also for family men who have decided after being out of school for several years that they would like to enter the Lord's ministry.

You Will Live Again

JOB, the ancient religious philosopher asked, "If a man die, shall he live again?" (Job 14:14). To this question three answers have been given. Two answers are false; one answer is true.

Atheism's answer is that man will never live again. When man dies, according to this theory, his existence is ended for all eternity. Atheism denies the reality of God, the supernatural life of Jesus, and man's hope for eternal life. It asserts that there is no future life for any man.

Paganism's answer is that there is an immortal future life for all men. It declares that men naturally are immortal and cannot be destroyed. All men, according to its teachings, must continue to live in some form and in some place throughout eternity. It asserts that there is an eternal future life for all men.

The Bible alone gives the correct answer. The answers of atheism and paganism are incorrect. The Bible's answer to Job's question is that all men will live again but only those who meet God's requirements will be given immortality and eternal life. Men who fail to meet God's requirements will be raised to judgment in the last resurrection and then will be destroyed. The Bible teaches that men naturally are mortal. It asserts that future eternal life for man is conditional.

Atheism believes in the existence of no gods. Paganism believes in many gods. The Bible teaches the existence of one God. Atheism is the *denial* of the true. Paganism is the *perversion* of the true. The Bible is the *revelation* of the true. Atheism believes in no immortality. Paganism believes in natural immortality. The Bible teaches conditional immortality.

Atheism-No Immortality

Atheism explains all existence in terms of matter. Whatever cannot be perceived by man's physical senses is declared not to exist. God's existence, the Bible's inspiration, and man's future life are denied.

According to atheists' man's candle of life is extinguished at death. It never will be lighted again. Man's obituary forms the permanent concluding chapter to man's biography. They explain that man came out of darkness, lives a few years in the sunlight, and then enters the eternal darkness again.

Atheism is doomed to ultimate failure. Men normally believe in God's existence. Atheism is abnormal. Atheism fights a losing battle. It travels the wrong way on a oneway street. When men regain normalcy, they return to

By Alva Huffer

belief in the existence of God. Atheism is a rational attempt to ease man's guilty conscience by denying the existence of God and thus the reality of sin.

Paganism-Natural Immortality

Atheism and paganism lie on opposite sides of the narrow path of God's Word. Both are in the darkness. The path of truth alone is in the light. Both atheism and paganism are opposed to the Bible but each is opposed in an opposite direction. Atheism denies the true; paganism perverts the true. Atheism has turned its back on God and His revelation of truth. Paganism has corrupted the worship of God into idolatry and has perverted the truth of God into mythology. Atheism believes in no immortality for any man; paganism believes in natural immortality for all men. Both are wrong.

Belief in natural immortality can be found in many pagan religions. It was formulated into a philosophy by the pagan Greek Plato. Through the influence of his followers, Plato's doctrine of natural immortality entered the theology of some sections of Christendom during the early centuries of the church age.

The Bible—Conditional Immortality

The Bible answers the false teaching of atheism by promising immortality and future life to men properly related to Christ. These blessings are included in God's gift of salvation. They will be bestowed upon those in Christ when He returns.

The Bible answers the perverted theology of paganism by teaching that man is mortal in physical nature and at death ceases to live. Future life is dependent upon resurrection. Christians will be resurrected to immortality and glory in the first resurrection. Sinners will be resurrected to mortality and judgment in the final resurrection. The Bible is the only authoritative source of information concerning man's future.

Alva G. Huffer is President of the National Missionary Society, and pastor of the Churches of God at St. Louis and Morse Mills, Missouri. He is a graduate of Oregon Bible College.



OF THE great results of salvation through Christ, perhaps the most understood and enjoyed is that of having "newness of life" ascribed to the believer. This term has its origin in the home where life has its beginning in childbirth.

How wonderful it is to know that God has allowed us to be born into this world and to live under the influence of both good and evil, telling us of the sure results of each, and giving us an oportunity to choose for ourselves which course to follow. But more wonderful than this is the opportunity He has given us, after we have made our decision to follow after righteousness, to become as a newborn child and begin an entirely new life.

The new birth, born of the water, is in many ways like the birth of the flesh one experiences when he is born into the world. It is not an abstract principle, but it is an absolute process. It begins with the begettal and ends in birth, with continual progressive growth between.

The newborn child of God develops out of the incorruptible Word. When this seed, or word of the Kingdom, is received and there is a conception it begins to develop in a life until that person becomes a believer of the truth. By this time the believer is a changed person in many ways. He has acquired a new mode of thinking, for he now thinks in harmony with the thoughts of God as revealed in His Word.

He has a new vision of life, for he sees himself and the world around him in new light. He is convinced of sin and its results and experiences an aversion to the things in which he formerly delighted. His views, disposition, temper, and affections are transformed. He is humble, child-like in many respects, teachable, and obediently disposed. He is eager to do that which will please his heavenly Father. Having reached this point in life, he desires to make an outshowing of his new life, this results in a burial of the "old man of sin" and the "birth of the new man."

After a child is born, the next thing to do is to begin his training. At first this consists of proper feeding and sleeping habits. Then as the child grows he must exercise his members to promote proper growth. Finally the child

"Newness

of Life"

By C. F. Pryor

learns to walk and play and enjoys a normal, happy life. How fitting this is to the newborn child of God. He must first be fed a diet that will promote correct spiritual growth. This is, as Peter says, "the sincere milk of the word." He must be allowed to exercise his members by becoming an active part of the church. Possibly the greatest assurance of security a child has is that of feeling that he belongs to someone who cares for him. Is this not the same secure feeling that comes to the child of God? Peter tells us, "Humble yourselves therefore under the mighty hand of God, that he might exalt you in due time; casting all your care upon him, for he careth for you."

The statement made by Solomon in Proverbs 22:6 which says, "Train up a child in the way he should go and when he is old he will not depart from it," is not only true of the child in natural life, but it is the way God is working with those who are born out of water into redemptive relationship with Him. God disciplines and tries them, that He may exalt them in due time. We believe it is a good thing to begin training a child at an early age to be regular in attendance in the house of God, putting an opportunity to serve Him before all else. This, too, is required of the child of God.

Having believed the gospel and been baptized, one is required to walk worthy of the vocation wherewith he has been called. By doing so, he may be accounted worthy of being born out of the grave by a resurrection from among the dead, by the Spirit of God working through His Son Jesus Christ, who will, at the appropriate time, exercise full power over death and deliver from death all (*Please turn to page 10*)

Baptism for Life

BAPTISM is an ordinance instituted by Christ. It is the rite of washing with water as a sign of purification and consecration. It is an outward act which reveals an inward faith. Baptism is "the answer of a good conscience toward God by the resurrection of Jesus" (1 Peter 3:21). Since baptism is a command of the Son of God, let no man deny the necessity thereof.

John the Baptist, the forerunner of Christ, was sent to call Israel to repentance and was directed by God to baptize those who accepted his message. (John 1:33.) He baptized unto repentance. Believers in John's baptism acknowledged that they could receive forgiveness of sins through the coming Messiah. It is said that he baptized in Enon "because there was much water there" (John 3:23). John's work was to prepare the way for the Saviour of the world. After Christ's sacrifice, the baptism of John ceased.

In the Jewish dispensation the seal of the covenant was circumcision. God commanded that all male children be circumcised when they were eight days old. However, being circumcised did not make them Jews. Only heartfelt conversion could do this. Likewise is it in the case of baptism. By Christian baptism we seal our covenant relationship with God.

For one to be baptized, he must be an adult or at least old enough to believe and understand the meaning of baptism. Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:16). Therefore one must believe *before* he is baptized. Hence, an infant cannot be baptized, because he cannot believe. Not one case can be found in Scripture where a child was ever baptized. The practice of sprinkling an infant for baptism was introduced by the church of Rome for convenience. It seems that Pope Stephen III in the year 753 A.D. was one of the first to allow this practice. In the first place, what value can there be in baptizing an infant who does not even know he is being baptized. Let us not deceive or be deceived; make sure the candidate is old enough to know what he is doing.

There is "one Lord, one faith, one baptism" (Eph. 4: 5). One can see nothing vague about that statement; it is easy to understand. There are not two or three forms of baptism, but only one. Every form of the word "baptize" comes from the Greek *baptizo* which means to bury in water. Hence, the only valid form of baptism is by immersion. The early church knew absolutely nothing about pouring or sprinkling for baptism. Luther, By Hollis Partlowe Oregon Bible College

Calvin, Wesley, and other great students of Scripture believed in baptism by immersion.

From studying Romans 6:3-5 we learn that baptism pictures the death, burial, and resurrection of Christ and also of the believer. Before one is eligible for baptism he must die to sin. When one dies he should be buried. Hence, when one repents of past sins and believes on the Son of God, he should be buried in the watery grave of Christian baptism and arise to a new life as Christ did on that first Easter morning. Believers should be immersed in the name of Jesus Christ for remission of sins. (Acts 2:38.) The early church used this Name in every case recorded in the Book of Acts.

Jesus knew no sin, neither was guile found in His mouth, yet He was baptized. Why? "To fulfill all righteousness" (Matt. 3:15). Christ took upon Himself the sin of sinful man and was baptized. Hence, Jesus has left us an example that we should follow His steps. It is stated that after John baptized Jesus, Jesus "went up straightway out of the water" (Matt. 3:16). Obviously, Jesus was down in the water. Yes, Jesus was immersed! He, being raised from the waters of baptism, pictured His resurrection from the dead that was to follow. Since Jesus was made immortal "the third day according to the scriptures," we have the assurance that we will be made like Him when He comes, if we are buried with Him in baptism, rise to a new life, and remain faithful to the end.

Christians become a part of Christ's body in baptism. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Our bodies have many members; likewise does the body of Christ, the church. When a person is immersed in Christian baptism, the body of believers receives a new member.

After one has realized his condemned condition, has recognized he is a sinner, and has repented, his next step is to be baptized, if he is to be obedient to the commandments of Scripture. He must have faith in the Son of the living God. All these steps are very important. To omit any one of them means our conversion is not complete.

Baptism is a natural result of a strong conviction concerning one's duty toward God. According to the second chapter of Acts about three thousand were baptized on the Day of Pentecost. Likewise, Acts 8:12 teaches that many were baptized, both men and women, after hearing Phillip preaching the things concerning the Kingdom of God and the name of Jesus Christ. The conversions of (Please turn to page 10)

FREQUENTLY, people make this statement, "It doesn't make any lift doesn't make any difference what we believe, just so we live right." Perhaps they will say, "It doesn't make any difference what church you belong to; we all worship the same God. We may differ a little in our beliefs and rituals, but we are all aiming for the same place."

We believe these statements reflect faulty thinking. We do not mean to belittle a person for the quality of his thinking, or for his obvious attempt to be broadminded in the matter of religion. But it is our conviction that such thinking is not in harmony with the Word of God!

The Apostle Paul was scized by the Jews in Jerusalem, and, being rescued from death by the Romans, was allowed to speak in his own defense. These are his words as recorded in Acts 22:3: "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day." Paul was

Does It Make a Difference What One Believes?

By Harry Sheets

well trained by the greatest teacher of his day. He knew about the God of Abraham, the same God you and I worship today. He had a wonderful zeal toward God. If all that is necessary is for us to worship the same God, then Paul was well on his way to salvation. Paul continued, "I persecuted this way ['this way' was his method of identifying the Christians] unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem to be punished."

If sincerity is a virtue, then Paul was to be highly commended. The record states that he was struck down by a great light and he heard a voice say, "Saul, Saul, why persecutest thou me?" Yes, Saul later called Paul, was persecuting Jesus, yet he was worshiping the same God we worship today and the same God he worshiped after his conversion. Paul was sincere in his actions, and he had considerable zeal, but he was persecuting Jesus. He declared that "after the most strictest sect of our religion I lived a Pharisee." Few in his day served God with greater sincerity or zeal, but his service, based upon a false understanding, was displeasing to God. He was persecuting Jesus as truly as if he had done so intentionally. It does make a difference what we believe.

Paul, realizing that his misguided zeal had caused him to work against God and his own salvation, had great compassion for his fellow men, as his words in Romans 10:1-2 show. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge." His phrase, "zeal of God," clearly means a "zeal for God." To make this meaning more emphatic, read several different translations. The Revised Standard Version is: "They have a zeal for God, but it is not enlightened." The Diaglott translates: "They possess a zeal for God, but not according to knowledge." Smith and Goodspeed states it this way: "I can testify to their sincere devotion to God, but it is not an intelligent devotion." Lastly, let us notice the Moffatt translation: "I can vouch for their zeal for God; only, it is not zeal with knowledge." Notice these different ideas: "zeal-not enlightened"; "zeal-not according to knowledge"; "not intelligent devotion"; "not zeal with knowledge."

These different translations all tell us that the Jews lacked a proper understanding. Their ignorance kept

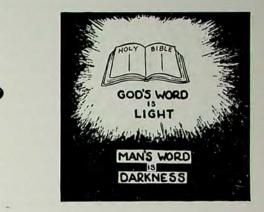
What Should We Teach?



them from serving God in an acceptable manner. They lost out in the plan of salvation even though they worshiped the one true God. In this case, ignorance was deadly.

Paul told why their misunderstanding was fatal. We give you his reason from the Smith and Goodspeed translation: "For in their ignorance of God's way of uprightness and in an attempt to set up one of their own, they refused to conform to God's way of uprightness" (Rom. 10:3, 4). Where the Smith and Goodspeed translation used the word "uprightness," the King James Version uses the word "rightcousness." In Galatians 3:21 Paul wrote: "If there had been a law given which could have given life, verily righteousness would have been by the law." We cite this text to show how closely "life" and "righteousness" are associated. Going back to Romans 10 we will notice that because of false understanding the Jews established their own brand of righteousness and therefore lost life. It is evident, then, that righteousness is the result of understanding. If our understanding is faulty, then it follows that our righteousness will be as displeasing to God as was the self-righteousness of the Jews.

The serpent deceived Eve in the garden. Paul wrote in 1 Timothy 2:14: "Adam was not deceived, but the woman being deceived was in the transgression." She was deceived because she accepted false information. Genesis 3:6 reads: "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." By this very act death came upon the human race. Adam and Eve decided to accept the words of the deceiver and thereby they set up their own standards of righteousness. Eve's belief caused her death. It was not a question of the God she worshiped. One may tell you that we all worship the same God and thereby consider that all are right in the eyes of God. The question we should ask is: How do I worship? Do I worship Him in sincerity and truth according to 1 Corinthians 5:8? or, do I worship God in the light of the teachings of church creed, without checking to see whether that creed is according to the Bible or according to the traditions of men? Too many people do not attach enough importance to the need for a correct understanding of God's Word. Jesus said of the Pharisees: "In vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:9). The Pharisees did not like this remark and became offended. We might feel that they had a right to be offended. They were worshiping the same God their fathers worshiped. They were obeying the law the way their most learned rabbins had told



them was right. Who was this unlearned carpenter's son to dispute their great doctors of divinity? When Jesus learned of their hurt feelings He told the Twelve to "let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (v. 14). Blindness in this case was a reference to ignorance of God's teachings. Jesus suggested that the leaders were blind by choice, and it may be assumed that apathy on the part of the others made it far easier to be blind and led about by blind guides than it was for them to do a little studying for themselves. We have heard people openly state that they did not want to know anything about the Bible, then they could not be held accountable. Others will believe almost anything if it comes from their own pulpit. It is too much bother to check. Many Bibles are like a family heirloom, just another object to be dusted. Here is a little secret that will work in the majority of homes. If you want to hide something, put it in the Bible. It will be safe there for years.

This ignorance of God's Word will not keep you out of the ditch. Neither will it get you into the Kingdom. Any lawyer will tell you that ignorance of law will excuse no one.

We would do well to heed the warning of Paul to the Colossians, "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" (2:8). Paul could see the same danger for the Gentiles that Israel faced—being deceived by the traditions of men. Smith and Goodspeed translates this more emphatically than does the King James Version. "Take care that nobody exploits you through the pretentions of philosophy, guided by human tradition, following material ways of looking at things, instead of following Christ." This is an accurate way of describing modern churches. They are exploiting people, making them prisoners, through their philosophy, and material ways of looking at things. (*Please turn to page 10*)

What Must I Do to Have Life? By Emory Macy

I S THIS question difficult for you to answer? The Scripture tells us what must be done if any individual desires to be saved from the wrath of God. We know God's wrath will be poured out upon all disobedient people.

There must be knowledge of the truth. There must be faith that God will perform these promises. There must be repentance. There must be baptism. There must be a life of service.

Repentance is more than just an apology for sin. Repentance is more than sorrow for the past. Repentance must produce a distaste for sins, past and future. One must stop the sins of the past and not do them in the future.

Baptism by immersion in water is a must, if one wishes to obey every commandment of the Lord. The water has no transforming qualities, if the candidate is not willing to submit himself wholly to the Lord's service. Baptism is for the "remission of sins." Baptism places one in relation with Christ. Baptism through faith helps to make one an heir of the promises of Abraham.

Which comes first? Knowledge, faith, belief, repentance or baptism? This question creates much discussion. It is like saying, "Which is the most important in your car; gas, oil, water, wheels, or starter?"

One must have a desire to be a Christian before he will want to be baptized. He is not ready for baptism until he feels the necessity. He is not ready for baptism until he knows why he should be baptized. He cannot be fully prepared for baptism until he has heard and understands the value of life in the Kingdom of God.

When one is fully aware that he cannot prepare for eternal life, and at the same time enjoy a life of sin, he will desire to repent and start anew.

Hearing, believing, faith, repentance, confession, baptism, Christian life, are each a part of the whole. Anything short of the whole would be only a part of faith and the Lord will never accept a fraction thereof. "Ye cannot serve God and mammon."

If you would have eternal life, why take chances with your hope by trying to eliminate one or more of the necessities of salvation, or by trying to maintain only part of Christian obedience?

The Church

By Matilda C. Edwards

The Church and the World walked far apart, On the changing shore of Time; The World was singing a giddy song,

But the Church a hymn sublime.

"Come, give me your hand," cried the merry World, "And walk with me this way."

But the good Church hid her snowy hand, And solemnly answered: "Nay,

I will not give you my hand at all, And I will not walk with you;

Your way is the way to endless death, And your words are all untrue."

"Nay, walk with me but a little space," Said the World with a kindly air.

"The road I walk is a pleasant road, And the sun shines always there;

Your path is thorny and rough and rude, While mine is flow'ry and smooth;

Your lot is sad with reproach and toil, But in circles of joy I move.

My path, you can see, is a broad, fair one, And my gate is high and wide;

There is room enough for you and for me, To travel side by side."

Half shyly the Church approached the World, And gave him her hand of snow;

And the World grasped it, and walked along, Saying in accents low:

"Your dress is too simple to please my taste; I have gold and pearls to wear;

Rich velvets and silks for your graceful form And diamonds to deck your hair."

The Church looked down at her plain, white robes, And then at the dazzling World,

And blushed as she saw his handsome lip, With a smile contemptuously curled.

"I will change my dress for a costlier one," Said the Church, with a smile of grace.

Then her pure, white garments drifted away, And the World gave in their place

Beautiful satins and shining silks,

And roses and gems and pearls;

And over her forehead her bright hair fell, Crisped in a thousand curls.

"Your house is too plain," said the proud old World;

nd the World

Selected by Emma C. Railsback

"I'll build you one like mine; With kitchen for feasting, and parlor for play, And furniture ever so fine." So he built her a costly and beautiful house-Splendid it was to behold; Her sons and her daughters met frequently there, Shining in purple and gold. And fair and festival-frolics untold-Were held in the place of prayer; And maidens bewitching as sirens of old, With worldly graces rare, Invented the very cunningest tricks, Untrammelled by gospel or laws, To beguile and amuse, and win from the world Some help for the righteous (?) cause. The Angel of Mercy flew over the Church, And whispered, "I know thy sin"; Then the Church looked back with a sigh, and longed To gather the children in; But some were off at the midnight ball, And some were off at the play; And some were drinking in gay saloons, As she quietly went her way. Then the sly World gallantly said to her, "Your children mean no harm, Merely indulging in innocent sports"; So she leaned on his proffered arm, And smiled and chatted and gathered flowers As she walked along with the World; While millions of precious souls Were hungering for truth untold. "Your preachers are all too old and plain," Said the gay World, with a sneer; "They frighten my children with dreadful tales Which I do not like them to hear. They talk of judgment, fire, and pain, And the horrors of endless night; They talk of a place that should not be Mentioned to ears polite; I will send you some of a better stamp, Brilliant and gay and fast. Who will tell how people may live as they list, And go to Heaven at last. The Father is merciful, great, and good, Loving and tender and kind:

Were out of her pulpits turned. The Mammon came in, and supported the Church, Renting a prominent pew; And preaching and singing and floral display Proclaimed a period new. "You give too much to the poor," said the World, "Far more than you ought to do; Though the poor need shelter and food and clothes, Why need it trouble you? And afar to the heathen in foreign lands Your thoughts need never roam: The Father of mercies will care for them: Let charity begin at home. Go take your money and buy rich robes, And horses and carriages fine, And pearls and jewels, and dainty food, And the rarest and costliest wine. My children, they dote on all such things, And, if you their love would win, You must do as they do, and walk in the ways That they are walking in." Then the Church held tightly the strings of her purse, And disgracefully lowered her head, And simpered: "I've given too much away; I will do, sir, as you have said." So the poor were turned from her door in scorn, And she heard not the orphans' cry; And she drew her costly robes aside, As the widows went weeping by. Her mission treasuries beggarly plead, And Jesus' commands were in vain: While half the millions for whom He died Have never heard His name. And they of the Church, and they of the World Walked closely, hand and heart; And even the Master, who knoweth all, Couldn't tell the two apart. Then the Church sat down at her ease, and said: "I am rich and in goods increased; I have need of nothing, and nought to do, But to laugh and dance and feast." And the sly World heard her, and laughed in his sleeve, And mockingly said aside: "The Church has fallen, the beautiful Church, And her shame is her boast and pride."

Do you think He would take one child to Heaven,

And the plain old men that preached the Cross

And leave the rest behind?" So she called for pleasing and gay divines, Gifted and great and learned;

Then the Angel drew near the mercy-seat, And whispered in sighs her name; And the saints their anthems of rapture hushed, And covered their heads with shame;

And a voice came down through the hush of heaven, From Him who sat on the throne:

"I know thy works, and what thou hast said, And how thou hast not known

That thou art poor, and naked, and blind, With pride and ruin enthralled;

The expectant Bride of the heavenly Groom, Now the harlot of the World!

Thou hast ceased to watch for that Blessed Hope, And hast fallen from zeal and grace;

So now, alas! I must cast thee out,

And blot thy name from its place."

DOES IT MAKE A DIFFERENCE? (Continued from page 7)

The tragedy of this situation is the fact that many earnest and sincere people are being deceived. They will surely be rejected if the past examples of the Bible are a reliable guide, and we are told that they are.

Just as an example, consider baptism. The original word meant "immersion." Many modern churches will tell you that sprinkling is just as good. They will debate at length about how impractical immersion is for people in northern climates or in desert regions. It has been reasoned that Palestine, where the ordinance of baptism originated was an arid region and water so scarce that immersion was nearly an impossibility in many sections, and then they will ask the question: "Do you think it is logical that Jesus would have asked for immersion to be practiced when it would be so difficult?" Here is a plain case of human logic, which Paul warned against. Paul also told us that there is but one baptism. (Eph. 4:5.) Yes, that is right, he said there was only one baptism! Jesus was immersed, and Philip immersed the Ethiopian eunuch. If there is but one baptism, is that one not immersion? Can it be anything else? The Emphatic Diaglott translates Ephesians 4:5 as: "One Lord, One Faith, One Immersion." This should settle the question as to baptism-one immersion. The reasoning of men may sound wonderful, but that will not make them right. The reasoning of the serpent sounded wonderful to Eve, but she reaped death by heeding his words.

There was real anxiety in the mind of Paul when he wrote to Timothy, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith" (1 Tim. 6:20, 21). Then in 2 Timothy 2:15, 16, Paul wrote: "Study to shew thyself approved unto God, a workman that need-

eth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness."

Paul was very emphatic about false teachings being dangerous. He made no excuse about all worshiping the same God, or all aiming for the same place. True, he did expect us to worship the God who created the universe, the same God who made the great promises to Abraham, the same God who said: "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). He expected that, but Paul also expected Gentiles to worship God with the understanding and with sincerity and truth. It does make a difference what you believe. One cannot act right unless one knows what is right. Israel could not do it and neither can we. It is an easy thing to let someone else do our thinking for us, and to follow their leading blindly, but Jesus warned that those who do that will find themselves in the ditch of death.

AN APPEAL FOR YOUR HELP

See page sixteen for an opportunity to assist in the Lord's work.

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BAPTISM FOR LIFE

(Continued from page 5)

Lydia and the Philippian jailer in Acts 16 are good examples to show that immediate action in baptism reflects a sincere attitude of heartfelt conversion.

Let us humble ourselves before the Lord and be obedient to the commands of our Saviour by being immersed in His name for remission of sins.

"NEWNESS OF LIFE"

(Continued from page 4)

those who have been born of the water and have "grown up" in the Lord.

This opportunity to have newness of life granted to us is not because we deserve it, "but God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show 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" (Eph. 2:4-8).

God's Tenth -

IN TOUCHING the question of giving, or paying, we touch a most vital point pertaining to the consecration and spiritual power of the church. In saying this, we speak from experience, as we certainly speak according to Scripture. "Bring ye all the tithes into the storehouse ... and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3:10.) Here, plainly, the payment of tithes is made the condition not only of an abundant outpouring of the Spirit, but temporal blessings are definitely promised in the succeeding verse. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Prayer, testimony, effort, self-denial-how often do we hear these duties mentioned as summing up and fulfilling the requirement of tithes! But "tithes" means money or other property of equivalent value and the effusion of God's Spirit and material prosperity is here made contingent upon bringing in these tithes and paying up these dues to God.

A tenth of his income was required of the Jew to be set apart, and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the firstfruits, not the dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over. "Upon the first day of the week, let every one of you lay by him in store as God has prospered him" (1 Cor. 16:2). Here is consecrated giving-laying by in store-a certain sum set apart, and made sacred to God's use, and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbor's pocket. And here is proportionate giving-"as God hath prospered him." Ought the proportion to be any less under the gospel than under the law? Surely not, when we remember that we have as our exemplar One who, "though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich." In the light of such high standards, who can say that at least we ought not to give one tenth of our income to the Lord's work?

If any Christian who has never tried it will make the experiment, conscientiously following it through to the end in prosperity and in adversity, we predict for him two surprises. First, he will be astonished at the increased amount which he is enabled by this method to give to

the Lord's work, and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For observe that here is an instance where the Lord actually makes a challenge to His people, and sets up a test case, saying, "Prove me now." Taking this scripture in connection with others, we find that there are two points to be demonstrated in this connection:

By J. Arlen Marsh

First—that faithful and proportionate giving will be rewarded with super-abundant spiritual blessing. The statement does not require proof, since experience has. stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to impersonate a shining cherub in a play, on being covered over with a coating of gold-leaf, which entirely closed the pores of the skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold-leafed over with his wealth that the pores of his sympathy are shut.

Second—that faithful and proportionate giving, which is another name for tithing, will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture. "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9, 10). This is but one specimen of many from the Old Testament. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom" (Luke 6:38). Do we believe these words of our Lord, and can we question that they refer to abundant temporal returns in recompense for abundant giving?

How to Give

"Give as you would if an angel Awaited your gift at the door. Give as you would if tomorrow Found you where giving is o'er.

"Give as you would to the Master If you met His loving look. Give as you would of your substance If His hand the offering took."

PAGE 11

THE RESTITUTION HERALD

MAY 1, 1956



The Bible and the News

By the Editor

THE BREWERS AND THE NATION'S CHILDREN

This item is taken from *Clipsheet* as reprinted in *The Bible Advocate*, and concerns hearings now being conducted in Washington on a bill that would eliminate advertising of alcoholic beverages in interstate commerce.

"Another example of the brewer's attempt to whitewash basic issues is illustrated by the following statement made to the committee:

There is not, and never has been, a beer commercial or any beer advertising in the United States designed to appeal to children. If you could find any brewer in the United States who desired to advertise in such a manner as to appeal to children, he still would not do so as it would be a waste of money.

"This statement before a congressional committee would appear to be in sharp contrast with the views expressed in an editorial entitled 'The Future Looks Brighter' which appeared in the June, 1955, *Brewer's Journal*. The brewing industry's trade magazine proclaimed:

Soon now, the large group of 'war and post war babies' will be gin reaching legal drinking age and the brewers will have that bigger market for their products. And, it should be the best group of beer drinkers to come along in a long while, because more of these people have seen beer served in their home and come to accept it as a perfect social beverage than ever before in history. Nothing we do can speed up their entry into the market, but it's bound to come, just as sure as night follows day.

"Perhaps the brewer's spokesmen and the Brewers Journal should place each other on a 'required' reading list."

ISRAEL REMAINS IN THE NEWS

Almost daily there is news of continuing raids and counter raids along the Israel border. The United Nations arbitrator, Dag Hammarskjold is now on the scene and has arranged a cease-fire agreement between Egypt and Israel. But other Arab states, under the thumb of Egypt's Nasser, who has dreams of a Middle East Arab empire with himself as dictator, continue to harass the Israelis.

The American government which has had difficulty deciding which way to jump, has decided that it will aid any Middle East nation which is the victim of aggression and will support the United Nations in its attempt to bring peace to the area. It is interesting, in the light of Bible prophecy, to see the nations agreeing to involve themselves in a Middle East war if it should start. The prophets, of course, looked forward to such a war as occurring at the time of Jesus' coming.

ANCIENT CITY OF HAZOR FOUND

The ancient city of Hazor was Palestine's largest more than two thousand years ago. An Anglo-Israel (British and Israel) combined expedition has been digging in the ruins of the city and has made many interesting finds. They have uncovered an ancient palace which may prove to have belonged to one of Israel's kings.

Preliminary digging has shown that Hazor was destroyed and rebuilt seven times. One of its earliest destructions was in the time of Joshua when he took the city in the conquest of Canaan. An ancient Canaanite temple has been found in the lower ruins dating back to about the time of Joshua.

Since Israel has been back in its land, many historic sites have been investigated by archaeologists and discoveries made which cast light on Bible history.

JET FLIES TWENTY-FIVE MILES PER MINUTE

A new United States jet airplane has been revealed to the public which will fly straight up or in level flight at more than thirteen hundred miles per hour. It can beat the sun across the country. Many of the planes are on order by the armed forces and the Air Force boasts that it can lay claim any time to the world's speed record.

These new weapons of war are having the strange effect of stilling the sounds and threat of war. Weapons are becoming so effective and devastating that all nations hesitate to bring destruction upon themselves by touching off a war. Russia's softened policy and willingness to co-operate in the Middle East is believed to be caused by her reluctance to become involved in a shooting war.

This paradox may be one of the signs of the times. In the Bible we have two opposite signs given of the coming of Jesus. Jesus said, "Ye shall hear of wars and rumours of wars." Paul said, "When they shall say, Peace and safety." In our day we have both conditions. There is preparation for war on every hand, and threat of war, and yet in their hearts men are conditioned to believe that there will not really be war because weapons are too destructive today.

Let us not be lulled to sleep as others will be by the seeming relaxation of tension and willingness by the Communists to co-operate. It is when the world thus takes its ease that Jesus will come and the destruction of the Lord fall suddenly upon the unwary.

The Battle at Rephidim

Moses had led the Israelites from Egypt through the Red Sea. They had journeyed three months from the time they left Egypt. They were camped in the Peninsula of Sinai.

Moses was thinking about their problems and complaints. Looking quickly in the direction of running footsteps, he saw a young man breathlessly racing toward him.

"What is the trouble?"

"Sir, I was on that mountain," said the young man pointing eastward. "I noticed a great cloud in the valley below. As the dust cleared I could see men. They must be dressed in armor, for their bodies glisten in the sun."

Quickly Moses rose to his feet. "Find Joshua! Tell him to come here immediately. Then take another man with you to that mountain and watch. If it is an army, signal us on your horn."

The young man was gone and soon Joshua appeared. "Joshua, you have heard. Choose out men who are able to fight, and get them ready for war. Go out to meet the army. I will go to the top of the hill above the fighting and hold the rod of God in my hand. Surely, God will deliver us from the enemy. I have raised this rod before God many times, and He has made miracles happen."

Joshua hurried away, thinking rapidly of how to get the men into battle formation as quickly as possible. Reports from the men on the hilltop revealed that the army advancing was Amalek and all his men. These people had lived in the peninsula for many years. Apparently they were not going to allow the Israelites to pass through their land.

Early in the morning, Moses, Aaron, and Hur climbed to the top of the hill from which they could watch the battle below. Moses held up the rod before God while Aaron and Hur watched the battle.

Hur spoke solemnly, "The battle is in our favor. Surely, Jehovah is with us."

Time flew by swiftly for the men on the hill as they watched eagerly the men below them. Moses' arms became tired, and he lowered them. As if a miracle had happened, the men of Amelek began to prevail against the Israelites.



Aaron cried, "My brother, hold up your arms with the rod before God; for the battle is no longer ours."

Moses raised his tired arms, but could not hold them up very long at a time. Each time he lowered the rod, it seemed the battle was against the Israelites. When Moses raised his arms again, the battle immediately turned.

Hur looked behind him and turned back again to Aaron. "Help me with this boulder. We must help Moses hold up his arms."

The two men moved the boulder beside Moses, so that Moses could sit down.

"You stand on that side of him, Aaron, and I will stand on this side. We can help him hold up his arms," commanded Hur. Moses was grateful for the help, for he could not hold them up very long at a time.

The three men were silent and solemn as they watched the battle below them. Joshua and his men were doing well. God was with them all the day and helped Joshua drive the Amalekites from the valley to win the battle.

The battle was ended and Aaron and Hur lowered Moses' arms. Moses built an altar to the Lord in thanksgiving for the victory He had given the Israelites.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Marie Hutchinson, May 9, age 8, Hammond, La. Edward Goit, May 10, age 11, N. Tonawanda, N. Y. Joyce Ann Fridley, May 10, age 10, Oregon, Ill. Edgar James Gainey, May 10, age 9, Hammond, La. Darlene Eades, May 11, age 14, Eden Valley, Minn. Thomas Coulter, May 12, age 5, Eden Valley, Minn. Paul Anthon, May 13, age 5, Hammond, La. Wilma Foster, May 15, age 14, Hammond, La.

This is Promotion Day for Darlene Eades and Wilma Foster. We invite you girls to read the Berean Youth Fellowship page, also.

CHILDREN'S CORNER

By Mary Railton



- April 30-May 10-Revival services at Morse Mill, Church of God. C. F. Pryor, guest speaker.
- May 1-6—Louisiana Evangelistic Meetings and Berean Conference. Harold Doan, guest speaker.
- May 21-27-Michigan State Conference at Blanchard.
- May 25-27—Annual May Meeting at Fonthill, Ont. Harvey U. Krogh, Jr., guest speaker.
- May 29-June 8 Southern Texas Berean Youth Rally, Coryell Baptist Campground, Gatesville.
- June 2-8—Texas State Conference and Bible School, Gatesville.
- June 6-10—Minnesota State Conference, Eden Valley.
- June 14-17—Northwest Conference (Oregon and Washington) at Corvallis, Ore., G. J. Gordon, guest speaker. Fiftieth anniversary of church building.
- June 18-24---Nebraska Youth Retreat, Camp Merrill, Fullerton.
- July 16-22-Southwest Youth Camp at Prescott, Ariz.
- July 23-29-Southwest Conference at Prescott, Ariz.
- July 26 August 5 -- Illinois Conference and Bible School at Oregon.
- August 5-12-National Berean Youth Rally, Quaker Haven Camp, Dewart Lake, Ind.
- August 13-17-General Conference, Dewart Lake, Ind.
- August 18-26-Iowa State Conference at Waterloo.
- August 25-September 2-Missouri State Conference at Jordan. Alva Huffer, guest speaker.

FONTHILL, ONTARIO NEWS

The Fonthill Church of God had a Sunrise service Easter morning, with the gospel team from Oregon Bible College in charge. An Easter breakfast was served at the church by the Senior Bereans.

The gospel team also had charge of the evening service, when Sr. Verna Thayer, children's evangelist, also spoke. We all appreciated having the gospel team with us.

Our May Meeting will soon begin, with Bro. Harvey U. Krogh, Jr., as guest speaker. Bro. and Sr. Holland are improving in

health, as also are Sr. Grace Anger and Bro. and Sr. Lent. J. H. Fletcher, Jr., Reporter.

THE RESTITUTION HERALD

OMAHA, NEBRASKA

A series of post-Easter revival meetings was held at the Omaha Church with Bro. William Wachtel, Litchfield, Minn., being guest speaker. The series really started with a Sunrise service conducted by the Bereans; then in the evening, Sr. Lucille Appleby brought a helpful message. Bro. Wachtel began his work on Monday evening, April 2, and continued until Thursday evening, April 12.

Four young people presented themselves for haptism. These were: Sandra Weise, 3331 Decatur; Michael and Karen Jensen, 1835 N. 18th St.; and Robert Appleby, 8120 N. 40th St., all of Omaha. The baptismal service was held Friday evening and was performed by the pastor. There are others considering this same action and we pray the Lord will direct them into full obedience. In reporting these additions, I want to give acknowledgment to the important role which the Sunday school and Berean teachers had in bringing these young people to their decision.

Improvements have been made in the church sanctuary by way of painting the interior of the entrance and tiling the floor and putting down aisle carpeting in the auditorium and refinishing the floor. At the present, we are preparing for the spring Conference to be held at Fremout, and also getting ready for the Family Camp to be held at Camp Merrill, Fullerton, Nebr., June 18-24. The facilities are sufficient to care for any out-state visitors who would like to attend. C. E. Randall, Pastor.

DENVER CHURCH OF GOD GROWING

The Denver Church of God outgrew the Miller home at its second service when a party of nine drove over from Greeley, Colo. Attendance that Sunday was twenty-one. Sr. Lois Keeton was elected Sunday school superintendent.

Starting April 22, our Sunday services are being held in the Westwood Lions Club Bldg., 352 S. Lowell Blvd., Denver, Colo., where we have ample auditorium space and classrooms (even with dining tables in the basement). The time is still 10:30 a.m.

We feel the Lord has richly blessed our efforts. We dream now of our own church building and eventually a Rocky Mountain Conference in our beautiful Colorado mountains. Virginia Henninger, Secretary.

BAPTISMS AT KOKOMO

Sunday afternoon, April 17, we were privileged to induct into the body of Christ by baptism, two young ladies. They are Marie Harvey and Patricia Welder. At the evening service they were welcomed into the fellowship and Communion service was conducted.

Both girls have been constant attendants at Sunday school and Bible study. Marie is the fourth generation of believers, Sr. O. J. Parker, her grandmother, having started this group as a Sunday school many years ago.

We welcome them with thankfulness that young lives are hereby dedicated to the service of the Lord. A. M. Jones, Pastor.



Srs. Leota B. Hanson, Mattie Agard, and Edna Brewer traveled from Oregon to attend the Ohio State Conference at Cleveland, April 28, 29. . . . The editor is conducting special meetings and attending a Berean Conference at Hammond, La. . . . The Board of Directors of the General Conference will meet in Oregon on May 5 for its quarterly business meeting. . . . While funds have been supplied by the faithful as before for the work of the General Conference, the financial picture is quite black. Unexpected expenses on the General Conference office building and on the Golden Rule Home, and a larger payroll have strained resources to the limit. Make this a matter of prayer! Sacrificial stewardship is needed!

TO ALL O.B.C. BOOSTERS

I would like to thank each and every one of you who by being a College booster provided a scholarship for me for this, the second semester of study in God's Word.

I have thoroughly enjoyed the Christian fellowship, and the opportunity of working at the Flagg Center Church.

I would like to urge all who possibly can to attend Oregon Bible College.

Thanking you again, Paul Riley.

MANUAL FOR CHRISTIAN WORKERS

The General Conference has compiled a manual to tell how to do some of the tasks of Church organization and management. The hook, written by many different pastors and church leaders of the Church of God, tells how to organize and maintain some of the departments of the church like the Sunday school, church boards, youth departments, missionary societies, and also how to conduct some of the responsible functions of these departments.

For more information about the Manual, write, Mary C. Railton, Box 231, Oregon, Ill.

HERALD RECEIPTS

Inez Titus; Mrs. Willard Cuppy; Mrs. John G. Hayse (2); Mrs. E. W. Johnson; Mrs. Ernest Rice; Nettie M. Lundquist; Mrs. L. C. Anthon; Viola M. Bolinger; Stanley O. Ross; Mrs. Flora M. Dorsey; Mrs. Russell W. Shellhaas.

BUDG	ET
Budget	\$39,849.00
Received	21,301.91
Needed	\$18,547.09

I THOUGHT

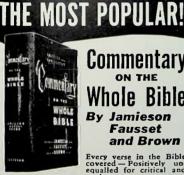
That statement of Naaman has its counterpart in our thinking of today. The modern radio and pulpit are utilizing that thought to the detriment of the plain teachings of God's Word.

Baptism. For instance, the necessity of immersion is being minimized today in spite of the clear injunction that the believer must be immersed to be saved. (Mark 16: 15, 16.) The teachings that we are baptized into His death is by-passed, along with the full meaning of the ceremony. (See Rom. 6.)

Marriage. The "I thought" idea has crept into another spiritual institution-the marriage covenant. God said the marriage made of man and woman ONE flesh, inseparable until death might sever them. Today man suggests there is nothing permanent in the bond, and reviles the minister who refuses to disgrace his profession by being a party to "legalized" adultery. Man says any excuse may be suitable for separation, nothing barring from remarriage. The Bible says only adultery on the part of one mate is spiritual grounds for separation, while death of a mote or former mate is the only ground for a remarriage that cannot be classed as adultery.

Let's get away from the "I thought" idea, and go back to a "Thus saith the Scriptures"-back to the Old Bible Faith.

Bro. S. J. Lindsay once said, "Prophecy was not given to make prophets of us; but it was given for us to watch for fulfillment." "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Psalm 12:6).



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SISTER THAYER'S SCHEDULE

May 21-25-Bible school at Chappell, Nebr. June 4-8-Bible school at East Oregon Chapel, Oregon, IIl.

- June 4-8-Bible school at Flagg Center, Ill. June 11-15-Bible school at Delta, Ohio.
- June 18-22-Bible school at Cleveland, Obio. June 18-22-Bible school (colored) at Cleveland, Ohio.
- June 25-29-Bible school at Browntown, Va. July 1-8-Southeast Conference Bible School,
- Guthrie Grove Church, Pelzer, S. C. July 9-13-Bible school, at Hendersonville, N. C.
- July 16-20-Bible School (Colored), Morristown. Tenn.
- July 16-20-Bible school, Morristown, Tenn. July 26-August 5-Virginia Conference Bible
- School, Maurertown.
- August 13-17 General Conference Bible School, Dewart Lake, Ind.
- August 19-26-Iowa Conference Bible School, Waterloo.



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May 8, 1956 Restitution Herald

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Training of the child is one of the great tasks of nation and home. Every effort is made by government to instruct the child in the ways of democracy and citizenship and in the learning necessary to work and life.

But upon the home, and especially upon mother, rests the responsibility to train up a child in the way of the Lord.

This is a divine task which requires love, prayer, and work. The Christian home is the true cradle of democracy and morality, and mother is the keeper of the home.



"HONOR THY MOTHER!"

THE RESTITUTION HERALD

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

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

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the Editor's Page



Bible, Church, and Home

What means has Christ used to build His church during these centuries past in His absence at the throne of God? We know that it is Christ who builds the church, that He is its foundation stone and that He holds the keys. Christ works through instruments of righteousness, however, to accomplish His work. What means does He employ?

The Bible

The Bible is God's unchanging Word and it has been used by the Lord to be our unfailing guide and help, teaching us the way of salvation, and the way of life eternal.

The Church

Christ uses the church to perpetuate itself. As protector and preacher of the Word of God, the church in its highest function of missionary and evangelistic witnessing, leads others into the fold through Jesus Christ. Holding forth the Word of life, the church beckons to all in the name of Christ and leads to the salvation to be found in Him.

The Home

Christ has another instrument with which to build His church and this is the Christian home. Here, where children are trained in the nurture and admonition of the Lord, we have the true seedbed of the church, where future Christians are directed into ways of truth and righteousness.

The fact that faith is still strong in the world is a tribute to mothers in Christian homes who have kept their trust from the Lord and performed their God-given function of keeping and teaching the faith. Where faith has grown weak and churches died away, responsibility can be put upon homes which were careless with their heritage.

Judges 2:10 records a sad time in the history of the people of Israel. "There arose another generation after them, which knew not the Lord, nor yet the works which he had done in Israel. And the children of Israel did evil in the sight of the Lord." Whose fault was this that a whole generation was allowed to grow up in Israel without knowing the Lord or the mighty works which He had done in Israel? Where were godly parents who were charged with teaching their children the glorious facts of God and His love and works? (Deut. 6:6-9.)

If a whole generation arises which holds not to the truths of God and despises the Lord's church, which agency of the Lord has failed? The Bible? We know that it changes not. The church? It shall never fail! The home? The growth of the church is a tribute to the home and to godly parents. A generation without truth is a rebuke to its parents.



• Mother is the heart of the home

Christian Motherhood

By J. R. LeCrone

ASIDE from Christmas, Easter, and Thanksgiving, there is probably not another day in the church year which provides the occasion for as much sentimentality as does Mother's Day.

In our own thinking, we make a sharp distinction between honest sentiment and mere sentimentality. When we speak of the sentiment of Mother's Day, we mean the sincere, heart-felt honoring of mothers and motherhood. When we speak of sentimentality, we think of that stickily sweet display of love and affection that we would call "gushing" in the slang of the day. It is nothing more than a display of sentiment made in order to be in keeping with the style of the day, and then forgotten.

The Scriptures teach that to honor our parents is both our duty and our privilege as Christians. In so far as we have been able to discover, neither parent is set forth as deserving more honor than the other. Both must walk according to the spirit of Christ in order to be worthy of such honor.

The Holy Bible sets forth some outstanding examples of good motherhood, and some very shocking examples of bad motherhood. It soon becomes apparent that the mere biological process of bearing children does not automatically entitle a woman to the honor that is due to good mothers. Whether, in the sight of God, a woman is worthy of the honor due a good mother, or of the condemnation and dishonor earned by a bad mother, depends in large measure upon the spiritual values that she imparts to the lives that she has been instrumental in bringing into the world.

The frequency with which the stories of the great men of the Bible begin with their mothers, should provide both mothers and children with some material for serious thinking.

The story of Moses, for instance, begins with a distraught mother who, in a desperate effort to preserve her son from destruction at the hands of Pharaoh's soldiers, made for him an ark of reeds and hid him among the vegetation growing in the shallow waters at the edge of the river. Though Pharaoh's daughter found the child and reared him as her own, yet the child's true mother was hired to nurse him, and succeeded in implanting in his heart those spiritual values which enabled God to use Moses to deliver Israel from their bondage in Egypt, and to become the greatest lawgiver of all time. To refresh your mind with regard to this remarkable mother and her influence, begin reading your Bible at the first chapter of the Book of Exodus.

Hannah, the mother of Samuel, who became one of the great judges of Israel, was praying in the temple when a son was promised her. When the child was born, she dedicated him to the Lord. Samuel's was a life of faithful and effective service to the Lord. Who shall gainsay that much of this was due to his mother's influence? For this story, begin reading with the first chapter of the first Book of Samuel.

The story of Samson begins with an angel appearing to the wife of Manoah and warning her to "drink not wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt conceive, and bear a son: and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hands of the Philistines." This story begins in Judges 13.

In the New Testament, we would direct your attention to Elisabeth, mother of John the Baptist, whose influence is reflected in John's becoming Jesus' advance messenger.

Of course, there is also Mary, whom God chose to act as the mother of His own Son.

Finally, we would call your attention to Timothy, to whom the Apostle Paul declared that he was filled with joy, "when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Tim. 1:5).

Observing these things, we cannot but conclude that the heavenly Father attributes immense importance to godly motherhood.

The Scriptures are equally candid in presenting the results of ungodly motherhood.

In 2 Chronicles 22 we find the story of the influence of Athaliah upon her son Ahaziah, king of Israel. Athaliah herself was the granddaughter of the former king Omri. At the death of Jehoram, the king, her son Ahaziah began to reign. By her influence upon the king, Athaliah might have been able to restore Israel. Instead of this, we read these fateful words: "He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly. Wherefore he did evil in the sight of the Lord" (vv. 3, 4).

Also presented for our consideration is the wife of Herod, who did not hesitate to use the charms of her beautiful young daughter in order to gain her evil desire that John the Baptist be put to death. When her daughter's dancing pleased the king, and the king promised her anything that she should request, her mother instructed her to request the head of John the Baptist on a charger. You may read this story in your Bible by turning to Mark 6:17-28.

Judges 17:1-5 records the story of the mother of a young man named Micah, who had idols made for her son to worship. This resulted in heartache for Micah, and disgrace for the tribe of Dan. Thus do they parade across the pages of Sacred Writ, for all to see—the good mothers and the bad. The godly mothers taught their children in the ways of the Lord and prepared them for lives of honor and of service to God and men. The evil mothers, either by their example and counsel, or by their neglect to teach their children the ways of God, led their children into lives of dishonor and shame, and through them brought disgrace and catastrophe upon their nation.

So far as we have been able to determine from a study of the pages of Scripture, no child of an evil mother ever gained great favor with the Lord and was used to accomplish works of righteousness. On the other hand, the godly leaders of Israel were the sons of mothers whom God chose for their righteousness, because they could be depended upon to train their children in the way that they should go.

Surely, the mothers and the prospective mothers of today will consider this fact and take heed. They will recognize the fact that the honors of motherhood are due only to those mothers who set examples of godly living before their children in their own lives, and make it the first responsibility of their motherhood to see to it that (*Please turn to page 11*)



Can God Raise the Dead?

By William Dick

JOB asked a question that has been repeated many times. "If a man die, shall he live again?" (Job 14: 14). People of every generation have had this question in their minds and wondered if there would actually be a resurrection of the dead. The answer to Job's question is, "Yes! Man will live again!"

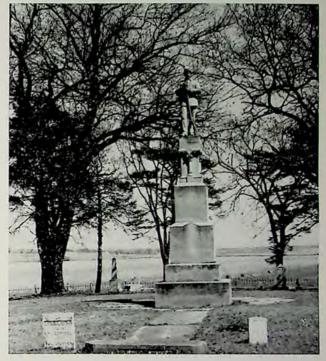
Job answered his own question in the next few words by expressing his hope in the future resurrection. "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (Job 14:14, 15). Job meant that when he died he would be placed in the grave and remain there until the resurrection. Then the Lord would call him forth, giving him immortality and changing his vile body into an incorruptible one.

The resurrection is our only hope of life beyond the grave. The Bible reassures us that the resurrection is not a false hope but a definite fact. Paul says in 1 Thessalonians 4:14, 16, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

The Apostle Paul also wrote the entire fifteenth chapter of first Corinthians to prove to us conclusively that there will be a resurrection. The familiar words of verses fifty-two and fifty-three bear repeating. "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Paul was so emphatic about the resurrection that he said this change to immortality "must" take place.

No matter how often the Bible testifies of the resurrection, however, human reasoning wants to doubt its possibility. Can God raise the dead? What about those who have been dead for hundreds of years and have decayed and returned to dust? What about those who have been cremated? How could God possibly know their identity and bring them back to life?

Job did not doubt God's ability to raise the dead. He said, "Though after my skin worms destroy this body,



Memorial to soldiers who have died in wars since the Revolutionary War, and old graves dating back more than one hundred years, in Daysville Cemetery, near Oregon, Illinois. Will the dead come forth?

yet in my flesh shall I see God" (Job 19:26). If Job were nothing more than a pile of dust, he was confident that he would be raised from the grave, given new flesh, and would be able to see God with his own eyes. "Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:27).

What about those buried at sea? How can God find them and resurrect them to life? Revelation 20:13 promises that it will be done. "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them."

Why should we doubt that God can raise the dead? "Is any thing too hard for the Lord?" (Gen. 18:14). It would be foolish for us to doubt that the God who created all things, from the huge expanse of the universe to the minute detail of the atom, is able to raise the dead. "With men this is impossible; but with God all things are possible" (Matt. 19:26).

The story is told of a chemist who accidentally dropped a silver cup into a container of acid. The cup was dissolved in the acid immediately. Feeling that all hope was not lost, the chemist put a chemical in the acid which caused every particle of silver to precipitate to the bottom. (Please turn to page 11)



MODERN JERUSALEM

"Ye shall be witnesses unto me both in Jerusalem, and in Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Go Preach the Gospel By Harry Sheets

J ESUS said to His disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). These are the words of the Great Commission. The command is specifically for God's followers. "Go preach the gospel" is a simple directive! The responsibility of the hearer is equally simple. There are but three steps given here for him to follow—hear, believe, and be baptized. God has made the road to salvation as simple as it is possible to make it. Man has complicated the process by adding to the gospel other commandments, and conditions.

Paul tells us in Romans 1:16 that the gospel is God's power unto salvation to everyone who believes it. Since the gospel is God's power that leads to salvation, we have a right to ask, "What is the gospel?"

The word "gospel," when translated, means "good news" or "glad tidings." In Luke 8:1 we have the word translated for us. "It came to pass afterward, that he [Jesus] went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God." The "glad tidings," or "gospel" was the burden of Jesus' message. While "gospel" means "good news" it is evident that not all good news is gospel in the sense in which we think of the gospel of salvation.

The rainbow, following the flood, stood as God's pledge that He would never again destroy the world by a flood of water. To those who had witnessed the complete destruction caused by water, this was good news. But good as it was, it could hardly be called *the* good news, or gospel, of salvation. Paul also told of another gospel, or good news, that was being substituted for *the good news*, and he pronounced a curse upon those who would substitute another good news for the one that is God's power unto salvation.

The beginning of the gospel of life might be compared to the beginning of human life. Our life starts with a small cell that has little resemblance to our later looks. As the cell grows there soon appears a heart and then other organs, then the head, legs and arms take shape, and growth continues until we are completely formed. So it was with the gospel of life. In its earliest manifestation it was difficult to understand, but as the plan unfolded it became more apparent, until today it should be easy for us to recognize.

There might be some difference of opinion as to when the gospel was first hinted at, or when its revelation was first made. We have the beginning of the gospel following man's sin in the Garden of Eden. God took an animal, which had not participated in man's sin, killed it, and took of its skin to clothe Adam and Eve. In this way God showed that it was necessary for an innocent life to be forfeited, and innocent blood to be shed, that man's sin might be covered. It is very possible that Adam did not understand the meaning of God's action, but we can see that here was the beginning of the gospel of salvation.

God revealed another phase of the gospel when He told Eve that the seed of the woman should "bruise" the serpent's head. This was a reference to Jesus and His ultimate victory over the forces of evil. Thus, the gospel message began to enlarge, although it is doubtful if many of the people of that day suspected the gospel as we see it.

The flood is another instance in history that has significance to us as an added revelation of those things necessary for salvation. Noah and his sons and wives, eight people in all, were saved *from* the flood, and *by* the flood. Peter tells us that this salvation is a symbol of baptism that now saves us in 1 Peter 3:20, 21, "When once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth 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." We can see the flood now as another step in the process of salvation, a further revelation of the gospel.

After the flood the Bible skips over the next three hundred years with but little to say about the affairs of men except the building of the Tower of Babel and the confounding of tongues. There may be some things of gospel enlightenment in this period, but we hasten to that great stalwart of faith, Abram, who worshiped the true God when all about him worshiped idols.

Because of his great faith, God selected Abram for a great part in the history of salvation. God first requested Abram to leave his home, his relatives, and his friends and go to a new land. The words of God in making the call are recorded first in Genesis 12:1-3. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." This scripture is the first preaching of the gospel of which we have any record. Does this statement puzzle you? Have you ever heard this preached as a part of the gospel?

The words of the Apostle Paul in Galatians 3:8 explain. "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." We probably would never have seen the importance of God's promise to Abraham if Paul had not told us that these promises are the gospel. This is the gospel that is the power of God unto salvation. Paul makes this clear in the last three verses of Galatians 3, saying, "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." The promises to Abraham are the very heart of the gospel, the very gospel which must be believed and accepted before one can be in Christ, or belong to Him through baptism.

There is power in the gospel preached to Abraham. History is all too clear on this point. Part of the promise to Abraham was that God would bless those who would bless or befriend Israel, or the Jews, as they are called today. God promised to curse those who would curse or mistreat His covenant people. Look at the history of those nations who have mistreated the Jews. Study the fate of Egypt, Assyria, Babylon, Rome, Spain, and, much more recently, Hitler and Germany. The wrath of a covenant God fell upon each one in its turn. They paid the penalty for ignoring the warning God gave when talking to Abraham.

In this connection we might look at modern Russia. The world seems to be afraid of this nation. If the nations knew their Bibles a little better they would not need to worry. Russia is persecuting thousands of Jews behind the Iron Curtain. She is refusing to let them go home. In addition to this, Russia has denied and defied God. God will soon accept Russia's challenge and at the same time He will remember His promise to Abraham. Russia is doomed. The Word of God tells us so.

Believe the gospel that was preached to Abraham, that there is a blessing to be found in Jesus Christ and in Him alone. Accept Christ, who is the seed of Abraham and become an heir to the promises of God.

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10:13-15).

How We Got Mother's Day

The woman responsible for the annual Mother's Day is Anna Jarvis. In May, 1907, she gathered some friends to her home in Philadelphia to honor her mother on the second anniversary of her death. Anna conceived the idea for a national Mother's Day and sent volumes of mail to church leaders, governors, and legislators.

Then, in 1914, came the first proclamation by the President for a national Mother's Day. This proclamation inspired more than forty other countries to proclaim similar days in honor of mothers.

Anna Jarvis was very critical of the commercialization of the day, and often exclaimed that the celebration had taken on forms she had not foreseen. Her most treasured letter was one received from a six-year-old boy, who wrote, "I am six years old and I love my mother very much. I am sending you this because you started Mother's Day." Enclosed was a dollar bill carefully sewn on the letter.



PROBABLY no verse in the Bible has been so much quoted as John 3:16. So generally regarded as the best expression of the gospel contained in a single verse, it has been the favorite selection of every class of evangelism. The preacher delights in it because of its simply expressed, but wonderful appeal to the hearts of all humanity: and in its printed form, whether embellished in artistic lettering on the walls of some stately cathedral, or proclaimed in bold type on the billboards of a muchtraveled highway, it never fails to give a message to the man or woman who stays to read it during the act of passing by.

In the recollections of most of us, the word "whosoever" has been given the place of honor as the central theme of the message; and the information that "whosoever means YOU" advanced so often that the average listener becomes oblivious to the fact that others may be included. Without in any degree desiring to lessen the personal appeal that the verse undoubtedly has, we wish to draw attention to several facts that have failed to receive the proportionate recognition which is their due, when a comparative analysis of the language used is fairly considered.

First, it should be noticed, though it rarely is, that John 3:16 does not stand by itself. As will be seen from the arrangement of the Authorized Version, it is not even a complete paragraph apart from verse 17. The significance of this will be increasingly realized as we endeavor to find the phases of emphasis imparted by Inspiration in the selection of the language used. Taking the paragraph as indicated in the Authorized Version where it embraces only verses 16 and 17, we are startled by the fact that distinct application of the message to the individual occurs only once, and is expressed by the word "whosoever." In contrast to that, we find mention of the word "world" four times. The Greek word in each of these instances is the same, but careful comparison will reveal that it is used in two distinct senses. Can anyone, however, question the fact that "God so loved the world"-the material world which He had made? If it is possible to conceive of God as boasting of the creation of this world of ours, it is surely recorded in language which approaches that description in Psalm 24:1; Isaiah 42:5; 45:12, 18; Jeremiah 27:5, and many other passages. That there was a beginning to this world (see the remarkable expression in the margin of Psalm 90:2, R.V.), creation is itself, the declaration; and that there was a definite purpose in view is clearly affirmed in Isaiah 45:18, where it is stated, "He [God] formed it to be inhabited." Marvelous as this world must have been in its pristine glory with all the varied magnificent beauty of the vegetable kingdom, the different but equal splendor of the inorganic, and the manifest joy

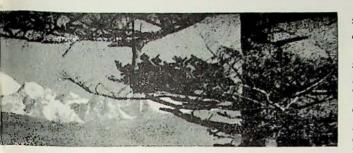


For God So L

of living exulting from the animal kingdom—which in many of its aspects could not have failed to draw forth love—there still was lacking that wonderful sense of reciprocal "touch" between the Creator and His creation. In the very nature of things, therefore, it was impossible that creation should find its completeness apart from the creation of man who was made in the image (form) and likeness (habit or character, see margin Phil. 2:7) of God.

Carrying in our minds the foregoing thoughts, we find that the word "world" cannot but have, as indeed it has in these verses and elsewhere in Scripture, a twofold meaning, for the "world" of men could not exist apart from the world itself which was first "created" and "formed" for him. Space forbids considering the wealth of information contained by the usage Scripture has made of the two words "created" and "formed." Could we do so, it would give us deeper insight into the soul-stirring statement that "God so (greatly—see Weymouth) *loved the world.*" Unquestionably, it was both to the material world, and to the world of men, that God "sent" and "gave" His Son, "that whosoever believeth on him should not *perish*, but have *eternal life*" (R.V.).

The reader may, perhaps, wonder why we drew attention to the comparative frequency of the word "world" with the word "whosoever." To us, the thought is here clearly suggested that, irrespective of the actions of any particular individual, it is God's purpose to redeem the world, including the world of men. The assurance of this is echoed in the words of our Lord, "Thy will be done in earth, as it is in heaven." To illustrate our thought, let us go back to an earlier event in Bible history. It was Jehovah's purpose to take all Israel into the Promised Land, and every one of the spics, had he so chosen, could have entered. On the other hand, had they all refused, each and all would have *perished* in the wilderness, and God would have given to others the privilege of possess-



ved the World

Judd

ing that which they had so wantonly cast away. Viewed in that light, it is obviously true that "whosoever means you," but it is equally and seriously true that it may mean someone else.

Turning back to the beginning of our text, we find that the little word "for" opens up the whole panorama that follows. To many of us, the word does not convey any special significance, because, paradoxical as it may seem, the very frequent instances of its use have made us almost oblivious of its presence. Consulting our concordances we find, however, that its basic meaning is *verily*, and that it is the finger-post of emphasis and *certainty* concerning the subject spoken of, and that usually its references are to factual occurrences as against that which may or may not be problematical.

This glorious verse yet teems with many wonderful and precious thoughts which we would like to convey, but again space forbids. We wish, however, to bring to our readers from some of the thoughts gleaned, a message suitable alike to the joy of Christmastide, and the terrible events which are now taking place.

Reiterating our desire not to detract one iota from the personal message which "the gospel of God" (Rom. 1:1) sounds forth—and it is His gospel—let us draw attention to the fact once more, that it is *the world* in a double sense that Christ Jesus came to save; or, according to the Syriac, "That the world through him might have *life.*" Sin, misery, want, cruelty, and shame are stalking east and west, and north and south, of this world which God gave "to the children of men." Sin truly "abounds," and so does death. There is not one soul who deep down will new doubt these terrible truths. Nor does anyone in his heart of hearts have any question but that man is himself the cause of it all. Is there any hope? Listen—

"Where sin abounded, grace did [shall] much more abound: that as sin hath reigned unto [or, in] death, even so might grace reign through righteousness unto eternal *life* by Jesus Christ our Lord" (Rom. 5:20, 21).

We, none of us, have any question as to where sin abounds. Plainly, pointedly, the Scriptures declare that *where sin abounded, grace shall much more abound*. Think of it, friends. That leaves no spot on this earth of ours untouched. Isaiah and Habakkuk both put the same glorious news in other words: "The earth shall be full of the knowledge of the Lord as the waters cover the sea." Why go to heaven and leave it all? King David gave overflowing expression to the same glorious hope! We quote from the Revised Version:

"Say among the nations, Jehovah reigneth: The world also is established that it cannot be moved; or (totter—no more earthquakes)
He will judge the peoples with equity.
Let the heavens be glad, and let the earth rejoice;
Let the sea roar, and the fulness thereof;
Let the field exult, and all that is therein;
Then shall all the trees of the wood sing for joy;
Before Jehovah; for he cometh,
For he cometh to judge the earth;
He will judge the world with righteousness,
And the peoples with his truth (or, in His faithfulness.)" (Psalm 96:10-13.)

We are sure that the following lines by Frances Ridley Havergal will find an echo in many a heart today:

> "Like a river glorious, Is God's perfect peace, Over all victorious In its bright increase.

"Perfect, yet it floweth Fuller every day— Perfect, yet it groweth Deeper all the way.

"Stayed upon Jehovah, Hearts are fully blessed; Finding as He promised, Perfect peace and rest."

CHRISTIAN MOTHERHOOD

(Continued from page 4)

their children grow up in the nurture and admonition of the Lord.

We pray that young men, who are or will be in the process of choosing wives for themselves and mothers for their children will heed the lesson. As attractive as beauty, popularity, the ability to dance well, and a will-(Please turn to page 11)

What Is the SOUL?

THIS is an important matter and one which is clearly defined in the Scriptures. To introduce the subject, several questions are asked to center our study: 1) What is the soul? 2) Does the soul die? 3) Are soul and spirit synonymous?

What Is the Soul?

"Soul" is not a term that applies to man alone, but is a term that is used of animal, bird, and marine life. The primary or basic meaning of soul is *"living creature."* Many times in the Bible the term is used in a secondary sense, in which it is applied to some part of the creature. When or where so used, it is used as a figure of speech called "synecdoche," in which a part is put for the whole; or the whole for a part. The largest or basic usage, however, is of the whole creature.

When God created the denizens of the seas, we are told that "every living creature [soul] that moveth" in the waters resulted." (Gen. 1:21.) The only thought desired from this reference is that marine life is designated as being "soul"; for the word "creature" is translated from the Hebrew word from which soul is derived.

When Noah left the ark, God made a covenant with him and with all life that there would not be another flood to destroy all souls. Here are God's words:

"I, behold, I establish my covenant with you, and your seed after you; and with every living creature [soul] that is with you, of the fowl, of the cattle, and of every beast of the earth" (Gen. 9:9, 10).

Here we have "soul" applied to the fowls, cattle, and beasts of the field. Thus we see that "soul" is a general term applied to all living creatures, and sometimes to these same creatures when they are dead.

By C. E. Randall

Can the Soul Die?

No one knows the answer to this question better than He who created all souls. Here is a Bible answer to the question, and the Bible should be our final authority in all such matters. "The soul that sinneth, it shall die" (Ezek. 18:4a). When Joshua fought against the five kings, it is written that he destroyed "all the souls that were" in Makkedah. (Josh. 10:28.) God indicts the priests and princes of Jerusalem and charges them with "destroying souls" (Ezek. 22:25, 27). Peter declared that "every soul" that would not hear Prophet Jesus would be destroyed from among the people. (Acts 3:23.) Thus it can readily be seen that a soul can die—does die—and is capable of being saved, destroyed, or lost.

Are Soul and Spirit Synonymous?

In all considerations of "soul," this is undoubtedly the most grievous error of all. The majority of people use the two terms as being one and the same thing. Of the hundreds and hundreds of instances where the words occur in the Bible, *not once* are they used interchangeably. Spirit and breath are closely associated and used synonymously in numerous places — but not soul and spirit. Such common expressions as "immortal soul," "never-dying soul," and "soul that cannot die," are all inventions of men and find no support in God's Word.

A question that should be considered in connection with this, is, Should one support and promote these teachings when known to be unscriptural and the basis of all great religious errors? (Study 2 John 9-11.)

What About Gambling?

WHEN we were youngsters, my brothers were not allowed to play marbles "for keeps," for that would be gambling, and gambling was wrong for a Christian. Rather strict, you say, but Adventists in those days walked a strait and narrow path, and there was plenty of fun without that amusement. It is small wonder that the idea of the evil of gambling lay deep in my mind, although it was accepted without much thought. An article in the January, 1956, issue of the *Christian Herald* raised some questions. What is gambling? Is it wrong in itself or wrong because of the probable results? Does the amount involved make a difference? Is it wrong to bet

on a horse race and all right to buy "chances" in a raffle for a good cause?

By Mildred A. Hooper in "Herald of Life"

You may have heard as an excuse for gambling that "life is a gamble" in the sense that it is uncertain. But I affirm that life is not a gamble for a Christian whose trust is in the One who changes not. Our times are in His hands.

Disregarding any figurative use of the word, gambling concerns property of some sort—property which is to change hands depending upon the chance that something happens or does not happen—the drawing of a number, the winning of a game, and so on. What is

PAGE 11

wrong in that? You don't gamble unless you want to win. You want to get something for nothing (or comparatively nothing); you are trying to get something for yourself at the expense of another or others. You want "luck" to do something for you that you do do not want "luck" to do for someone else. That others have the same motive and take the same risk does not alter the case.

People say they gamble for "fun" or for excitement, but basically isn't the appeal to avarice and greed? Those are ugly words to use for buying a chance or two on a Thanksgiving turkey or taking part in a baseball pool at the office. The law differentiates between the man who pilfers a few dollars and the bank cashier who embezzles thousands, but both are stealing in the sight of God. He does not make a distinction between small thefts and large ones. Similarly, in the sight of God, is there a difference between these seemingly innocent diversions and chancing money on a roulette wheel or other forms of legal or illegal gambling?

The instinct to gamble is deap-seated, and people who want to make money cater to it. The whole matter seems to be shot through with covetousness, which is defined as the eager and selfish desire for the possessions of others. That covetousness is a persistent sin of the human heart, we know. Listen to some of the Bible warnings against it: "Thou shalt not covet . . . any thing that is thy neighbour's" (Ex. 20:17). "The love of money is the root of all evil: which while some coveted after, they erred from the faith" (1 Tim. 6:10). "Incline mine heart unto thy testimonies, and not to covetousness" (Psalm 119:36). Covetousness is listed among the gross sins: "This we know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. 5:5).

But what about raffles to get money for a "good cause"? If folks have to be bribed into contributing to a religious or philanthropic work, they have little real charity in their hearts. I believe that God scorns money raised in any such way for His work. The offer is, "Bring ye all the tithes into the storehouse," and the blessing will be poured out.

Am I fighting a straw man? Perhaps, but you live rather a protected life if you have not come in contact with some form of gambling, and it is a help to get one's thinking straight and to be able to give a reason for one's convictions. It seems to me that the whole practice is directly opposite to the Christian concept of life: to give full measure for value received and to give without expecting a reward. Jesus Christ said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

CAN GOD RAISE THE DEAD? (Continued from page 5)

He lifted out the shapeless mass and sent it to the silversmith who restored the cup to its original shape. If human beings can accomplish such a miracle as this, why should we doubt that God can raise the dead? If God created us in the first place, He certainly can re-create us!

Thus, Bible testimony and human experience prove the reality of the resurrection. The fact that God raised His own Son from the dead should convince us that He is able to raise others also. Without the resurrection, we have no hope of eternal life. Paul tells us in 1 Corinthians 15:12-19, that if there is no resurrection, our faith is in vain, we are false witnesses, and of all men most miserable. Why accept the Bible at all if we do not believe in the future resurrection? If we have not this hope, ourservice to God is wasted time.

But we do have this hope and cherish it highly. Martha believed that her brother, Lazarus, would rise from the dead and told Jesus, "I know that he shall rise again in the resurrection at the last day" (John 11:24). Are you so convinced of the resurrection that you can say, "I know God will raise the dead?"

In explaining the resurrection, Paul says, "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). Death is always a time of sorrow, but the sorrow soon leaves when we realize the great hope we have. When we lay a loved one to rest, we know that God remembers the burial place and will call him forth from the grave on the great resurrection day.

CHRISTIAN MOTHERHOOD (Continued from page 9)

ingness to take chances by engaging in activities hated by God and frowned upon by society may seem to you now, they are no guarantee of a good wife and mother. Long after the beauty has faded and you have lost your interest in the activities that seem so important to you now, the blessings of a godly wife for you and a godly mother for your children, will continue to bring happiness into your home.

As a closing thought, we would point out that the command to honor parents is qualified in the Scriptures. "Children, obey your parents in the Lord: for this is right" (Eph. 6:1). Mother, only if you are "in the Lord" do you have a Scriptural right to expect and demand the respect and obedience of your children.

And to those children who wish to honor their mothers today, we would say, "Honoring parents is much, much more than a matter of mere sticky sentimentality and a gift; it is also honoring their godly teachings."



JUNIOR CHOIR

Pictured here is a Junior Choir and I.A.H. Club from the Oregon Church of God, taken on an outing early in the spring.

While this group is not technically a Junior Berean group, its activities are similar. They meet on Saturday morning at the church for Junior Choir practice and Club activities. They sing for Sunday school and church services at regular intervals.

REPORT OF CHRISTIAN OUTREACH PROJECTS

Following is a report of the funds that the Berean Youth Department has received for its various Christian Outreach projects.

September—Clothes for Oregon Bible College (Other money was contributed directly to College	\$15.50 e.)
October and November—Pastoral Aid assistance to churches being helped by the General Con- ference	\$60.00
November and December—Assistance to the CROP organization	\$62.85
January—Help with furnishing the College Fellowship room	\$49.00
February—To purchase filmstrips for loan to youth groups	\$26.34

The full report is not yet in on the March project to assist Bro. Manoah in his India mission work. Currently we are raising funds to help our foreign student, Adib Liddawi, in his training for mission work in Palestine.

Berean Youth Fellowship News By Harold Doan

OREGON BEREANS HAVE SPECIAL SERVICE

According to custom the third Sunday evening service at the Oregon Church of God was presented by the Bereans. Under direction of Bro. Robert Johnson the program on April 15 consisted of the film "They Also Serve," and several short talks explaining the life and work of conscientious objectors today. Classified 1-W, the young men who spoke serve for two years in work that is approved by the government instead of military service. They work in mental hospitals, experimental projects, and in various forms of medical and health services.

Your youth department, realizing that there are many young people in the Church of God contemplating such service, is studying ways in which it can help.

QUESTIONS AND ANSWERS?

Someone has suggested that young people might be interested in a question and answer forum on this page where we could occasionally entertain your questions and print answers and discussions about them. We are willing to try it! If you have any questions, send them to, Berean Youth Department, Oregon, Illinois, and we will decide how to handle them.

CODE FOR PARENTS (from the Chicago Tribune)

A panel of Evanston high school students recently met with parents to discuss a code of conduct for parents to supplement the present young people's code. The suggestions were:

Refraining from handing down prejudices; returning to old-fashioned family customs, such as playing chess, family reunions, songfests, bowling, lingering at the table, and so forth; attending church together; teaching by quiet example; respecting youth's need for privacy and uninvaded territories; being a relaxed, ready listener, easily accessible, sincere and easy on reactions and suggestions; being consistent; being demonstratively affectionate; respecting youth's rights to opinions; abstaining from drinking and profanity at home if required of young folks; being somewhat inconspicuous though available chaperones at frequent youth-at-home parties; and loving Johnny because he's Johnny, not expecting him to image another.



Two Brave Preachers

By Mary Gesin

Do you girls have a linen dress to wear to Sunday school this summer? Or, do you boys have a pair of linen pants? Linen is such nice material for many things.

The flax plant is one of the most valuable of all plants, not counting the ones we use for food. From the flax those threads of lines are obtained. Mother's most prized table cloth came from the flax plant.

The plants are first drawn through iron teeth which remove the seeds. Then they are soaked in water for several days, after which the outer fibers are separated from the core. It is from the inner part that the linen threads are made.

When the stalks are taken out of the water they are laid out to dry. Then they are put through sharp teeth once more, which divide them lengthwise. It seems like rough treatment for a plant, but that is the only way linen threads can be obtained.

The reason the flax stands such hard usage is because of the inner fiber which is made stronger and finer by it. All these harsh processes must take place before the flax can be spun into fine, strong linen threads.

Peter and John had to undergo rough treatment many times. Turn in your Bibles to Acts 3 and see if you can find the reason Peter and John were put in prison. It was for a good deed done to a lame man.

Nothing in all the world that Peter and John might have possessed, aside from their gift of healing, could have meant so much to the lame man. They might have given him a million dollars, but he couldn't have bought healing. They might have given him the most comfortable home imaginable, with servants to do his bidding, but he still would have been a helpless cripple.

No wonder he leaped up and praised God with all his heart and voice! No other but God, working through Peter and John, could perform this great cure. No wonder the people standing about, who had always known the lame man, were filled with amazement!

Then it was that Peter had the chance to preach about

Jesus. At the very beginning of his sermon he told them it was not by their own power he and John had done this. No, it was through Jesus, the One they had crucified. And they ought to repent, he said.

That struck them pretty hard. When Peter told them that God was even then ready to forgive them for treating His Son so, they couldn't stand it any longer. And five thousand of them believed the words Peter preached. Just think! Five thousand!

But the rulers were not among that number. For they took hold of Peter and John, threw them into jail, and left them there all night. But Peter and John went right on preaching about Jesus.

How was it, do you think, that these two preachers didn't lose their courage through all this rough treatment? Remember about that strong, inner fiber of the flax that came out stronger and finer after harsh treatment? Well, Peter and John possessed a strong inner fiber, their faith in God and Jesus, their Lord. The rough treatment made their faith stronger and brighter.

When the rulers were ready to let Peter and John out of prison, they threatened them with greater punishment if they didn't quit preaching. Did that scare them? They answered, "We cannot but speak the things which we have seen and heard... We ought to obey God rather than men." It took courage and faith to say it.

Boys and girls, you may never be put in prison because of your faith in God. But remember, when you are laughed at or treated roughly because of your faith in God, that, like the flax, you will come out stronger and better, if you are true.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Vivian Kirkpatrick, May 16, age 8, Holbrook, Nebr. Monte Gene Miller, May 16, age 4, Wellfleet, Nebr. Michael Ray Brubaker, May 18, age 3, Mishawaka, Ind. Claude T. Compton, May 19, age 12, Manassas, Va.

CHILDREN'S CORNER



May 21-27-Michigan State Conference at Blanchard.

- May 25-27-Annual May Meeting at Fonthill, Ont. Harvey U. Krogh, Jr., guest speaker.
- May 29 June 8 Southern Texas Berean Youth Rally, Coryell Baptist Campground, Gatesville.
- June 2-8-Texas State Conference and Bible School, Gatesville.
- June 6-10-Minnesota State Conference, Eden Valley.
- June 14-17-Northwest Conference (Oregon and Washington) at Corvallis, Ore., G. J. Gordon, guest speaker. Fiftieth anniversary of church building.
- June 18-22-Minnesota State Bible Camp on Eden Lake at Gaspar's Cottage.
- June 18-24-Nebraska Youth Retreat, Camp Merrill, Fullerton.
- July 16-22-Southwest Youth Camp at Prescott. Ariz.
- July 16-22-Washington Bible Camp at Wenatchee.
- July 23-29-Southwest Conference at Prescott, Ariz.
- July 26 August 5 Illinois Conference and Bible School at Oregon.
- August 5-12-National Berean Youth Bally, Quaker Haven Camp, Dewart Lake, Ind.
- August 13-17-General Conference, Dewart Lake, Ind.
- August 18-26 .-- Iowa State Conference at Waterloo.
- August 25-September 2-Missouri State Conference at Jordan. Alva Huffer, guest speaker.

MINNESOTA STATE BEREAN CONFERENCE

This year's Berean Conference was one of the largest we ever had. There were about two hundred Bereans present. At least one third were junior Bereans.

Bro. Harry Sheets was our guest speaker. The program was carried out as planned in cur April Bereau Nobler. New officers elected were: Bill Savage, president; Sharon Bennett of Minneapolis, vice president; Marilyn Yager, secretary; and Judy Peters, treasurer.

An installation service was conducted at the close of the business session.

Judy Peters, treasurer, presented \$100 from the Minnesota State Bereans to the Minnesota State Conference for the Long Lake campsite. It was accepted by Bro. Carol Bennett, member of the State Board.

The Minnesota Bereans are thankful to Sr. Marion Stilson, retiring president, for the been excellently planned, largely due to her untiring efforts. Marilyn Yager, Secretary.

OHIO SPRING CONFERENCE

Another enjoyable Conference is now history, held at the Golden Rule Church, Cleveland, Ohio, April 28 and 29.

The weather was not the best, being cool with clouded skies; but it did not rain, for which we were all thankful. The attendance averaged about one hundred forty. All enjoyed the gospel messages and fellowship.

Every church was represented: Brush Creek, Lawrenceville, Delta, Dayton, Bedford, and Cleveland. The spirit expressed in Psalm 133:1, "Behold, how good and how pleasant it is for brethren to dwell together in unity," prevailed throughout the meeting.

At the Saturday afternoon business session, Sr. Ruth Tomlinson presented the report of the State Sunday School Committee, which recommended that we join the National Association, and it was adopted. The next order of business was the reports of the churches, which showed action and progress. The Dayton Church is preparing to have a full-time pastor. Delta and Bedford Churches will soon have some encouraging news.

Pastors present were: Bros. Terry Ferrell, Richard Smith, J. Arlen Marsh, and C. F. Prvor.

There were two baptisms: Kenneth and William Cramer, sons of Bro. and Sr. Cramer, sponsors of our new Bedford Church. Bro. J. Arlen Marsh conducted the service Sunday afternoon.

We were pleasantly surprised to have two General Conference representatives present: Srs. Leota Hanson and Mattie Agard.

Start now to plan to attend the annual Ohio Conference at Brush Creek Church, August 29 through September 2.

George Jones.

"Christian Motherhood," is continued from page 4 to page 9, and concluded on page 11.

WILLIAM HENRY DENSMORE

William Henry Densmore, son of Mr. and Mrs. William Densmore, was born March 6, 1858, in New York City, N. Y., and died at the Warmolts Clinic in Oregon, Ill., on April 30, 1956, after a little more than a week of illness. At the age of ten years he came to Illinois, where he was reared in the home of Mr. and Mrs. Samuel DeCounter. On November 1, 1883, he was united in marriage to Etta Farnsworth. To this union were born three daughters: Isabell Smith, deceased; Vena Logsdon of Oregon, Ill.; and Phoebe Lynd of Aurora, Ill. There are also four grandchildren, and two great-grandchildren.

Bro. Densmore was baptized into Christ in the Church of God many years ago and has held to the faith throughout the years. He and Sr. Densmore attended Sunday school and church together the last time April 15.

Services were conducted by the writer assisted by Bro. C. E. Lapp at the Farrell Funeral Home in Oregon, May 2. Services were also conducted at the Ripley Church of God on May 3, Bro. Warren Sorenson assisting. Burial was at the Ripley Cemetery, where fine work and splendid programs which have Bro. Densmore sleeps in hope of the glorious resurrection at the return of Christ.

Harvey U. Krogh, Jr.

WHERE ARE THE DEAD? By L. S. Bronson

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charge of the morning service on May 13 at Chicago, after which they will journey to July 16-20-Bible School (Colored), Morris-Zion, Ill., for the Passion Play.

"Sow a thought, reap an act; Sow an act, reap a habit; Sow a habit, reap a character; Sow a character, reap a destiny."

THE RESTITUTION HERALD

SISTER THAYER'S SCHEDULE

May 21-25-Bible school at Chappell, Nebr. June 4-8-Bible school at East Oregon. June 4-8-Bible school at Flagg Center, Ill. June 11-15-Bible school at Dolta, Ohio. June 18-22-Bible school at Cleveland, Obio. June 18-22-Bible school (colored) at Cleveland, Ohio.

June 25-29-Bible school at Browntown, Va. July 1-8-Southeast Conference Bible School,

Guthrie Grove Church, Pelzer, S. C. Oregon Bible College students will have July 9-13-Bible school, at Hendersonville, N. C.

town, Tenn.

July 16-20-Bible school, Morristown, Tenn. July 26-August 5-Virginia Conference Bible H. S. Bell; Roy G. Graham; Leota B. Han-School, Maurertown.

August 13-17 - General Conference Bible School, Dewart Lake, Ind.

August 19-26-Iowa Conference Bible School, Waterloo.

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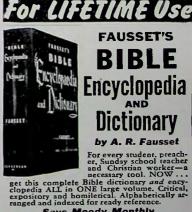
HERALD RECEIPTS

Joe Couch; A. R. Johnson; John Hearp; son; Helen Burnett (2); Edith Fridley; Ruby Peterson; Harold L. Tjossem; Mrs. G. M. Siple (2); Mrs. Mildred Dolph; F. H. Burke; Mrs. Wm. D. Lawrence; Mrs. Edith Stirton; Ronald Dilamarter.

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Nay 15, 1956 Restitution Herald

VOLUME 45, NUMBER 32

In this issue

FAITH FOR OUR TIMES!

Except the Lord Build the House

Was Jesus the Son of God?

Enduring Faith Confidence in God

CONFIDENCE IN GOD

"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).

How great is our God, that we can trust Him in all things!

HAVE FAITH IN GOD

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

Entered as second class matter at the Post Office at Oregon, Illu.ois, under act of March, 1879. Mailed weekly except the fourth Tuesday of August and the last Tuesday of December.

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DAILY BIBLE READINGS

- M. May 21. Mark 11:12-26. When ye pray, believe.
- T. May 22. Matt. 6:1-13. Pray in secret. W. May 23. John 15:1-16. Ask what you
- will. T. May 24. Jonah 2. The Lord heard mc.
- F. May 25. Psalm 40. He heard my cry.
- May 26. Psalm 34. His angel camps round about.



Where Development Is Most Important

The growth and development of the local church is the most important part of the Decade of Development Program of the General Conference of the Churches of God. It is primarily through the efforts of the local churches that the gospel is preached, that men and women are won to Christ, and that the work of the body of Christ is carried out.

The General Conference is a supply house and training center for the local church. It helps the church with materials for teaching, with training programs for ministers and workers, with workers to help develop special phases of the churches' work, and with financial aid for special purposes.

It is only when Sunday schools grow, when churches become strong, numerically, spiritually, and financially, and when members are won to the body of Christ, that the purposes of the local church and the General Conference are served. The growth and development of the local church is the first and primary need and concern of the Decade of Development Program.

Pastorial Changes and the Need for young Men

This is the season when many pastors will be arranging to change their pastorates. This is a natural and normal part of church life which contributes to the over-all development of the church. One plants the seed, another waters, and another realizes the increase.

In this year's pastoral changes, however, it appears that there will still be as many as twelve churches without a pastor when the new church year begins. Death and retirement, plus the addition of new pastorates, makes it more and more imperative that new pastors be added to the ranks.

What a challenge this presents to young Christian men. This is an opportunity to serve the Lord in a special way! Here is a way in which consecrated men can find joy in service and realize satisfaction in accomplishment of great things for God and His Son. Young men just out of high school and older men, just starting in business or recently graduated from college, are needed!

Let us make this an object of prayer! Let us make it a personal concern of individual encouragement! Let us make it a practical matter of helping prospective students to decide and assure them of our assistance while they are in training at Oregon Bible College!

College Issue Next Week

You will be interested in next week's issue of THE RESTITUTION HERALD, as it will be a special Oregon Bible College issue. There will be many pictures and reports of activities and studies at Oregon Bible College. Be looking for it!

Faith for Our Times

Several articles in this issue deal with the important place of faith in Christian experience, and the relationship of works to faith. The need for continuing faith is also explained. Read these messages of inspiration! EXCEPT the Lord build the house, they labour in vain that build it." This gem of truth is found in Psalm 127:1. The principle involved in this statement is universal in its application. It is as true of our business as it is of our church. It finds its fulfillment in houses built of wood and stone and also in the lives of men and women. Indeed, I can think of no realm of human life where it is not true. That man or woman who does not take God into consideration when laying his plans and attempts to carry out a project without Him, is building in vain.

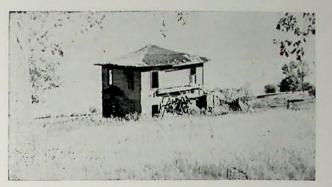
But curiosity as to what sort of "house" the Psalmist had in mind when he penned these words, prompted me to give the Psalm some careful and thoughtful study. We invite you to consider this short Psalm for a few minutes. We are sure that the message it contains is of great importance to every listener, and especially to those who are in the process of rearing children, or are contemplating establishing a family, either now or in the future. The Psalm appears to deal primarily with children and the family.

The Hebrew word here translated "house" is used in a great variety of applications, but it is most commonly used of the household or the family. The word "vain" carries the thought of uselessly, or without gain. The word here translated "Lord" is the Hebrew "Jehovah," which is used of God in His covenant relationship to men.

Putting all together, we get this thought: "Without taking into account their covenant relationship with God, and their obligation to rear their children in the nurture and admonition of the Lord, those parents who beget children expend wearying effort, and wrestle with irksome problems uselessly and for ultimate deception and devastation of their hopes and plans for their children."

The last half of the verse, "Except the Lord keep the city, the watchman waketh but in vain," is closely related to it, and still is a figure of speech used to illustrate a phase of family life. It suggests that, "except those who have the responsibility for the safety of the home are conscious of their own covenant relationship with Jehovah and their responsibility to Him, their watchful care will not of itself stave off ultimate desolation and ruin for their children."

No protection, be it in the moral, spiritual, or physical realm, will keep our children safe if it is undertaken in human strength only, apart from God, recognizing no dependence upon or obligation to Him. Faith in our police force, our schools and their teachers, our P.T.A., various other organizations dedicated to helping our youth, yes, and even our Sunday schools and churches, will ultimately come to nought and leave our families in a broken, devastated condition, unless we remember and hon-



"Except the Lord Build the House"

By J. R. LeCrone

or God in our homes from hour to hour, day to day, and week to week.

Those who now have, or have had, the responsibility for the rearing of children, know well the meaning of the words in the next verse. "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep." Every parent knows what it means to rise up early and sit up late, providing for the needs of the children, watching over them in sickness, and trying to keep them out of trouble and make their future secure. Every parent who has lain awake at night, worrying about the welfare and safety of the son or daughter who is out seeking pleasure until the wee-small hours of the morning will listen with respect to the words, "For so he giveth his beloved sleep."

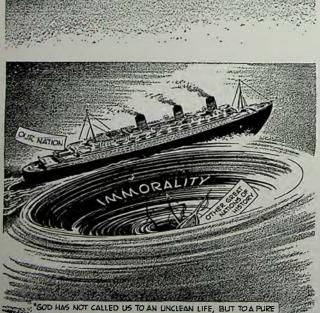
Children who have been trained in the ways of the Lord, being reared in His nurture and admonition, learning to trust in the Lord and obey His commandments, come to be a source of comfort and peace of mind to their parents. Instead of spending their nights in restless and fretful worry over the waywardness of their children, such parents will find peaceful and refreshing rest. They will have the comforting knowledge that their children are guided by the knowledge and wisdom of the God of all creation.

The third verse of Psalm 127 assures us that, "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward." Parents sometimes intimate that they consider their children as an unwelcome responsibility—an affliction to be borne. This attitude is never met in the truly Christian home where the Lord is building the family. There, we may be sure, the children of the family are looked upon as a precious gift from the Lord, and the responsibility for rearing them "in the nurture and admonition of the Lord" is looked upon as a joyous privilege.

David, the warrior king, suggested that just as the warrior regards his arrows as instruments of accomplishments for his king, valuable both for offense and defense, so do godly parents regard their children as instruments of great potential strength for good or evil, and hence a mighty responsibility upon the shoulders of the parents whose privilege and duty it is to guide them. David expressed the thought by saying, "As arrows are in the hand of a mighty man; so are children of the youth" (Psalm 127:4).

Children can be taught to bring great good to others as well as honor and glory to their parents by their obedience to the spiritual leading of the Lord. Children whose spiritual training is neglected or wrongly guided can bring great evil upon their fellow men, and much suffering and sorrow of heart to their parents. They can help to overcome the spiritual and moral enemies that threaten the home, and hence the land, or they can work in league with such enemies, thus helping to bring about the destruction of both themselves, and of those who nourished and reared them. They are a potent instrument for either great good or great evil. Like the atom, they can be a force for great good or great devastation. Those who are wise do not handle such a potent power

No Imaginary Danger



ONE SO WHOEVER DISREGARDS THIS IS NOT DISREGARDING MAN, BUT GOD * _____ 1 THES. 4 7.8 (GODDREED TES) ignorantly or carelessly. They make it their business to see that it is used understandingly for good.

So this short but forceful Psalm, still speaking of children and comparing them to weapons of defense, is brought to a close with these words, "Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate." Happy is that Christian parent whose home is full of children. The children of that home shall never be ashamed of their godly heritage, but shall meet the enemies of the home (both spiritual and moral) that were beyond the power of the godless watchman to conquer, and shall be able to subdue them.

We know that this is contrary to the point of view often expressed today, but it is nonetheless true to say that, assuming that the Lord is building with you, the more children you have in your home, the greater are the spiritual and moral blessings that you enjoy.

Jesus indicated confidence that no loving parent would give his children a stone instead of bread, or a serpent when he asked for fish. Every parent must face the question of whether or not such confidence would be well placed in us. Do we sometimes give our children potato salad and sandwiches instead of the bread of life? Do we offer them picnics, movies, carnivals, races, fairs, dances, and a multitude of other useless or harmful things, and then indicate to them by our example that we consider Christian training as comparatively unimportant? Do we send them to Sunday school with a penny, or a nickle, and then send them to the basketball game or the movies with fifty cents or more? If we do, and they decide that entertainment is ten times more important than spiritual training, who is to blame?-who planted that idea in their mind?

"Except the Lord build the house, they labour in vain that build it."

IMMERSION AN ANCIENT RITE

"The recent discovery of the Essene place of worship near the Dea Sea revealed a baptistry in which members of the sect were immersed. This sect existed at the time of Jesus, having had their beginning about two hundred years prior to the coming of Christ. It is another indisputable evidence confirming the fact that immersion was the only type of baptism practiced in Bible times. The modes of sprinkling and pouring came into use through the introduction of apostate religious leaders. Such systems are additions of men and have no saving virtue in them, but do carry a curse because they are added to the Word of God. (Deut. 4:2; Rev. 22:18, 19.)—*C. E. Randall.* THE whole plan of salvation is built around the truth that Jesus is the Son of God. The Jews found no fault with Jesus because He claimed to be of the lineage of David. All they had to do was make search of the family records kept in the temple. His ancestry through Mary was well known. Their animosity and opposition were due to His claims of being the Son of God. When Jesus was before Pilate the Jews clamored: "We have a law, and by our law he ought to die, because he made himself the Son of God." (John 19:7). This was Jesus' claim, "I am the Son of God." The Jews countered, "Is not this the carpenter's son?" (Matt. 13:55).

If Jesus is the Son of God, as declared by the angel before His birth and reaffirmed after His birth (Matt. 1:23; Luke 2:11), and acknowledged of God (Matt. 3:17), then His demands of us must be met. Failure to do so makes our rejection as criminal as that of the Jews.

Was Jesus God?

One of the basic teachings in modern Christendom is that "Jesus Christ is God." The only tenet of faith of the World Council of Churches is, "We believe that Jesus Christ is God." Acceptance of this teaching is essential to membership. More and more, this distinct teaching is becoming paramount in the doctrinal structures of present-day religion of Christendom.

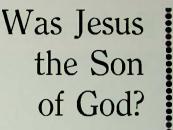
In no instance, by direct statement or by inference, did Jesus ever claim to be God. His only claim was that He was the Son of God. Jesus always spoke of God as being His Father. In prayer, Jesus always addressed Himself to His Father. Two examples: 1) at Lazarus' grave; "Father, I thank thee that thou hast heard me" (John 11:41); 2) in His last great recorded prayer, Jesus said, "Father, the hour is come" (John 17:1).

Jesus always gave credit to His Father for the things which He did. "The works which the Father hath given me to finish" (John 5:36); "Not my will, but thine, be done" (Luke 22:42); and, "My Father is greater than I" (John 14:28), are examples.

Did Jesus Pre-Exist?

Of all the strange teachings to be found in Christendom, perhaps none is more peculiar or illogical than the one that gives to Jesus a pre-existent state of being. Such teaching makes Jesus separate and distinct from His body. The body is not the real person, according to this philosophy. Jesus, however, said nothing that would give rise to this current teaching. He maintained that His body was Himself. "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).

Pre-existence makes Jesus separate and distinct from His body as the immortality of the soul makes the soul something independent of the body. The pre-existence



By C. E. Randall

"He Made Himself the Son of God."

of Jesus violates every law governing His birth and place in promise and prophecy. If Jesus pre-existed, then He was not the seed of the woman. What saith the Scripture? "When the fulness of the time was come, God sent forth his Son, made of a woman" (Gal. 4:4).

Is He a Physical Being?

The physical person of Jesus is one of the basic teachings of Scripture and is a pillar truth around which much of man's future hope rests. In resurrection, the saints are to be made "like unto his glorious body" (Phil. 3:21). The wounds in His body were the identifying marks by which Thomas was convinced. (See John 20:24-28.) The physical nature of Jesus is the factor that makes His visibility possible. When Jesus returns, He is going to be visible. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him" (Rev. 1:7). The Prophet Zechariah predicted that "they shall look upon me [Christ] whom they have pierced, and they shall mourn for him" (Zech. 12:10).

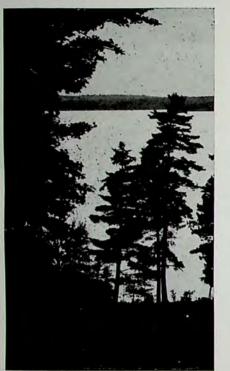
The more reality we can give to the Word of God, the more real become its teachings and meanings in our life.

CARNALITY OR HOLINESS? By C. E. Randall

Carnality is of the flesh or the world, and will be wiped out when "the world passeth away, and the lust thereof" (1 John 2:17). There is no justification for professing Christians catering to the lusts of the flesh. All who do so will be destroyed. The Scripture clearly states that "to be carnally minded is death" (Rom. 8:6).

On the other hand, Christians must seek after holiness, "without which no man shall see God" (Heb. 12: 14). There is no use in trying to water this down or explain it away or make it meaningless. Holiness does not mean shouting, talking in tongues, absence of jewelry, hair left long, and so forth, but it does have to do with a life fully consecrated to the Lord Jesus Christ. "Straight paths for your feet" will lead to holy living, without which none shall see God!

Enduring Faith



By Mary Mae Nedrow

MANY times have we looked at the beautiful trees growing in the forest behind our home. Straight and tall and majestic they stand, with their branches held up toward the sky as if in supplication and prayer. We are reminded of the faithful whom nothing can swerve. We find, here and there, some trees whose branches nearly touch the ground. It is then we learn the lesson of the trees, that we, too, will become dwarfed and bent if we see only the material things of life.

We read much about trees in the Bible. One who is strong in the faith is likened to a "tree planted by the rivers of water." He is firm and will not be moved or swayed by every wind of doctrine. Our faith must be steadfast and true.

The stage is all set for the end-time. Soon a world dictator will arise as is predicted in the Bible. No one will be able to buy or sell unless he is willing to receive the "mark of the beast." We have only to observe world conditions as they are today to realize the time is fast approaching. There is rapidly coming into being a worldstate. Many are beginning to feel that they must be all of one mind. From what is prophesied in the Bible, there will be one great power whom no one will dare oppose. How many, in that day, will be able to stand and be as a "tree planted by the rivers of water"? How many will not be moved? Are we truly so grounded in the "faith which was once delivered to the saints" that we will stand firm like the mighty oak when the final testing time comes?

It is time for the true Christian to about-face and check up on himself. Those who hurry along with the fastmoving throng will some day, without warning, find themselves on the brink of an abyss, and then it will be too late. "Now is the day of salvation" (2 Cor. 6:2). Tomorrow may never come! We are only stewards for the Lord over what we have, whether it be our strength, our talents or our money. Jesus said: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). What if He came in this very hour? Are we ready to give an accounting of our lives? Will He find us waiting, watching, working, and trusting? It is something to think about! To be grounded and rooted in the faith should be the major factor in our lives.

In Hebrews 11:1-3 faith is defined. In Hebrews 11:4-10 faith is illustrated, and in Hebrews 12:1, 2, faith is exhorted. Faith is the assurance that something hoped for will come true. It is the conviction that something unseen will come to pass. "Without faith it is impossible to please him" (Heb. 11:6). There is only "one faith" (Eph. 4:5). "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). How can one call upon the name of the Lord if he has not heard? Our faith must be built upon a sure foundation, and that foundation is Christ Jesus.

The patriarchs of old all looked forward, in faith to a Saviour. It is through faith and patience we inherit the promises. (Rom. 15:4.) "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. 3:26-29). This is what constitutes saving faith.

"Faith without works is dead," for works are the result of faith. (James 2:14-26.) Unless we have faith, our works will avail us nothing.

The Bible is the faith-giving Book. Faith, to be effective, must be accompanied by true repentance from sin, and a union with Christ in baptism. (Mark 16:16; Acts 2:38.)

The woman who was ill for twelve years had true faith. "She said within herself, If I may but touch his garment, I shall be whole. . . . Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole" (Matt. 9:20-22). Peter said that the end of faith is salvation. (1 Peter 3:10.)

"By grace are ye saved [shall be saved | through faith; and that not of yourselves: it is the gift of God: not of (Please turn to page 11)

The Kingdom of God

By R. H. Judd

Where Is It?

M UCH has already been written on the above subject, and much controversy has frequently been the result, so that it may seem somewhat superfluous to write more. Yet it seems to me it might be helpful to some to give what has resulted from my meditation and study.

Of late years I have grown in the belief that the Bible is a book, not for clergy only, but for everybody, rich and poor, high and lowly; that in the main its language is plain, straightforward, and not difficult to understand. I am also of the opition that a knowledge of Greek and Hebrew is not necessary to the proper understanding of the Word of God, as some often assert, and thus discourage its real study by many who otherwise would do so. Not infrequently is a young man told to leave certain questions of Bible truths to those who understand these dead languages, and he is thus debarred much interesting and profitable study. Surely, there are very few students of these languages who would claim superior knowledge to those who accomplished the great task of translation of the Old and New Testaments. Therefore, I maintain that any Bible subject may be studied with either the Authorized Version or the Revised Version with perfect confidence and with the best authority. (I do not mean, where opportunity allows, that various translations and authorities should not be consulted.)

I would most strongly emphasize the fact that under no condition of any sort can a passage of Scripture be made to bear *in any sense* a meaning opposite to the dictionary meaning of the words it contains. Get this fact clearly impressed on the mind and it will then be seen how unfairly the Bible is treated oftentimes in comparison to the treatment given to other books. No other book *could* have stood what the Bible has stood in this way, and still have maintained its position. This may seem to be a digression from the subject, but I have deemed the prefatory remarks necessary, and I trust the reader will ultimately concur.

The Kingdom of God is a term frequently used in the Bible, and the allusions to it are numerous, and for the most part plain. This much cannot be said of very many things given out as *Bible* truth. When a subject cannot be expressed in Bible language, it can scarcely be called a Bible subject. That, I think, must be evident. We are not, however, in that difficulty here. Our difficulty is rather that of limiting our subject to a few texts, and within

There are two or three verses well worthy of our atten-

tion, which seem to indicate as definitely as possible the locality of the Kingdom of God. The first is to be found in Matthew six, in the very beautiful prayer our Lord taught us to pray. Simply worded, yet every word seems loaded with truth, and to carry within its center one or more of the cardinal truths of Christianity.

We would fain take up this prayer (rightly called the Lord's Prayer; for none but He could have framed a prayer so fraught with meaning and teaching in every sentence) and seek to expound it word for word, but time and space forbid. The sentences to which I would draw attention are: "Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven."

Our Lord was on earth, and He prayed to His Father which is in heaven-two distinct places and two separate personalities. "Thy kingdom come." Three short words, but they express much. It is reasonable to suppose that our Lord's thoughts were at least reminded of the promise given to Daniel, that the God of heaven should set up a kingdom, and He longed and taught His disciples to pray that His Father's Kingdom might come. All other kingdoms failed, and in time died away, but not so the Kingdom of God. He left no doubt as to the locality of the Kingdom, for, being on the earth He prayed that it might come, and as if to avoid any question regarding its locality and nature, He immediately adds, "Thy will be done in earth, as it is in heaven." So then in these few concise, wonderfully expressed words, we have volumes of truth contained. We get the glorious news that this sin-stained earth is yet to be full of the knowledge of the Lord; so full, that God's will shall yet be done here as it is now done in heaven. No pen can describe that wonderful transformation, so we must leave it and pass on to our next proof-text.

Let us turn, then, to Matthew 13:41, "They shall gather out of his kingdom all things that offend, and them which do iniquity." This surely shows unmistakably the locality of the Kingdom. As regards man and the spheres that minister to his immediate interests, the Scriptures know of but two places—heaven and earth. Heaven is God's dwelling place—the source from whence all blessings come—and there, we have it on Christ's own authority, God's will *is* done. There, then, can be only one place where it is possible to take "out of his kingdom all things the scope of a short paper.

(Please turn to page 11)

NE of the great themes of the Bible is faith. In fact, all blessings and salvation come to us through faith. Paul told the Hebrew brethren, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (11:6). To the Ephesians, Paul wrote: "By grace are ye saved through faith; and that nct of yourselves: it is the gift of God" (2:8).

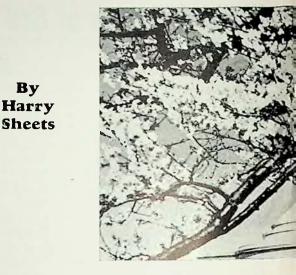
We cannot please God without first having faith in Him and believing that He will reward those who are faithful. Even the grace of God, that undeserved favor which God grants to His followers, is given only upon the condition of faith.

What is faith? Faith is used in a twofold sense in the Bible. 1) It is confidence or trust in God, or in His promises, and 2) faith is a set of promises, or doctrines. The first meaning of faith can be illustrated by Jesus teaching His disciples not to be too concerned over the things of this world. He said to them: "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" It is easily seen that faith in this instance refers to confidence in God.

The second meaning of faith is found in Galatians 1: 23, which reads, concerning Paul, "He which persecuted us in times past now preacheth the faith which once he destroyed." Faith in this instance is the same as Christianity, or gospel, as used earlier in the same chapter. We often use the word "faith" when referring to a collection of teachings.

Faith As Confidence in God

At one time a centurion of the Roman army came to Jesus and requested that his servant be healed of the palsy. When Jesus began to accompany the centurion to his home, he protested, saying that he was not worthy to have Jesus enter his house. The Roman knew how to give orders and to have them obeyed, so he said to Jesus: "Speak the word only, and my servant shall be healed." The record tells us that "when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour" (Matt. 8:5-13). Faith, or belief, was the one factor that determined reward in this case. Jesus implies that faith was the element that would bring the Gentiles into the Kingdom to sit with



Confidence in Go

Faith is essential to salvation

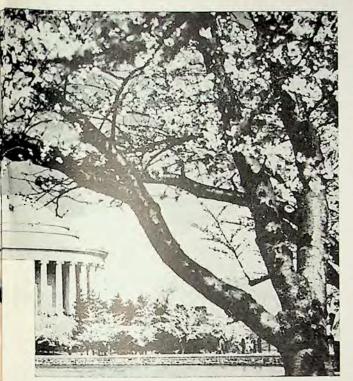
By

• Can a baptized Christian fall from grace?

Abraham, Isaac, and Jacob. A lack of faith was to keep the children of the kingdom (Israel) away and cause them to be cast into outer darkness. This is another instance where faith is counted for righteousness.

"Abraham believed God and it was counted unto him for righteousness" (Rom. 4:3). In verse five we read: "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Substituting faith for righteousness seems to have been granted as a special favor to Abraham, and through him to all who believe. According to Romans 4:11, Abraham's faith was counted for rightcousness, that he might be the father of all them that believe, that righteousness might be imputed unto them also.

The writer to the Hebrews wrote, "Now the just shall live by faith" (10:8). Then, in the eleventh chapter, he illustrated what he meant by that statement. Let us notice some of the examples he gave. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." "By faith Noah, being warned by God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Faith in God's Word caused Noah to do the thing that was necessary for his salvation. He lived by (because of) faith! We are told, too, that it was faith in God's prom-



ises that caused Moses to reject the easy life of the royal family of Egypt, and to accept the afflictions of Israel, the people of God. Faith caused Rahab to place the scarlet thread in her window, thus saving her life at the fall of Jericho. Here is further evidence that the just shall live by faith!

Jesus and the apostles have told us that if we believe the gospel, repent, be baptized, and live a life of faith, we will receive salvation at the coming of Jesus. Many do not believe that simple statement. People did not believe Noah when he built the ark as protection against the coming flood, but Noah's faith was the means of saving him. Peter tells us that in like manner baptism will now save us. (1 Peter 3:21.) If we believe the words of the Bible and act accordingly, we will receive salvation when the time comes. The mere fact of burying one in water through baptism may seem foolish and unnecessary, but it is a simple means of testifying to our faith in the promises of God. This faith will be counted to us for righteousness. "By grace are ye saved through faith."

Paul instructed in Romans 10:17 that "faith cometh by hearing, and hearing by the word of God." Paul meant that faith that is accounted to us for righteousness must be based upon the Word of God. Let me illustrate.

I know that Jesus told His followers to go into all the world and preach the gospel to every creature. He promised that those who believed and were baptized would be saved. If I were to believe the gospel and then be obedient in the waters of baptism, would I then be justified in believing that I could live as I please from then on, and that nothing I did would keep me out of the Kingdom? Such a thing is believed and taught! "Once in grace, always in grace" is a statement frequently heard. Is such a faith based upon the Word of God? Hebrews 10:26-29 states: "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. 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?" The faith that saves must be based upon the Word of God. Faith must be an intelligent trust, based upon the sure Word of the gospel.

In Galatians 1:6, Paul said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel." In Galatians 5:4 Paul continued, "Ye are fallen from grace." "Who did hinder you that ye should not obey the truth?" (v. 7). "A little leaven leaveneth the whole lump" (v. 9). It *is* possible to fall from grace. A faith, or belief, which tells us that we cannot fall away after we have been baptized, is a false faith. It is not based upon the Word of God. "Faith cometh by hearing, and hearing by the word of God." This is another reason why we continue to urge you to study God's Word carefully and prayerfully.

Jesus promised that He will come back to this earth some day to sit upon the throne of David and that all nations will be brought before Him for judgment. Do you believe this? Do you believe that the day is coming when you must give an account for the deeds done in the body? (2 Cor. 5:10.) Are you ready for the day when you must account for the works of this life? That day is coming, so why not do something about it? Faith in the Word of God tells us that God keeps His Word.

When Lot tried to warn of the impending doom of Sodom, the people considered him as one that mocked. They rejected his testimony! But the judgment day came, and they were lost! Jude 7 tells us that they were an example to all ungodly people. Faith should warn us! In the words of Jude, I would say: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."



A QUESTION

Three thousand for my brand new car, Five thousand for a piece of sod, Ten thousand I paid to begin a house— A dollar, I gave to God.

A tidy sum to entertain My friends in pointless chatter; And when the world goes crazy mad, I ask, "Lord, what's the matter?"

Yet, there is one big question, For the answer I still search; With things so bad in this old world, What's holding back my church?

-Author Unknown.

JERUSALEM A BURDENSOME STONE TO THE GENTILES

Mr. George Cabot Lodge, United States delegate to the UN, states that since the armistices were signed in August, 1949, the "Palestine Question" has appeared on the Security Council's agenda no fewer than ninety times —more than any other question before the United Nations.

DILEMMA

Right now, somewhere, a woman is trying to make up her mind whether or not to let a surgeon perform on her only child an operation that might take his life.

A mother is wondering how she is going to tell her son that she knows he is the thief the police are searching for, and that when the law knocks on their door, she will have to tell the truth.

A man whose teen-aged son didn't come home all night is just walking through a door marked "City Morgue."

A beautiful and respected wife whose marriage has lost its meaning is standing on a street corner, flirting with the man she knows will destroy her fidelity.

A man is sitting in his bedroom toying with a loaded pistol while his wife shricks to him from the bottom of the stairs to come down immediately and explain his insolence in having sneaked to his room instead of listening to the scolding he so richly deserves.

A young woman in a maternity hospital is being hurriedly wheeled into the delivery room from which, she knows, not mother and child, but mother or child will be wheeled out.

A tired doctor is shaking his head and saying, "Polio, Bulbar."

And I have been lying here in my warm bed, yawning and stretching and deciding against going to church this fine Sunday morning, since I've nothing in particular to pray for.—*The Lutheran*.

HOW TO GET RID OF THE PREACHER

"Not long ago a certain well-meaning group of laymen came from a neighboring church to see me," said a certain Bishop. "They wanted me to advise them on some convenient, impressionable, painless method of getting rid of their pastor. I'm afraid I was not much help to them, for at the time I had not had the occasion to give the matter serious thought, but since then I have pondered the matter a great deal, and next time anyone comes to me to get advice on the subject, I'll be ready for them:

"Look him straight in the eye while he's preaching and say 'Amen' once in a while, and he'll preach himself to death in a few weeks.

"Pat him on the back and brag on his good points, and he'll probably work himself to death.

"Start paying him a living wage. Many preachers have gone on starvation wages so long that they'll eat enough to kill them if they get the chance.

"Rededicate your own life to Christ and ask the preacher to give you a job to do, preferably some lost person you could win to Christ, and he'll die of heart failure.

"Get the church to unite in prayer for the preacher, and he'll soon become so effective some larger church will take him off your hands."

HEART DISEASE

There are now about 5,500,000 people in the United States with heart disease of one type or another, and at least 1,250,000 new cases occur each year. The annual death rates at ages one to seventy-four, among policy-holders of the Metropolitan Life Insurance Company, averaged 163 per 100,000 in 1951-54, compared with 169 per 100,000 in 1931-35.—Signs of the Times.



Why Deprive Yourself?

By William Wachtel

Every time there is a church service for worship, study, or fellowship, it is an opportunity for you to grow in grace and in the knowledge of the Lord. Every time you attend such a service in the right spirit, you are benefited and your faith is strengthened just that much more.

Every time you fail to take advantage of services in the church, you deprive yourself of just that much benefit you could be receiving. This applies not only to Sunday worship services, but also to Sunday school and midweek Bible study and other meetings. (In fact, it is well known that these other services are a truer barometer of interest and spirituality than the Sunday worship services!)

Our question is. Why deprive yourself of that good which is to be received from attendance at all church services? Surely, there is nothing worth more to you in the long run than that which is able to prepare you for eternal life in God's Kingdom and for present service in His vineyard. If you find that there is anything that *seems* worth more to you than these benefits, it is time to sit down and count the cost: is eternal life worth passing up for the fleeting things of this life?

Each time there is a church service, you are faced with a choice—cither to attend or to do something else. Is that "something else" worth it? Is it worth enough that you can afford to deprive yourself of a spiritual and eternal benefit for the sake of a temporary pleasure or selfindulgence? The Lord always knows what we put first in our lives, and He judges accordingly. Let us not deprive ourselves of the blessings He wishes to bestow upon us!

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ENDURING FAITH

(Continued from page 6)

works, lest any man should boast" (Eph. 2:8, 9). It is true that it is only by God's grace that we shall be saved, but if we have true faith, we will exercise our faith in works. Thus we see that faith and works go hand in hand.

Because Noah exercised his faith in works, and built the ark, he and his family were saved. Abraham was blessed for his faith which prompted him to obey God. Thus we find that the essence of one's faith is shown in his obedience to God.

We pray that we all learn the lesson of the trees, and continue to have the enduring faith to look up with arms and hearts uplifted to God, in prayer and supplication, waiting, and "looking for that blessed hope, and the glorious appearing of . . . Jesus Christ."

THE KINGDOM OF GOD-WHERE IS IT?

(Continued from page 7)

that offend, and them which do iniquity," and that is the earth, which is here designated as "his kingdom." The earth is beautiful now, exquisite in beauty in many places; but when all things that offend, thorns and thistles, and them that do iniquity, are taken out of the way, it will be the Kingdom of God over which the Son of God will delight to reign.

We can now enter somewhat into the request, aye, and the feeling, too, of the dying thief as he prayed, "Lord, remember me when thou comest into thy kingdom"; for he had read the inscription, "JESUS OF NAZ-ARETH THE KING OF THE JEWS," and that very day the Lord gave him the promise that he should be with Him then. The prophets are full of this glorious theme. Christ and His apostles re-echo it. Peter tells us of the time of the third heaven and earth wherein dwelleth righteousness, and Paul refers to the same theme when he tells us of the visions and revelations of the Lord.

Friends, we have a grand Book, full of grand themes, and most of all, from beginning to end, the Book *rings* with the glad message of a grand SAVIOUR. Let us not, then, be ashamed of the gospel of Christ, for it is the power of God unto salvation.

ALCOHOL FOR INFANTS

Quote from John Atwood's column of the *Beverage* Dealer and Tavern News for last October 17: "The first brewer who has the courage to come out with a special beer for infants, a beer which is fortified with vitamins and calcium and containing less than 3.5 alcoholic content, will find his product one of the best sellers. . . It will be easy to feed, too. All a mother will have to do is buy a bottle of baby beer, put a nipple on the bottle and baby will have a healthy meal with no fuss or worry."

RESTITUTION HERALD RACKS

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About six hundred RESTITUTION HERALDS each week are being distributed through the new metal display racks.

You may order a rack as an individual, or for any group to maintain. We give you the rack if you will purchase ten RESTITUTION HERALDS each week to place in the rack. The cost of the papers is six cents each, or sixty cents weekly for a bundle of ten. You may order as many racks as you wish on this basis. One zealous man has six that he is maintaining.

If you need an extra rack for a place that cannot use ten papers, the rack may be purchased at cost, \$2.00, postpaid.



EMBLEM FOR THE BEREAN YOUTH FELLOWSHIP

The new picture on this page is a drawing by Sister Lois Crouch of Oregon Bible College. This is the design of the Berean Youth Fellowship emblems also.

The emblem is three sided to represent the three phases of our youth program: study, service, and fellowship. The open Bible represents study: "Search the Scriptures daily." The hand reaching down with the Bible represents service: "Holding forth the Word of Life." The two hands together on the Bible represent fellowship: "Fellowship in the gospel."

IOWA YOUTH RALLY

The youth rally and Spring Iowa Quarterly Conference at Koszta, were a gratifying success. The showing of the pictures of the Holy Land on Saturday evening by Mrs. Strandberg of Belle Plaine was well attended. She added much to their value with the interesting and informative talk she gave along with the showing.

Bro. Gordon Smith gave the morning sermon on Sunday, and Bro. H. S. Hunt the afternoon sermon. Both chose topics of interest and instruction that applied particularly to the young people.

A bountiful basket dinner was served at noon on Sunday, and a time of fellowship and refreshments followed the afternoon service. One hundred thirteen different people were in attendance for at least one service on the week end. Mrs. Frank Danskin, Secretary.

LITCHFIELD BEREAN PAPER PUBLISHED

The Litchfield, Minnesota, Bereans have put out an issue of the *Berean Bugler*, a new, local, Berean bulletin. This group is small in number but zealous to work. Congratulations on your first issue.

By Harold Doan

WASHINGTON BIBLE CAMP COMING

The Washington State Churches of God are planning their annual Bible camp for July 16-22. While we have never attended this camp, it has been in operation for several years and is a pleasant experience for all who have attended. This is a real outdoor camp, with tents, outdoor cooking, and outdoor classes and services.

Conducted in the mountains near Cashmere, Washington, young and old look forward to attending. If you are living near or will be vacationing in the great Northwest, you would be most welcome to visit the Washington Bible Camp.

YOUNG PEOPLE ENTERTAINED AT OHIO CONFERENCE

During the recent Ohio Quarterly Conference conducted in Cleveland, the young people had an evening of fellowship at the Stadden home. The boys spent the night at the Swartz home and the girls stayed at the Stadden's. There was a campfire, hot dog roast, games, and singing.

We attended one of these outings while in Cleveland a few years ago and enjoyed the fellowship there very much. Conferences are wise to plan activities for the young people in connection with the meetings to encourage their attendance and interest.

LOUISIANA YOUTH RALLY

It was the writer's privilege to attend the Louisiana State youth rally, May 5 and 6, at the Happy Woods Church of God near Hammond. The rally was well attended by young people from Happy Woods and Blood River churches and, in spite of rainy weather, all enjoyed the fellowship and study together.

The rally was preceded by a short series of preaching services by the writer at the Happy Woods church. These meetings also were well attended by both young people and adults. In fact, we were impressed by the loyalty of the Louisiana young people to their churches. It is an indication of successful youth work, when young people feel a close tie and responsibility to the services of the church.

Young people participated in most services with special music and, on two nights, Charles Bottolfs and J. E. Fauntleroy, had charge of the song service.

The Louisiana young people are looking forward to the Texas youth camp at Gatesville in which they cooperate with Texas Bereans. They are also planning a Louisiana retreat at a fine camp near Hammond for a week end in the fall.



The Story of Bel from the Apocrypha

Children's Corner

When King Astyages was gathered to his fathers, Cyrus the Persian succeeded to his kingdom. And Daniel was a companion of the king, and was distinguished above all his other friends. Now the Babylonians had an idol called Bel, and every day they bestowed on it twelve bushels of fine flour and forty sheep and fifty gallons of wine. And the king revered it and went every day to worship it, but Daniel worshiped his own God. And the king said to him, "Why do you not worship Bel?"

And he said, "Because I do not revere artificial idols, but the living God, who created heaven and earth and is sovereign over all mankind."

And the king said to him, "Do you not think that Bel is a living God? Do you not see how much he eats and drinks every day?"

And Daniel laughed and said, "Do not be deceived, O king, for it is only clay inside and bronze outside, and never ate or drank anything."

Then the king was angry and called Bel's priests, and said to them, "If you cannot tell me who it is that eats up these provisions, you shall die, but if you can show me that Bel eats them, Daniel shall die, because he has uttered blasphemy against Bel."

And Daniel said to the king, "It shall be as you say." Now the priests of Bel were seventy in number, beside their wives and children. So the king went forth with Daniel to the temple of Bel. And the priests of Bel said, "See, we will go outside, and you, O king, must put the food on the table, and mix the wine and put it on, and shut the door and seal it with your signet. And when you come back in the morning, if you do not find that it is all eaten up by Bel, we will die; or Daniel will, who is making these false charges against us." For they scorned him, because they had made a secret entrance under the table, and through it they used to go in regularly and devour the offerings.

So it happened that when they had gone, the king put the food for Bel on the table. Then Daniel ordered his servants to bring ashes, and they scattered them over the whole temple, in the presence of the king alone. Then

they went out, and shut the door, and sealed it with the king's signet and went away. And the priests came in the night as usual, with their wives and children, and ate and drank it all up.

And the king rose early the next morning, and Daniel came with him. And the king said, "Are the seals unbroken, Daniel?"

And he said, "They are unbroken, O king."

And as soon as he opened the doors, the king looked at the table, and shouted loudly, "You are great, O Bel, and there is no deception at all about you."

But Daniel laughed and held the king back from going in, and said to him, "Look at the floor and observe whose footprints these are."

And the king said, "I see footprints of men, women, and children!"

Then the king was enraged, and he seized the priests and their wives and children, and they showed him the secret doors by which they got in and devoured what was on the table. So the king killed them, and he turned Bel over to Daniel, and he destroyed it and its temple.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Charles Howard Ross, May 20, age 1, Culver, Ind. Aline Forrest, May 20, age 13, Springfield, La. Vernon Foster, May 20, age 10, Hammond, La. Karen Louise Thoms, May 20, age 10, Sleepyeye, Minn. Albert Hunt, May 22, age 4, North Syracuse, N.Y. Mary Burnett, May 22, age 12, Cross Timbers, Mo. Danny Edward Pickel, May 23, age 5, Galesburg, 111. Marie Pryor, May 23, age 11, Hendersonville, N. C. Jackie McMinn, May 26, age 10, Asheville, N. C.

New Members

We are happy to welcome Rhonda Kay and Charles Howard Ross into the Everyday Christian Expression Club. Their names were sent in by their mother, Mrs. Frank Ross.

GENERAL CONFERENCE

CONTRIBUTIONS

Anna dina da Diatria



May 21-27-Michigan State Conference at Blanchard.

- May 25-27-Annual May Meeting at Fonthill, Ont. Harvey U. Krogh, Jr., guest speaker.
- May 29 June 8 Southern Texas Berean Youth Rally, Coryell Baptist Campground, Gatesville.
- June 1-3-Ohio Youth Retreat at Camp Chaffee near Tipp City.
- June 2-8-Texas State Conference and Bible School, Gatesville.
- June 4-10-June Meeting at Brush Creek. Alva Huffer, guest speaker.
- June 6-10-Minnesota State Conference, Eden Valley.
- June 14-17—Northwest Conference (Oregon 1955-1956 Budget and Washington) at Corvallis, Ore., G. J. Gordon, guest speaker. Fiftieth anniversary of church building. NEW GE
- June 18-22-Minnesota State Bible Camp on Eden Lake at Gaspar's Cottage.
- June 18-24-Nebraska Youth Retreat, Camp Merrill, Fullerton.
- July 16-22-Washington Bible Camp, Wenatchee.
- July 16-22-Southwest Youth Camp at Prescott, Ariz.
- July 19-22-Arkansas-Oklahoma Conference, Clark's Chapel Church of God.
- July 23-29-Southwest Conference at Prescott, Ariz.
- July 26 August 5 Illinois Conference and Bible School at Oregon.
- August 5-12-National Berean Youth Bally, Quaker Haven Camp, Dewart Lake, Ind.
- August 13-17-General Conference, Dewart Lake, Ind.
- August 18-26-Iowa State Conference at Waterloo.
- August 25-September 2-Missouri State Conference at Jordan. Alva Huffer, guest speaker.
- Aug. 29 Sept. 2-Ohio Conference at Brush Creek. J. R. LeCrone, guest speaker.

HERALD RECEIPTS

Robert P. Johnson; Joe Schlupp; Ira T. Ritenour; Mrs. G. Cunningham; Mrs. Guy Lewis; Mrs. M. E. Davec; Howard Lewis; Zenas Murphy; Mrs. Neal Hudson; Mrs. Ada Mason; Dorothy Smith; Mrs. Louisa Murdock; Leo Behrends; Floyd Dimmick; Mrs F. L. Austin; Dallas Demmit; Walter Huber; J. M. Watkins; Mrs. Miriam Hendon; Almeda Wertz; Larry Townsend; Dorothy L. Siple; Mrs. Jennie Thorp; Jeanette Reeves (4); Mrs. Evelyn Banta; Mrs. John Teicher; Mrs. Grace Ruhn; E. B. Good; Mrs. Lyle Doan.

According to	Districts	
Districts	Mem- bership	Contri- butions
Ohio	317	\$5,363.71
Illinois	545	3,978.94
Indiana	415	2,376.23
Michigan	336	1.697.77
Southwest Conference	337	1,347.55
Missouri	263	1,277.00
Minnesota	322	1,114.33
Texas	177	1,106.00
Western Nebraska Conf.	122	1,101.30
Northwest Conference		
and Washington	100	788.00
Virginia Conference	142	505.69
Northeast Conference	133	501.65
Louisiana	149	268.92
Southeast Conference	212	201.50
Eastern Nebraska Conf	90	198.20
Iowa	177	105.00
Arkansas-Oklahoma Conf.	248	100.00
Receipts for ten months s	hould be \$	33,207.50
Actually received	\$	22,385.95

NEW GENERAL MANAGER

\$39,849.00

At the regular quarterly meeting of May 5, 1956, the General Conference Board appointed Bro. Harold Doan as General Manager of the National Bible Institution. This appointment became effective Monday, May 7, 1956.

This new responsibility is in addition to Bro. Doan's current position as editor of The Restitution Herald.

We, the Board of Directors, extend our sincere thanks to Bro. J. M. Watkins for the many years of faithful service he has given to the General Conference of the Churches of God.

(Signed) Willis H. Turner, Pres.

Arlie G. Townsend, 1st V. Pres. Harry Sheets, 2nd V. Pres. S. O. Ross, Secy. Clark Ballentine, Treas.

TWO BAPTISMS AT CHURCH OF THE OPEN BIBLE

Bedford, Ohio

Some of the first-fruits of the work being done by the Church of the Open Bible, Bedford, Ohio, were made evident by the baptism on Sunday, April 29, of two boys: Kenneth and Bill Cramer, 5599 Bartlett Rd., Bedford Heights, Ohio. Kenneth now is twelve; Bill is fifteen.

The baptisms were performed in the baptistry at Golden Rule Church, Cleveland, whose pastor, Bro. C. F. Pryor, and whose board had been kind enough to offer its help in the matter.

The service was part of the regular afternoon program of the Ohio State Spring Conference, at which the Bedford pastor had been invited to speak on "Spiritual Enthusiasm."

Illness has seriously whittled down attendance at the regular Bedford services; but we all pray that, with the coming of delayed spring, this difficulty, at least will be alleviated. J. Arlen Marsh, Pastor.

BEAR CHURCH OF GOD Bear, Arkansas

Bro. W. R. Simmons held one week of meetings at our church, and on Saturday night, April 28, three people came forward when the invitation was given and accepted Jesus Christ as their Saviour. The three converts are Bob Berry, Juanita and Ross Humphreys (children of Bro. Jess Humphreys).

On Sunday morning, April 29, Bro. Jess Humphreys taught the Sunday school lesson. The Oak Grove Church of God people were there and put on an exceptionally good program with the children. There were also some from the Broadmor Church of God. These two congregations are from Little Rock. We were glad to see them. Bro. John Humphreys preached a good sermonette. His three daughters sang beautifully. Bro. Edward Matthews, pastor of the Broadmor Church, preached a good sermon.

In the afternoon, the Arkansas-Oklahoma Conference Ordination Board, consisting of Bros. Edward Mathews, W. R. Simmons, and C. Alan McLain, examined Bros. John and Jess Humphreys for ordination into the ministry. We found them well qualified to enter the ministry.

Back of the church is the most beautiful place for a baptismal service. A creck is surrounded by beautiful trees and wild flowers. Bob Berry, Juanita and Ross Humphreys and Bro. Simmons went down into the water and Bro. Simmons baptized them into the name of Jesus Christ.

After the baptismal service we went to the church house, where Bro. C. Alan McLain preached the ordination sermon. Afterward he examined Bros. John and Jess Humphreys before the congregation and conferred upon them ordination to the ministry. May God's richest blessings rest upon them.

The communion was observed. The right hand of Christian fellowship was extended to the new converts. May God bless them in their walk with the Master. Bro. Jess Humphreys preached that night. C. Alan McLain.



Bro. Lyle Rankin writes, "I am speaking once each month in Seattle, Wash., once near Coulee Dam, and once north of Spokane." We are happy to hear of the gospel being preached in these new fields. . . . Bro. Kirby Davis' new address is: 302 W. College St., Fredricktown, Mo. . . . We now have about sixty Restitution Herald racks out in various locations around the country. Have you ordered yours?

GENERAL CO	
Budget Received	\$39,849.00 23,463.67
Needed	\$16,385.33
Remember the	

EVANGELIST'S REPORT

Immediately after Midwinter Ministerial Conference we received an invitation to work in Texas for a month. Our work was to be concentrated in the southern part of the state, near Harlingen. However, due to local conditions in the Harlingen field and as arrangements had been made with the churches in central Texas, we conducted services for the Mullin and Gatesville churches March 24-30, and April 1-5. Our visits to each of these churches was a renewal of former acquaintances, as we had visited there on previous occasions.

After these meetings in central Texas, we drove south to Harlingen, which is our southernmost ehurch. One has to work in the state of Texas to appreciate its size. In Harlingen, we found tropical climate with growing crops, and in the northwest corner of the state snow and cold.

Our visit to Harlingen was our first extended visit, as our 1952 visit was only for a week end. It was a pleasure to work with Bro. James Mattison and the Harlingen people. We enjoyed a receptive congregation with many sermon suggestions and requests for Bible study classes in the afternoons. This is indicative of their interest in the teaching of the church.

While in the south Texas area we conducted twenty-one services, one service being held in Corpus Christi. This service was held in a home of one of the members. We have some twenty members in the Corpus Christi area, and twenty-three were in attendance at this service, counting members and children.

Our Texas trip was made possible by the love-of-the-truth of one of Texas' most faithful members, Sr. Robbins, more commonly know as "Grandma Robbins." Sr. Robbins is nearing the sunset of life and wanted to make this contribution to the people of this great state. She attended every service we conducted, with the exception of the Corpus Christi service. As requested, we preached the great truths that have made us a separate people.

We are sorry to learn that Bro. Mattison is leaving the Harlingen field. He has done a wonderful job of teaching his people. We see Bro. S. J. Lindsay's work still bearing fruit in his grandson, James.

While in Texas we attended the funeral of Bro. Tolly Roberts of Moody, who died suddenly while working in a neighbor's yard. Although not an active minister, his death takes one from our list of ministers, as he was preaching one Sunday each month in Gatesville.

We wish to thank the people of Texas for their wonderful support given us on our trip to their state. On this trip we conducted forty-two services and enjoyed each of them.

As we left Texas, we stopped overnight in Arlington, which is near Fort Worth and Dallas. A work should be started in this section of Texas, as several families have moved into this industrial area. We urged them to start a Bible study class in the homes until something more extensive could be done.

On our way to Fremont, Nebr., we stopped ovornight with the Arkansas City, Kan., church. The evening was spent in Bible study and a social hour. We arrived in Fremont Friday morning and conducted preaching services Friday and Saturday nights, and Sunday morning, afternoon, and night.

As our work is coming to a close with the Department of Evangelism we see a need for more local responsibility, as we do not have enough ministers to fill the need. When September arrives we will have some twelve churches without a pastor; some of these having church buildings.

On our way home from Fremont, we answered a request to stop with Bro. Gordon Smith of Clarence, Ia. We visited a few hours with him regarding his work with the Koszta Church. It was our pleasure to visit the Koszta Church and hear Bro. Smith preach. He is doing a good work with this church, as the church was nearly filled Sunday, May 6. The Koszta Church has a wellbalanced congregation and has a good future.

To fill the many vacancies we have in our churches, we have been urging our mature laymen to preach for their local groups. This appears to be our only immediate solution to the present problem of pastoral shortage.

We have received and accepted the invitation of the Michigan State Conference to work the month of June with them. We will begin our work in the Baraga field.

Walter Wiggins.

COLLEGE NEWS

We are grateful to several friends of the College who have contributed steel folding ehairs to the student lounge. We were able to get a good price on an upholstered steel ehair and have contributions to purchase eight. Those contributing to date are Almeda Wertz, Richard Worley, Mr. and Mrs. Hollis Partlowe, Dale Johnson, Frances Stadden (2), and Mr. and Mrs. E. E. Warren (2). Anyone wishing to contribute a chair may send \$6.00 to Otto E. Dick, Oregon Bible College, Oregon, Ill.

Spring Concert. The music department of Oregon Bible College, under the direction of Sr. Louise Lapp, assisted by Sr. Leila Mae Doeden, will present a spring concert at the Oregon Church of God, Sunday night, May 20, at seven-thirty o'clock. Students and instructors invite all to attend.

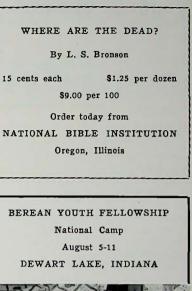
College Issue of The Herald. A committee of students is working with Bro. Harold Doan on a College issue of The Restitution Herald which will be published next weck. Pictures to be used in this issue were taken recently by Bro. Edwin Smith.

SHARON REIGER

Sharon Faye Reiger, died at the age of five months at the Dixon Public Hospital. She was the daughter of Bobby and Gladys Reiger. Services were conducted at Dixon, Ill., May 3, 1956, by the undersigned and Bro. Walter Wiggins. We extend our comfort to this sorrowing family. Janues M. Watkins.

LUCY RYDER

The Dixon, Ill., Church of God lost one of its most faithful supporters through the death of Lucy Ryder. She died at the Dixon Hospital May 6, 1956, at the age of eightyfive. Sorvices were conducted by the writer and Bro. Harvey U. Krogh, Jr., May 8, after which she was laid to rest at West Brooklyn. James M. Watkins.





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	.55	3.55
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Jesus Christ, the Only Begotten Son of		.00
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The Glad Tidings of the Kingdom of God,		
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Anderson, 12 pp.	.35	2.30
The Rich Man and Lazarus, Doan	.25	1.60
The Sabbath-Saturday or Sunday, Doan	.20	1.00
The Two Sons of God-Adam in Type		
and Antitype, Lindsay, 12pp.	.35	2.30
Thus It Becometh Us, A. Marsh, 4pp.	.15	.85
Tithing in the Scriptures, Gordon, 4pp.	.15	.85
Tracts of the Month: Bible Faith, No Fear,		
Tracts of the Month: Bible Faith, No Fear, Why Alone's Better Than Money, Insur- ance or Assurance, Build a Future		0.00
Trutha a Child of God Should Know,	.30	2.00
Louise Lapp, 6pp.	.20	1,10
We Have a Message, Lyon, 6pp.	.20	1,25
What Is Man? Patrick, 12pp.	.35	2.30
What Happens After Death, Doan	.20	1.00
What Is the Tithe? Denchfield, 6pp.	.20	1.25
What Must I Do to Be Saved?		
Waggoner, 6pp.	.20	1.25
Where Are the Dead? L. S. Bronson	1.25	9.00
Worshiping God with Music, Macy, 6pp	.20	1.25



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The **Restitution Herald**

VOLUME 45

MAY 22, 1956

NUMBER 33

OREGON BIBLE COLLEGE ISSUE



Oregon Bible College is founded upon and dedicated to the teaching of the Word of God. Better Bible undertanding is its first concern. Training teachers and ministers in the use and ministry of the Word of God is its primary function.



This modern building in Oregon, Illinois, is the home of Oregon Bible College. Here are the classrooms, chapel, library, offices, and fellowship room of the College. Here, in pleasant surroundings, students study, worship, and fellowship together.

Located near the center of the small city, students find convenient living quarters and work nearby.

PAGE 3

A Challenge to Service

By Otto E. Dick Superintendent, Oregon Bible College

Who will be next? Who will be the next young man or woman to accept the challenge to service? Who will be the next to recognize the urgency of serving the Lord now while there is still time? Who will be the next to understand the signs of the times and make that vital decision to give his whole life to winning disciples for Christ? A few have recognized the need and have been obedient to the call, but the laborers are still alarmingly few. When Jesus returns and asks, "Why?" what shall we answer? What excuse will we have? Shall we be like the evil servant who said in his heart. "My Lord delayeth his coming"? Will the Lord come and find just a few preparing for the ministry in the Church of God? Will He come in an hour when we are not looking for Him? If so, there will be weeping and gnashing of teeth in the church. Think on these things. Won't you be the next to say, "Here am I; send me"?

Some have ensurered. The Church of God has some reason to feel encouraged in the fact that some of our very fine young people are now meeting the challenge to train for an active ministry in the Church of God. We rejoice that even a few are now studying the Word of God and training to teach and preach it to others. The church should praise God for those few, but pray for more. Those who are consecrated to God, those who are setting an example of pure, holy living, and unselfish devotion to the Lord's work are like precious jewels among us. They are like a pearl of great price. They are more precious than gold or silver.

Others will answer. At this writing we are reminded of a young married man with two sons, who has been planning for several months to enroll at Oregon Bible College for the fall semester to begin the realization of his vision. He answered in his heart the call of God over a year ago but had to postpone the beginning of his training. We thank God for him and others who have the courage and conviction to make such decisions. We have been corresponding with others who have indicated a strong desire to attend our College. We pray that God will touch the heart of each one, that He will guide each one in his decision, and that God will not be without sufficient, faithful, devoted leaders for His church.

Come and see. To the called of God, we extend a sincere invitation to come and see how pleasant it is for brethren to dwell together in unity. Come and see how pleasant it is to worship together with others who understand your problems and who are interested in helping you to grow to Christian maturity. Come and see how profitable and how joyous it is to study under Christian teachers and with Christian students. Come, that "ye also may have fellowship with us." We study, sing, pray, play, and serve as one, in the body of Christ. If you have given your life to God and to Christ we want you. If you have at least average ability and a godly desire to improve yourself for service to God, the Church of God needs you. If you are not content with your Christian development, you need what your College can offer. Come and see!

Go and tell. Encourage other young men and women, with counsel, prayer, and assistance, to attend Oregon Bible College.



Clarence E. Lapp Instructor

Otto E. Dick

Superintendent



Louise Lapp Music

Music





Oregon Bible College Students



David Holquist, 1957 Grand Rapids, Michigan



Ruth Savage, 1957 Waite Park, Minnesota



Lois Crouch, 1957 Cross Timbers, Missouri



Daniel Fyfe, 1957 Lockwood, Missouri



Larry Townsend, 1958 Mesa, Arizona



Austin Railton, 1958 Winchester, Virginia



Hollis Partlowe, 1958 Browntown, Virginia



James Klepinger, 1958 Prescott, Michigan



John Lewis, 1958 Mt. Sterling, Illinois



Nancy Nichols, 1959 Wenatchee, Washington



Arlene Dearing, 1959 Wenatchee, Washington



Dale Johnson, 1959 Hector, Minnesota

• The young men and women are preparing for Christian service

• Each one rejoices in the opportunities that Oregon Bible College presents



Billie Kennedy, 1957 Hammond, Louisiana



Louis Kump, 1957 Oregon, Illinois



Richard Dick, 1958 Oregon, Illinois



Dallas Demmitt, 1958 Troy, Ohio



Donald Ward, 1958 Blanchard, Michigan



Oral Miller, 1958 Oregon, Illinois



Adib Liddawi, 1958 Bethlehem, Jordan



Richard Worley, 1958 Macomb, Illinois



Anita Humphreys, 1959 Royal, Arkansas



Paul Riley, 1959 Blanchard, Michigan



Cecil Railton Special Student Winchester, Virginia



Dudley Lippert Special Student Oregon, Illinois



Student Council By Daniel Fyle, Council President

Again this year, as in past college years, the Student Council has met once each week to discuss matters of College business. Our council meetings include discussions on matters of helping the College spiritually as well as material business matters.

Members of the council during the first semester were: president, David Holquist; vice president, Daniel Fyfe; secretary, Ruth Savage; treasurer, Austin Railton. The other members were Louis Kump, Dale Johnson, Arlene Dearing, and John Lewis.

Working with Brother Dick as advisor, the council promotes and regulates various College activities. With the approval of the council the student body was divided into two committees, each working under a chairman. One of the committees is in charge of social activities, such as planning the field-day trip and various parties. The other committee takes care of various service projects, such as placing RESTITUTION HERALD racks, and planning other helpful projects for the student body. One service which our student body is engaged in at the present is that of sending a portion of our tithe money to our Missionary Society, each month, to help support our student from Bethlehem, Adib Liddawi.

The Student Council consists of eight students, who represent each class. Though the primary purpose of the council is to help in the decisions; yet each member gets a special benefit in that a considerable amount of Christian character, fairness, love, and consideration for all concerned is required by each member. Therefore, it is our purpose as a group of students to promote our College, and make it a better place to train those who would be followers of the Master. Truly, we must be about our Father's business!

Student

The Service Committee

By Austin Railton, Chairman

One half of the students of Oregon Bible College are organized into a group known as the Service Committee. The committee's purposes are twofold. We seek to build greater opportunities for fellowship within the student body and to become a keen instrument of the Lord in the work of spreading the gospel among unbelievers.

Thus far, the committee has worked experimentally. We have, in the short time we have been organized, arranged the many details of some of our Gespel Team trips to different Churches of God. This requires much careful thought. We have placed three RESTITUTION HERALD racks and are keeping them filled. One is located in a news store, one in a factory, and one in a grocery store in East Oregon. The expense of this project is borne by the contributions placed by the students and faculty in an offering box in our chapel.

We have also co-operated with Brother Harold Doan in reporting news items and in arrangements for a special Oregon Bible College Annual of THE RESTITUTION HER-ALD.

We envision for the future such projects as the following: visiting and praying with the patients of the hospital, distributing tracts, learning the work of visitation, holding services in the county jail, holding committee prayer sessions on behalf of those who are in special need for God's help, and many others.

The members of this committee are: Arlene Dearing; Anita Humphreys; John Lewis, reporter to THE RESTITU-TION HERALD; Oral Miller, recording secretary; Louis Kump; Paul Riley; Adib Liddawi; Richard Dick; Dale Johnson, vice chairman; and Austin Railton, chairman.

We pray that many of you will feel and answer the call of the Lord so that you will be here with us during the coming year to help in this service to our Lord.

We ask for your prayers that the Lord will guide us.

College Recreation Room By David Holquist

For several years there has been a need for recreational facilities for Oregon Bible College. Last September the Student Council voted to promote the building of a recreation room. In the original building which was used

Activities

for the work of the General Conference, there were two rooms that were seldom used.

Upon further study of our needs, we found that if we would remove the wall which separated these two rooms we could have a space large enough for College social functions. So students and faculty got together and made plans for the new room.

Several students met one evening and tore down the old wall and made the room ready for those who would do the remodeling. After this initial step, Brother Walter Wiggins began the work of preparing the room. Students and faculty helped on various evenings and it was not long until the room was completed.

The new student lounge is a wonderful addition to the facilities of Oregon Bible College. The walls were done in knotty pine siding and the floor was covered with asphalt tile. Sisters Leila Doeden and Ruth Savage worked as a committee to secure drapes and furniture. Everyone did his part and helped to get the room prepared.

At the Ministerial Conference last January the room was used for the first time. Everyone who had seen the old rooms was surprised at the change. The students of Oregon Bible College wish to thank the many members of the various churches who gave financial help to this project and to thank interested persons who sent games and recreation equipment. Next time you visit Oregon, Illinois, stop at Oregon Bible College and visit the new addition. We are proud of it, and so will you be.

The Social Committee

By Dallas Demmitt, Chairman

The Social Committee consists of nine students, appointed by the Student Council, who have the privilege of planning the social activities for the student body. These activities make available opportunities for student leadership and organization of a Christian fellowship program.

Get Acquainted Picnic

We started our school year with a Get Acquainted Picnic at Lowden State Park. The evening was highlighted by campfire devotions.

Is It Proper?

Sister F. L. Austin invited the College students into her home for an "Is It Proper?" party. Upon the Social Committee's request, Sister Austin gave a helpful, informative demonstration concerning formal table setting and its proper use. We enjoyed the fine program and the Chistian fellowship.

Singspiration

A program including vocal and instrumental solos and ensembles constituted the inspiring Singspiration given at the Oregon Church.

Thanksgiving Banquet

Brother Jerry Reeves, graduate of Oregon Bible College, was the guest speaker for the Thanksgiving Banquet held in the festively decorated Oregon Church dormitory.

The Fall Flop

Oregon Bible College students in Bible character costumes attended the Fall Flop party held in Brother C. E. Lapp's basement. Everyone, from Timothy's grandmother to Noah, enjoyed games, a weiner roast, and an inspiring closing service around the fireplace.

The Ditch Dig

The students participated in a different type of fellowship. The men volunteered to lay a pipeline to the College trailer park and the women prepared hot coffee and donuts for the ditch diggers.

The Student Lounge

During the Christmas vacation things began happening to the proposed lounge. Now it is completed and is being used by the students for College activities.

Who Am I?

"Who Am I?" was the theme of a wonderful party in the student lounge. Sister Ruth Lippert assisted by the Oregon Bereans, provided an evening of entertainment for the students.

Oregon Bible College Basketball Team

The Oregon Bible College team played in the Northern Illinois A.A.U. Basketball League with a record for the season of 7 wins and 11 losses. The team was greatly (Please turn to page 13)







"SIXTEEN TONS"



The value of this department of the College can never really be measured. There are blessings to be gained by the students taking part and also by the churches that are being visited. Let us list a few of these.

The students themselves gain a rich spiritual experience by going on these trips, and being able to witness for the College and for Christ. It is said that the best way to learn is by doing. During these trips the students have opportunity to preach, sing, teach, and to plan the church services.

The churches, on the other hand, want to know what is happening at the College. This especially applies to the young people who might be contemplating attending Oregon Bible College.

In the following few paragraphs we will tell you a little of what happened on the trips that were taken this year.

Southlawn, Grand Rapids, Michigan-October 16

The gospel team had charge of the morning service. The quartet composed of Paul Riley, Don Ward. Richard Dick, and Dick Worley, sang three numbers during the service. Each student gave a testimony. Adib Liddawi was asked to give a special testimony concerning his decision to come to America. Otto E. Dick preached the sermon. Following the service the group from the College enjoyed a lunch provided by the women of the Southlawn Church.

Burr Oak, Indiana-January 14, 15

The state quarterly conference was being held during this week-end. The Saturday evening and the Sunday morning services were turned over to the College gospel team. James Klepinger, Don Ward, Richard Dick, and Austin Railton formed the quartet which sang at both services. C. E. Lapp preached in both services and also showed his pictures of Palestine. A few of the young

Oregon Bible College Gospel Team

By Richard Dick

people expressed their desire to attend Oregon Bible College.

Blanchard, Michigan-February 19

Both the morning and the afternoon services were conducted by the College gospel team. Three of the students; Adib Liddawi, Don Ward, and Richard Dick, preached sermonettes. Paul Riley and Dale Johnson also went along to complete the quartet which sang. Dick Worley was master of ceremonics. A potluck dinner was prepared by the ladies of the chutch.

Aurora, Illinois-February 26

A majority of the student body was in attendance at the Aurora services. In the morning, Daniel Fyfe preached the sermon, and the quarter sang two songs. Following the service everyone enjoyed a potluck dinner at the home of Brother and Sister Lynd. Afterward, Otto E. Dick led the group in a Bible study.

Grand Rapids, Michigan-March 10, 11

The young people of Michigan were having a youth rally at the Southlawn Church. The College group arrived in time Saturday afternoon to go with the young people on a tour of Temple Immanuel. That evening a supper was served, after which the College had charge of the service. The theme of the service was centered around college promotion. Slides were shown, posters displayed, and literature handed out by the students. All the students gave testimonies. Arlene Dearing and Nancy Nichols also sang a duet. Sunday morning the College group attended church school at Southlawn and worship service at Pennellwood, after which they returned to Southlawn to enjoy a meal at the church.

Hope Chapel, South Bend, Indiana-March 30

Before the evening service a meal was served by the church for the gospel team. During the service the quartet sang a few songs and Don Ward preached the sermon. The members of the quartet were: Nancy Nichols, Richard Dick, Dallas Demmitt, and Don Ward. Following this service, Dallas showed the Youth Rally pictures to the young people.

Fonthill, Ontario-April 1

The same students formed the quartet here as did on the previous trip. These two trips were combined. The College had charge of both the Easter sunrise service and the evening service. A breakfast was served by the young (*Please turn to page 13*) **J**ESUS said: "Go ye . . . , 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" (Matt. 28:19, 20).

The phrase, "I have commanded you," is a direct order from the Son of God. All commands given by God or Christ mean just what they say.

God commanded Jonah to go preach repentance to Nineveh, the wicked city. Instead of obeying, Jonah tried to run away from God. Such running away is impossible. Jonah supposed he was safe till God brought a strong sea to halt his flight.

We must simply realize that God and Christ have a definite purpose in every command. Go ye, teach, and baptize! Teach is to move someone into action.

I know what led me to accept Jesus as my personal Saviour. I was taught just like Jesus taught Nicodemus, the rich ruler in John 3. Nicodemus had heard of Jesus' teaching and wanted to know more. This is why I started to come to church; I, also, wanted to know more. Jesus told Nicodemus, "Except a man be born of water and of the Spirit he cannot enter the kingdom of God." Everyone wants to be in the Kingdom after he has once learned of the promises.

To be born again we must die first. Jesus was a mortal man like us who live today, but He died and was buried in the earth for three days and three nights. Jesus' resurrection brought a rebirth. He was born again. He breathed once more.

When anything dies, we dig a hole and put in the remains and cover it up. When Jesus died, He was put into the grave. God gives us the pattern of death, burial, and resurrection everywhere we turn.

The seeds that the farmer plants would stay dead and never grow unless they entered the ground and were covered. It is the same for us today! To be born of water we must die! But how?

Jesus wants us not to live like worldly people who are not Christians. He wants us to live in a heavenly way, for if you are in Christ then you will seek those things which are above. Worldly ways must die or be done away with. They must be washed from our way of life. Repentance comes first; then comes a burial of sins in the depths of baptism.

Immersion is the only true way to baptize. The Greek word *baptizo* means to dip, bury, cover up, or immerse. Paul speaks of dying daily in 1 Corinthians 15:31. By this he meant to die to the fleshly way of life and put away or stop doing the things that would bar him from the Kingdom. To be quickened, one must first die. (1 Cor. 15:36.)

Baptize Them

By Oral Miller

Before accepting Christ as my Saviour, I realized that I had an opportunity of my life; an opportunity for eternal life, rather than life for a matter of a few years. God has given His only begotten Son for our sins once and for all. Jesus arose from the grave and commanded that all who will follow Him and do His will, will have a place in His glorious Kingdom.

Though we are dead or living when Jesus comes, our mortal bodies will be made immortal. Jesus' body was only made immortal after the ressurection. Baptism will not give us immortality. We shall receive immortality in the first resurrection.

Baptism is a type of death, burial, and resurrection of Jesus. We must first die to our worldly habits and accept Jesus as our personal Saviour. Through the waters of baptism by immersion, we can bury the past sins and arise to a newness of life. God and Christ are deeply concerned about us. They want all to come to repentance and be faithful to them!

The hope of resurrection is a Christian's only hope. Jesus was Himself a perfect man. His mouth was pure, and though without sin, He was baptized by John the Baptist. Why? Jesus never had to die to sin, for He was sinless. He was baptized because it was His Father's will!

Where do you stand? You are born a sinner, but God has given you the opportunity of a lifetime. Accept Jesus today! Believe in Him and be buried in baptism by immersion, and in God's sight you are saved. Set up for yourself a pattern after Jesus. Ask yourself, What would Jesus do? Pray, asking for guidance daily. God will mold you in the likeness of Jesus, and you will walk in a newness of life and reap the promise of a place in God's coming Kingdom.

Do you want to be there? His way is the only way for you. Accept Him today and be baptized!

When we are buried with Him in baptism, after believing the gospel, our sins are washed away, we arise as new creatures, babes in Christ, to walk in newness of life with Him. Old things are put away and we are become new. Having died with Christ we now live with Him and share in the blessings of His new life.



"Who Hath Ears to Hear, Let, Him Hear"

By Jack Keenan, Alumnus Oregon Bible College

"Who hath ears to hear, let him hear," is a phrase used in the Bible only by Jesus. Jesus used these words, because He had divine authority and approval, seven different times during His ministry. The purpose for using the phrase was to emphasize and call attention to what He had just spoken. Jesus used the term four times after He had told a parable.

The first of these parables is the Parable of the Sower. It was told by Jesus as He was by the shore of the Sea of Galilee. It was told to a multitude which was composed of the common people who listened to Jesus.

A sower was sowing in a field which had four kinds of ground: wayward, stony, thorny, and good ground. Birds ate the seed planted on the path. The seed that was planted in stony ground sprang up rapidly, but it withered away when the sun came out because it had shallow roots. The seed that grew in the thorny ground was soon choked by the faster growing thorns. The seed that grew in the good ground produced fruits in varying degrees: some thirtyfold, some sixtyfold, and some one hundredfold.

Jesus emphasized the importance of the parable by concluding, "Who hath ears to hear, let him hear." Because Jesus thus impressed the parable upon the minds of the multitude, the disciples asked Jesus for the interpretation. Jesus told them. The hardhearted lets the "wicked one" take the Word before it reaches his heart. The stonyhearted person receives the Word with joy, but when 'tempted he weakens and bears no fruit. The thornyhearted person lets the cares and pleasures of the world make the Word of no effect. The good-hearted person endures the temptations of life and yields fruits of righteousness according to the abilities he has been given by the Creator.

Jesus emphasized what kind of listeners there are in regard to God's Word. He encouraged the disciples and the multitude to be enduring and good fruit producers. "Who hath ears to hear, let him hear."

The second parable we shall consider is the Parable of the Tares and Wheat, which follows the interpretation of the sower. The two parables are the only two recorded for which Jesus gave an interpretation. The main reason was that Jesus stressed them and the disciples asked for the solution.

A certain farmer sowed good seed in his field. Then, while all were asleep, an enemy sowed tares in the field. When the good seed grew, so did the tares. The servants discovered the tares when the wheat began to yield fruit. They told the farmer, and he decided to wait until hervest time to separate the good grain from the useless tares. At harvest time the tares were gathered first and burned, but the wheat was gathered into the barn.

In His interpretation of the parable, Jesus said that He is the sower; the field is the world; the good seed are the children of the wicked one; the enemy is the devil; the harvest is the end of the age; and the reapers are the angels. The wicked shall be destroyed, and rightcous shall shine as the sun in God's Kingdom.

Jesus' theme was that judgment will be according to the fruits yielded today. This gave the disciples the enlightenment for which they asked. It exhorted them to become fruitful and to be of the right kind. The choice was to be a child of Satan or a child of God. "Who hath ears to hear, let him hear."

Next under consideration is the Parable of the Candle. This parable is recorded in Mark 4:21-23. This is a short parable, but it also has a message concerning fruits.

Usually a candle is not put under a bushel or a bed, but it is set in a candlestick. There it expels darkness, and nothing is hidden.

The message portrayed in the parable has to do with secret fruits. Within the lives of men there will be no secrets kept when each man appears to be judged. Judgment will be according to the condition of the heart and to the fruits produced, and not by outward appearance. This parable gives the listener the exhortation to make his fruits pure, unhidden, and sincere, for the Lord will reveal evil fruits that are done in secret. "Who hath ears to hear, let him hear."

The last parable in which Jesus used our title is the Parable of the Savorless Salt. This is found in Luke 14:35. It must be considered that the parables previous to this one in Luke 14 have to do with the cost of true discipleship. This parable is especially spoken to future disciples of all generations. Unless a Christian is willing to forsake all that he has, he cannot be Jesus' disciple. Jesus told the Parable of the Savorless Salt. Salt is good, but when it loses its savor it can no longer season. Savorless salt is worthless, because it has no taste, nor does it preserve.

Christians are the salt of the earth who give the world true satisfaction and prevent the spread of evil. They are to be of a high quality that will work and influence and save.

Jesus emphasized true discipleship that will satisfy the hungering world, and be of a high quality. "Who hath ears to hear, let him hear."

THE SOCIAL COMMITTEE

(Continued from page 7)

handicapped by not having a coach or adequate funds. However, they enjoyed the exercise and fellowship.

Basketball Party

After a basketball game with the Salvation Army of Rockford, we invited the Rockford team to the College for refreshments and fellowship with us.

Spring Banquet

The crowning point of the semester's social activities was the Spring Banquet held at the Nachusa Hotel in Dixon. An excellent program, with Brother Harold Doan as guest speaker, and a delicious dinner were enjoyed by the students and their guests.

The Zion Passion Play

For the annual educational field trip the students traveled to see the Zion Passion Play at Zion, Illinois.

Spring Concert

The Spring Concert was presented to the community on Sunday, May 20, featuring talent of the College students. The Oregon Bible College choir, the octet, the girls' trio, and a number of instrumental and vocal solos were included in the excellent program.

The Palisades Breakfast

We have now made plans for a breakfast at the Palist de Park on May 25.

THE GOSPEL TEAM

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(Continued from page 10)

people of the church before the sunrise service. Richard Dick and Verna C. Thayer both gave sermonettes, and the quartet sang several songs. Dallas Demmitt again showed the College pictures and the Youth Rally pictures.

Hillisburg, Indiana-April 8

Since this was the quarterly conference in Indiana, the College was included in several services. The quartet sang several numbers, and Nancy Nichols and Richard Dick sang a duet. All the students gave either a testimony or a sermonette. Adib Liddawi also preached a sermon. *Macomb*, *Illinois*—*April* 15

The College participated in three different services. The quartet sang for the radio broadcast, and C. E. Lapp preached the sermon. Nancy Nichols also sang a solo. Brother Lapp also preached for the morning service. There were several musical numbers, including; solos, duets, trios, quartets, and even whistling.

You may be wondering how the members of the team are chosen. A quartet is usually taken which is chosen from the group that is shown above. Oftentimes it is rather difficult for the students to be dismissed from other responsibilities. Most of the students work on Saturdays and are usually busy teaching, or preaching on Sunday. The number of students taking part varies with each trip, depending on the length of the trip. Mrs. Lapp directs the musical part and goes along to play the piano on most of them.

It might be interesting for you to know how many miles were traveled collectively during these trips. As near as we can figure, the different teams traveled about eight thousand miles. We feel that the Lord has been watching over us and protecting us on these journeys. May this work continue and prosper is our prayer!

THE COLLEGE ISSUE STAFF

Arlene Dearing, Daniel Fyfe, John Lewis, and Anita Humphreys, helped the editor to prepare the copy and collect the pictures for this issue of THE RESTITUTION HERALD.





May 21-27-Michigan State Conference at Blanchard.

May 25-27—Annual May Meeting at Fonthill, Ont. Harvey U. Krogh, Jr., guest speaker.

- June 1-3—Ohio Youth Retreat at Camp Chaffee near Tipp City.
- June 2-8-Texas State Conference and Bible School, Gatesville.
- June 4-10-June Meeting at Brush Creek. - Alva Huffer, guest speaker.
- June 6-10—Minnesota State Conference, Eden Valley.
- June 14-17—Northwest Conference (Oregon and Washington) at Corvallis, Ore., G. J. Gordon, guest speaker. Fiftieth anniversary of church building.
- June 18-22—Minnesota State Bible Camp on Eden Lake at Gaspar's Cottage.
- June 18-24—Nebraska Youth Retreat, Camp Merrill, Fullerton.
- July 16-22-Washington Bible Camp, Wenatchee.
- July 16-22-Southwest Youth Camp at Prescott, Ariz.
- July 19-22—Arkansas-Oklahoma Conference, Clark's Chapel Church of God.
- July 23-29-Southwest Conference at Prescott, Ariz.
- July 26-August 5 Illinois Conference and Bible School at Oregon.
- August 5-12-National Berean Youth Rally, Quaker Haven Camp, Dewart Lake, Ind.
- August 13-17-General Conference, Dewart Lake, Ind.
- August 18-26—Iowa State Conference at Waterloo.
- August 25-September 2-Missouri State Conference at Jordan. Alva Huffer, guest speaker.
- Aug. 29 Sept. 2-Ohio Conference at Brush Creek. J. R. LeCrone, guest speaker.

OLD SONG BOOKS

If you have several copies of usable songbooks we have a request for some from a home missionary in Nova Scotia. This man apparently believes and teaches as does the Church of God and is anxious to start a mission work in his area in Nova Scotia, Canada. He needs songhooks. If you have any, please inform the editor and we will arrange shipment for them.

Entered as second class matter at the Post Office at Oregon, Illhois, under act of March, 1879. Mailed weekly except the fourth Tuesday of August and the last 'Tuesday of December.

OREGON BIBLE COLLEGE NEWS

Sunday, May 13, 1956, will long be remembered by the College students and faculty as a great time of spiritual uplift and fellowship. Each year a special trip is planned for the purpose of enlarging our spiritual and educational horizons outside of our own College.

This year we planned to attend the "Passion Play" at Zion, Ill. The church at Chicago, being without a regular pastor, invited us to have the morning services.

Bro. Otto Dick led the adult Sunday school lesson; Bro. Dallas Demmitt helped with the boys' class, and Sr. Nancy Nichols played the piano.

For the worship service, Sr. Louise Lapp was at the piano, with Bro. Dale Johnson as master of ceremonies. Seven musical numbers were given by the students as follows: duets, trios, octets, and choir. The prayers and sermonette were also given by the students.

Immediately after the morning service we were invited by the Chicago Church to the home of Sr. Coleman, where we enjoyed a wonderful dinner. Thank you, Chicago!

After dinner we drove to Zion, where we lived together with Christ the last days of His life on earth. We did not consider the play as an entertainment, but rather a time of being transported back through the centuries to the time of Jesus' loving ministry, His shameful suffering and death, and His glorious ressurrection and ascension.

We will all be better witnesses of His saving grace because of this privilege which was ours. C. E. Lapp.

HERALD RECEIPTS

Mrs. Lorain Gainey; James H. Rhodes, Jr.; Clinton Appleby; Nettie B. Crundwell; Victor O. Groves; W. G. Moffet; Mrs. Edward Fieken; T. M. Savage; Mrs. T. E. Lynn; Ellsworth Routson; Mrs. Myrtle Oliver; Laurenee M. Howell; Warren E. Story; Mary L. Hale; A. M. Jones; Glenn Brokaw; Merle Davis; Mrs. Eveline Elshaw; Mrs. G. Rose; Kenneth Milne; Mrs. Myrtle Hodges; Rev. Willis Jenkins; Burton E. Smith; Walker Nelson; Mrs. J. C. Waller; Mrs. F. L. Austin.

DAILY BIBLE READINGS

- M. May 28. 1 Cor. 1:1-13. Walking without division.
- T. May 29. 1 Cor. 1:17-31. The foolishness of preaching.
- W. May 30. 1 Cor. 2:1-16. Paul's work. T. May 31. 1 Cor. 3:1-23. Each person has
- his own work to do. F. June 1. 1 Cor. 4:1-8. All are stewards of God.
- S. June 2. Matt. 21:33-43. We must accomplish something for God.

ADDRESS OF CONTRIBUTIONS

Please address all contributions for the General Conference to: National Bible Institution, Box 231, Oregon, Ill., or to: General Conference, Box 231, Oregon, Ill.

OUR COMING MAY MEETING

Fonthill, Ontario

This year will be the fifty-second annual May Meeting, and will be held at the regular time, the last week-end of the month, May 25, 26, and 27.

This is the one occasion of the year when we all, from far and near, try to get together to see each other again, and to enjoy together the good things of God's Word. We are so near to the end of all things and the coming of the Lord that we know not from year to year whether it shall be the last. So everyone should make a special effort to come out and make this a memorable occasion, in which we shall renew our knowledge of the Word and our zeal for the gospel, and refresh our minds and hearts in the Lord's service.

Our speaker this year will be Bro. Harvey U. Krogh, Jr., who is now pastor of the Oregon, Ill., Church, and whose home was near Omaha, Nebr., where Bro. G. J. Gordon and our present pastat formerly lived. You'll enjoy his messages and and them profitable and inspiring.

There will be services Friday and Saturday nights, and all doy Sunday. Bring your basket dinner and supper for Sunday.

-Berean Banner.

JAMES H. HYATT

We extend our sympathy to Sr. Hyatt in the loss of her dear companion, who died suddenly on the morning of May 2. He was seventy-seven years of age and had been in frail health for some time. He was baptized by Bro. G. J. Gordon in 1949. Due to the distance they lived from Fonthill, they were not often able to attend, but only two days before his death they both had gone to Hamilton with the Welland Bible class which met with the Nappers that night.

We are reminded of the words of James. (4:14) that we "know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." Let us not put off in the Lord's work until tomorrow what can be done today. M. W. Lyon.

EXTRA PAPERS WANTED

If you have Restitution Heralds left over in your Herald racks and do not know how to use them we suggest that you send them to Mrs. Betty Thibault, Box 125, Bishop, Tex.

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9.83 Sr. A. N. Bolinger, 905 S. Armstrong, Bartlesville, Okla., has written asking if there are any other Church of God members 6.15140.00 30.00 in that city or near by. If you know of such 101.18 a member, or live near this city, please con-43,34 tact Sr. Bolinger.

PASTORAL CHANGE

Bro. James Mattison has resigned from his pastorate at Harlingen, Texas, and has 67.00 accepted the pastorate at Blood River, La. 400.00

HAPPY WOODS CHURCH OF GOD

Hammond, Louisiana

The Happy Woods Church held a short scries of meetings May 1.6. Bro. Harold Doan, Editor of The Restitution Herald, was guest speaker. The last part of the meeting was conducted in conjunction with the Spring Berean Rally.

A full house greeted Bro. Doan each night, with extra chairs having to be provided for several services. Many from the Blood River Church attended every service. Bro. Doan de-livered a fine series of sermons on doctrine, prophecy, and Christian living. We are sure that the good seed sown will bear fruit in due time.

We appreciate the good attendance and interest shown during the meeting, and pray that the spiritual knowledge and blessing we received will cause us all to be more faithful and zealous. Harry Gockler, Pastor.

"My boy, you will soon be graduating from high school. It is time now to be thinking about entering Oregon Bible College."

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Dune 4, 1956 Restitution Herald

VOLUME 45. NUMBER 34

ANKARA, TURKEY

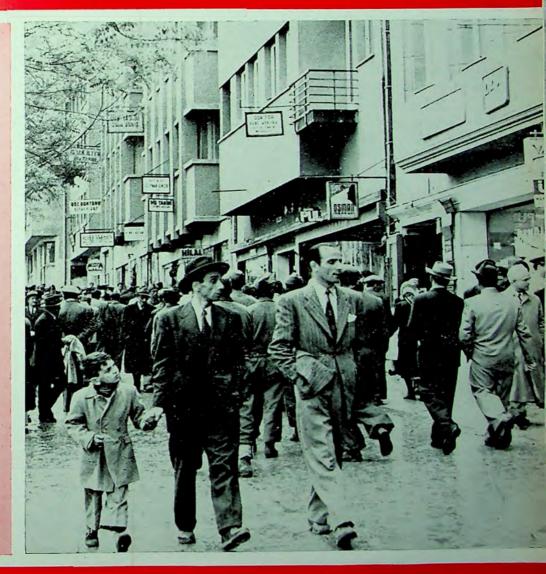
This is a scene in modern Turkey, one of the most prosperous of the nations of the chaotic Middle East.

In World War I, Turkey was enemy of the West. Today, Turkey is one of the few friends of the West in the Middle East. This reversal of positions is significant of the unrest and instability of the whole area.

The unrest in this area is one of the Bible signs of the last days and the imminent return of Jesus Christ, the Son of God.

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THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

Entered as second class matter at the Post Office at Oregon, Illi...ois, under act of March, 1879. Mailed weekly except the fourth Tuesday of August and the last 'Tuesday of December.

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DAILY BIBLE READINGS

- M. June 4. Gal. 3:10-14. "Christ hath redeemed us . . . being made a curse."
- T. June 5. Luke 24:13-27. "Ought not Christ to have suffered these things?"
- W. June 6. Rom. 10:8-13. "Whosoever shall call upon the name of the Lord."
- T. June 7. Heb. 12:1-8. "Endured the cross, despising the shame."
- F. June 8. John 3:14-21. "God . . . gave his only begotten Son."
- S. June 9. Mark 8:27-33. "The Son of man must suffer many things."



Baptisms at Oregon

The congregation at Oregon, Illinois, rejoiced on Sunday, May 20, when eight adults and two young people presented themselves for baptism. In an inspiring service at Rock River, they were baptized into the saving name of Jesus Christ.

We thought then, "Here is the harvest, the end result of many labors and much effort." All our plans, and campaigns, and programs, and activities, must lead toward this end, the dedication of lives to Christ and the putting on of His saving name. Here, in the province of the local church and the pastor-evangelist, is the area where the Church of God must realize its growth and development. Here, in the winning of lives to Christ, is the test of the effectiveness of organization and activity.

We have seen display motors in action. Shined to gleam, moving effortlessly, full of action, they accomplish nothing, but make a good show. It is possible to have a highly organized, efficient, active church, always moving about, busy at this and that, but accomplishing little in that people are not being won to Christ, and Christians are not busy in winning them.

This is where the Church of God must strengthen and grow; in the grass roots; in the hundred-odd areas where services are conducted and Christians congregate. There, through evangelism and bringing in the lost, the Church of God does its most effective work, and all efforts succeed or fail.

Why publish THE RESTITUTION HERALD, Truth Seeker's Quarterlies, gospel tracts? Why train young men and women for the ministry and Christian service? Why develop a strong youth movement within the church? Indeed, why have churches at all? Is it not that the lost might be won to Jesus Christ through whom only we have hope of life, and that those in Christ might be strengthened and helped to win others?

We rejoice with all Christians in the Church of God when we hear of baptisms. We know that here is the fruit of many labors. We know then that the planting, and the watering, are being blessed by the Lord in that He is bringing in the increase. We are encouraged by faithful planting, and inspired by watering with the Word of God, but rejoice most at the harvest of lives for the Kingdom to come.

Let us center our thinking, and pin down our activities to make them count most for Christ in bringing in the lost to the fold through baptism into the all-saving name of Jesus Christ, the Son of God!

Always the Same

In reviewing a recent report of the national evangelist concerning several fields in which he has labored, we noticed two statements again and again. The first was, "They need a resident pastor." The second was, "If we do not act soon, the opportunity will be lost."

The need for ministers continues and as the need goes unmet, opportunities are lost and fertile fields dry up and die. What can we do?

God and Israel By Harry Sheets



• A study in prophecy

• Modern Israel is a miracle of God and a sign of the last days

G REAT things are beginning to happen in Palestine. Everyone seems to realize that the fate of mankind depends upon the events which unfold in this region. This is true indeed, for it is in this area that God will gather all nations to judgment. Armageddon, the world's last great battle, will be fought in the Valley of Jehoshaphat. The exact location of this valley is in doubt, but it is believed to be the Valley of Kidron, east of Jerusalem. The name "Armageddon," however, strongly suggests the Valley of Megiddo which is some sixty miles to the northwest of Jerusalem. Either location is in Palestine.

Notice the words of Joel 3:9-14. "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yoursclves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." We believe the time for this judgment is near. God has raised up Israel, His ensign, or battle flag. The Arabs and the Communists seem to be angered by the presence of God's standard. They are arming for their own destruction. This destruction will come when they attempt to drive Israel into the sea, as they have threatened to do in many public speeches.

Joel 3:1, 2 gives us the time when these events will

I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." These two verses give two reasons for the punishment of the nations. First, they were guilty of scattering Israel, and second, they parted Israel's land. The scattering of Israel may refer to the scattering that is just ending with their return, or it may have refer

transpire. "Behold, in those days, and in that time, when

is just ending with their return, or it may have reference to a scattering yet to come, which would indicate temporary success for the Arabs. One other scripture seems to indicate such a possibility. The dividing of the land is an accomplished fact, although there may be a greater division to come with temporary success. The United Nations Organization was guilty of making the division of Palestine as we see it today. Since all nations participated in this division, all must pay the penalty.

The division of Palestine was to take place in the last days. Palestine has been conquered by Babylon, Persia, Greece, Rome, and by the Turks, but not one of these tried to divide the land or exclude the Jews from any portion of the land God promised them. It has remained for the United Nations to do this. The division was made in 1945, so for more than ten years the division has stood to proclaim the accuracy of God's Word. This was to take place in the last days, so we must be face to face with the judgment of God. Each of us should take warning and not delay preparation for salvation any longer. The day of grace is fast coming to an end.

Jerusalem, Nazareth, Bethlehem, Hebron, the Wailing Wall, and many other places sacred to the hearts of the

Jews, are denied to them through the partition of Palestine. How long will God permit this?

Joseph was a type of Christ. Let us look to his life for a lesson. When Joseph's brothers came down into Egypt to buy corn, Joseph tried to deal harshly with them, perhaps to teach them a lesson they so sorely needed. But Joseph's love was too great for him to be severe. Sending all others out, he made "himself known to his brethren." It took Joseph some time to convince them that he was their brother. When convinced, the brothers were filled with remorse and fear of punishment. To allay their apprehensions, Joseph said: "Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." Joseph reassured them by saying: "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God" (Gen. 45:1-8). Joseph was sent on ahead so that Israel could be saved in the time of danger.

Isaiah 63 strongly suggests that Jesus is sent on ahead to assist His people, Israel, in the time of their distress. Notice the statements in the first several verses of this chapter. "Who is this that cometh from Edom [Kingdom of Jordan], with dyed garments from Bozrah [one of the chief cities of Moab, also in the Kingdom of Jordan]? this that is glorious in his apparel, travelling in



the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth the winefat? 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 my heart, and the year of my redeemed is come." Some Bible students feel that this is a picture of Jesus beginning to fight the battles of Israel, before He makes Himself known to His brethren. They will not see Him until His garments have been reddened by the blood of their enemies.

Zechariah 12:3, 8, 9, adds to the picture of God's concern over Israel. "In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered against it. . . . In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem." It is very evident from the Scriptures that God will come to rescue Israel from the power of its enemies. We will see that Isracl will be forced to rely upon God rather than upon nations.

This year, when the Federal Council of Churches called upon people to pray for the pcace of the world, the Council named specific countries to be prayed for. Prayers were asked for all the present enemies of Israel but not once was the nation of Israel mentioned. We are told to pray for the peace of Jerusalem, yet this was not done. Why? Is it because the Council has little regard for God's special people and for the fulfillment of God's Word?

It looks as if Israel soon would have no friend but God. England, the friend of Israel either has given up, or been forced from, Palestine, Persia [Iran], Sudan, Egypt, and Iraq. Now Cyprus is trying to drive England out. Spain has been demanding Gibraltar. The United States, another friend, is being pressed harder and harder to retain the use of its airfields in the Near East. Both countries hesitate to sell arms to Israel for fear of starting a war that would probably bring World War III upon the world.

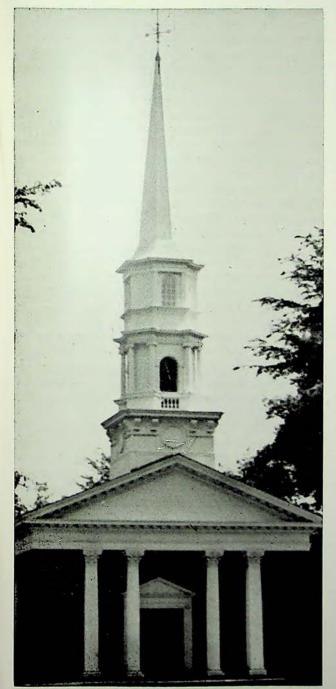
Israel is afraid because they have not yet returned to God with their whole heart. But God will come to their defense through the return of Jesus to the earth. That time is coming soon!

Watch the development of Israel and pray for the soon coming of Jesus Christ!

THE RESTITUTION HERALD

The Model Church

By C. F. Pryor



AFTER one has made a decision to build his life upon the One Foundation which will endure throughout the storms of life, the foundation of Jesus Christ, he should find within the church body a group of individuals working together in Christian love, fellowship, and zeal. He should find there a body consisting of men, women, and youth who have found the way to spell "joy" the Christian way. J—Jesus first, O—others second, and Y—yourself last.

A model church must have certain conditions prevailing. First, the entire church group must realize and accept the calling of the church, and the Great Commission given to its members, "Go ye into all the world and preach the gospel to every creature."

You may seek to be excused from this commission by saying you cannot go into a distant land and preach. My friends, turn aside from the service of the world and self long enough to see how many neighbors have never heard the gospel. (Read Rom. 10:13-16.) If every member of the Church of God had a missionary mind and accepted his responsibility as an ambassador for Christ, the ministers who are available to preach the gospel could devote full time to the Lord's work and would not have to work at secular labor for support.

Within the church, one should find a prayerful atmosphere always. God, speaking to Isaiah, giving instructions pertaining to the behavior of the children of Israel in His house said, "Even them will I bring to my holy mountain and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar, for mine house shall be called a house of prayer for *all* people."

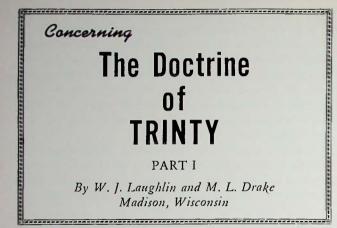
David desired to build a house for the Lord so that His people, Israel, might have a central place to come together and worship God. There David desired to place the ark of the covenant of the Lord. Here the Divine Presence of God was manifested.

After the birth of Christ, God's only begotten Son, God's presence began to be manifested through His Son. Paul tells us in 2 Corinthians 5:18 that, God was in Christ reconciling the world unto Himself. As God's power was manifested in the ark of the covenant and His glory made to radiate within the temple, so was His power made to radiate through His Son and His Son became a manifestation of God.

This same power or manifestation of Gcd should be in every individual who has been built into the true Church of God, the body of Christ. "In whom ye also are builded together for a habitation of God through the Spirit." "Ye are the temple of the living God, as God has said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people."

(Please turn to page 11)

for JUNE 4, 1956



THIS subject is brought to our attention because it is only as we can see the fallacy of the doctrine that we can grasp the Bible truths respecting our Lord and His mission to earth. And it is only in having some knowledge of the philosophy of redemption that we can see how unreasonable and unscriptural the doctrine of the trinity really is.

This doctrine claims that, in the Deity there are three persons in one: God the Father, God the Son, and God the Holy Spirit; that these three are one in substance, in power, and in glory, yet, in some mysterious way, one is the Father, another the Son, and still a third is the Holy Spirit, while at the same time there is but one God. No reasonable explanation of such a conflicting proposition has ever been given since it was first promulgated, about the fourth century; and no explanation can ever be given because, in the very nature of things, it would be an attempt to reason the impossible.

The majority of nominally Christian people hold to this doctrine without attempting to reason it, supposing that somehow it must be true because they have been taught so from childhood. It must be remembered that there are but few people in the world, comparatively, who make any real effort at Bible study; the many preferring to follow the crowd, believing in a half-hearted way, what their leaders tell them, and making no honest endeavor to rightly divide the Word of Truth for themselves. This is the reason why a doctrine like this has stood for centuries with very little challenge. Here is a doctrine, backed neither by reason or Scripture, which positively blinds the mind of its adherents to the philosophy of redemption as taught in the Bible, and yet in most religious organizations it is held as a sacred thing.

This doctrine denies every scripture respecting the person of our Lord and the reason why His human life and death avail for the salvation of the world. Let us first notice the relationship between the Father and His Son. It is no more reasonable to claim that God the Father, and Jesus the Son are one and the same being than it would be to claim that any other father and son are one and the same being. The word "father" means one who has begotten or given life to a child or children. The word "son" means a male child, one who has been begotten or given life by a father. The Bible repeatedly declares, not only that Jesus is the Son of God, but that He is the begotten Son of God, and that God is His Father (life-giver). The doctrine of the trinity denies this absolutely, because if they are one and the same being, one could not be the begetter of, or life-giver to, the other for the simple reason that there would be no other to beget or give life to.

God is self-existing. His sacred name, Jehovah, which is found in so many places in the Bible, means "the selfexisting one." The Son was created. Jesus said, in Revelation 3:14, that He was the beginning of the creation of God. In Colossians 1:15, we read: "He is the firstborn of every creature." The word "creature" means that which has been created, or everything not self-existing. The doctrine of the trinity denies the distinction between the Father and the Son and makes each simply a different aspect of the same being. This doctrine teaches that the Father and Son are equal in majesty and power. Jesus said, however, "My Father is greater than I" (John 14:28). "The Son can do nothing of himself, but what he seeth the Father do" (John 5:19). In verse 30, he said, "Of mine own self I can do nothing." We can see from Jesus' own words that He claimed no power except as given Him by His Father, God. Shall we believe Him, or shall we believe those who some time in the dark past, formed the doctrine of the trinity? He said in John 8:42, "I proceed forth and come from God: neither came I of myself, but he sent me," and again in John 13:3, it is said that, "He came from God and went to God." He said further, John 16:28, "I came forth from the Father, and am come into the world; again I leave the world and go to the Father." Could language make it plainer that the Father and Son are two beings and not one being? Could anyone think, as this doctrine would force us to think, if we believe it, that God could go away from Himself and come into the world and then go back to Himself? Such a doctrine is not only unreasonable, but it is foolishness.

We cite 1 Timothy 2:5 which says: "There is one God, and one mediator between God and man, the man Christ Jesus." If the man Christ Jesus in this text is God, then who is the mediator between Himself and the people? A mediator is one who interposes between two parties as a friend of each. Are we to believe that God falsely pretended that He was such a mediator between Himself and our race when there was no such mediator? Surely not!

THE RESTITUTION HERALD

The Bible tells us that the Word was made flesh in order that He as a perfect man might exactly correspond to Adam, and thus become the ransom price. But the doctrine of the trinity denies that also. If He was God, as this doctrine teaches, there was no correspondence between Him and Adam; there was no ransom price. God did not accept Him as an offset or substitute for Adam, and hence there is no basis for the redemption of man. Again, if He was God, His body was a feigned affair, not real, simply the appearance of a man, walking and talking among His people. His death likewise would be a sham; the feigned body would only seem to die, and His suffering the penalty of sin would not be real. We see that He was made perfect as a new creature, by the things He suffered. and because of His obedience, "God hath highly exalted him." We would ask the trinitarian how the almighty. infinite, unchangeable God could either be made perfect or be exalted seeing that He is both inherently?

The whole severiteenth chapter of John is a prayer by the Lord to His Father, just before His betrayal by Judas. In His prayer, Jesus made fervent requests both concerning Himself and concerning His followers. If you will turn to this chapter and read carefully, we feel that you will be thoroughly convinced that this prayer was not feigned and that it was real, and not God talking to Himself, but Jesus praying to His Father, and that the Father and Son are two beings and not one and the same.

(To be concluded)

Fair Are the Meadows

By Vernis Wolfe

MAN puts forth much labor and is pleased to see the fruit of it. He works hard with his gardens and fields so that he can enjoy a measure of prosperity and beauty from the increase. He even looks upon the works of his hands and exclaims, "*Fair are the meadows*;" with the thought, of course, that this is something he has done.

The work of man is not so: "Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honour abideth not: he is like the beasts that perish. This their way is their folly" (Psalm 49:11-13).

All that man does today is by labor and sweat and, though it may be gratifying or beautiful for a moment, he is faced with the eventual return to the dust of the earth; for, God said, "Out of it wast thou taken: for dust thou art, and unto dust shalt thou return." There is no room for boasting in the things man does, for he cannot be certain about the morrow. (James 4:13, 14; Luke 12: 15-21.)

God has shown man a way to realize everlasting beauty from his labor. It is through Jesus Christ and the plan God has for Him to restore all things to their former life and beauty; "Repent ye therefore, and be converted, (Please turn to page 11)

Did you ever ask yourself this question: "Where else could I come in my greatest need but to church?" The church consists of a body of people who are not perfect, but who can possess and can share the greatest gift possible, the gift of eternal life and forgiveness of sins through Christ. Each day—for the person who believes and who is willing to admit that he is in great need of the grace of God through Christ, and who is willing to do away with the fault of setting values according to their secular experiences—is a day on the path of Christian exploration and discovery.

We cannot be aware of the presence of God in human lives if we are doubting Thomases and only believe what we see and touch.

The story of our personal growth is the story of the growth of our church. Our disappointments, conflicts, emotional disturbances, and doubts are never from God but we can erase them permanently if we believe God should be ever present in what we do and say. Jesus said that He brings the type of peace that passes all understanding. This peace comes from God. If God is paramount in the hearts and minds of men, disappointments, conflicts, emotional disturbances, fears, and doubts, and even war, would be done away with.

God is not unreal and far away. Your writer is reminded of the story of the preacher who told a little boy he would give him ten cents if he would tell him where God is. The boy answered, "I will give you twenty cents if you will tell me where He is not." I ask again, "Where else can we come in our greatest need, but to church?" Did You Ever?

By Jeanne Hall



Several weeks ago we asked for young people's questions to be answered in The Restitution Herald. One question received was, "Is dancing a Christian activity? If 'yes,' why 'yes,' and if 'no,' why 'no,'?" We had on hand this fine article which admirably answers these questions.—Editor.

THE Christian who earnestly desires to please God in everything, sometimes faces problems which cannot be answered by direct commandment from the Scriptures. In such cases, the Christian's conduct must be determined by the application of principles clearly involved in other Scriptural tenets. When the Christian honestly faces up to the question of whether or not it is profitable, or even permissible, for him to participate in social dancing, he is clearly involved in such a problem. Nowhere in the Bible is to be found a commandment which says, "Thou shalt not dance." Neither do we find permission to indulge in social dancing as we know it today either expressed or implied. There are, however, principles of conduct set forth in God's Word, which we believe have a direct bearing upon that question. We shall have to make our decision on the basis of these principles.

Dancing is several times mentioned in the Bible, but only incidentally in connection with other things. It is never either commended nor condemned, as such. Such references to it range all the way from Israel's dancing before a golden calf, to David's dancing before the ark of the Lord, to the daughter of Herodias dancing before Herod, and pleasing that king to such an extent that he promised her anything that she should request, up to the half of his kingdom.

Funk and Wagnall's New Standard Bible Dictionary tells us: "Throughout the Old Testament period down to the Greek era, the dancing in vogue among the Hebrews was predominately a religious exercise. In very ancient times it was customary for worshipers to engage in a joyous religious procession around the sacred tree or other sacred symbol. The common word for dance, (mahol, or meholah, from hul, meaning to circle, or twist) refers to such circular rhythmic movements."

During the Greek period, the Jews became acquainted with professional dancing women, and sometimes did not hesitate to imitate them. When the daughter of Herodias

Shall We Dance?

By J. R. LeCrone

(to whom tradition has given the name Salome) danced before Herod, it was not a religious dance. This was a dance which was deliberately designed to appeal to the fleshly lusts of the wine-sodden Herod, in order to accomplish the evil designs of Herodias.

Even if the dancing known in Biblical times did meet with the approval or disapproval of God, our problem would still not be completely solved, for the simple truth is that, as the formerly quoted Bible Dictionary states, "social dancing, as practiced today in the Occident, was unknown to the Hebrews."

Let me make clear what I mean when I use the term "social dancing." I mean any dance that requires a man and a woman, or a boy and a girl to perform a double embrace and then move about the dance floor to the accompaniment of music which is frankly designed to stir the senses and appeal to fleshly lusts. In Bible times, even as late as when the New Testament was being written, it was unheard of for men and women to dance together as they do today.

Some time ago, a tract fell into my hands which insisted that "social dancing," as we know it, was first introduced in the red-light district of Paris, as an aid to the business of the prostitutes. I cannot vouch for the truth of that statement. The conservative Encyclopedia Britannica says simply that our modern social dances are "decadent phases of earlier dances."

Now what Christian principles are laid down in the New Testament that will help the Christian make up his mind as to whether or not such activities are pleasing to God, and in harmony with the teachings of Jesus?

We think, first of all, of the words of the Apostle Paul, found in 1 Corinthians 7:1, 2. "Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband."

Paul was not speaking of such matters as shaking hands, or of the taking of the arm of a companion in crossing the street. He used a Greek word which Strong's Greek English Lexicon defines as carrying the thought of "setting on fire." Paul was warning the Christians at Corinth to avoid those bodily contacts which tend to set their fleshly lusts afire.

Whether or not he is willing to admit that it so affects him, every thoughtful person must recognize that social dancing as it is commonly practiced today, is admirably suited to stimulate and inflame the fleshly lusts of those

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who participate in it. We submit that there is nothing about the addition of music and rhythmic motion which cleanses and purifies actions that without music would immediately be recognized as socially improper, morally dangerous, and a hindrance to the observance of the highest Christian standards.

If this be true, then Jesus' words, as recorded in Matthew 5:27, 28, "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," have a direct bearing upon our decisions with regard to dancing. Even though we feel very sure that we can keep our own thoughts pure while dancing, how can we be sure that we are not contributing to the fall of another?

Jesus gave us another test, by which to judge the worth of our associates and activities. Said He: "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. 7:18-20). About the only good fruit that I ever heard attributed to social dancing is that it is said to give the dancers "social grace and poise." This is a somewhat ambiguous term, but if it means the ability to go gracefully and unblushingly from the arms of one partner to another, it can hardly be termed a Christian virtue. If, on the other hand, it has reference to physical grace of movement, we answer that it is generally conceded that the most graceful people in the world are the inhabitants of countries where the people habitually carry burdens balanced on their heads, and where, generally speaking, social dancing as we know it is not practiced. No one ever had impure passions aroused in his heart by carrying burdens balanced on his head.

The fact that our schools now make courses in social dancing a part of their curricula, and that many churches permit, or even encourage, dancing in the church parlors, in no way alters the principles involved. Who will dare to say that the moral and spiritual atmosphere of our schools has improved as a result of the introduction of social dancing? I have yet to hear or read of an educator making such a claim! Who will dare to assert that those who dance in our church parlors are being led to Jesus, and are finding salvation while dancing? I have yet to hear a pastor or a religious leader of any kind mention such a case. Holding dances in the church parlors may bring people to the church, but it most emphatically does not bring them to Christ! What is the advantage of bringing people out of the world and into the church if the practices of the world are brought into the church as an inducement?

(Please turn to page 11)

Why I Believe in, Preach, and Practice

Storehouse Tithing

By C. W. Elkins Selected by Raymond Brown

1. The Bible teaches it (Mal. 3:10; Gen. 28:20-22; Lev. 27:30-34; Matt. 5:17; Luke 11:42).

2. Jesus acknowledged its value and approved it.

3. Because of God's promised blessings. I dare not live without them.

4. Because it is fair-according to one's ability.

5. Because of what is accomplished by it.

6. Because it is the best system for church financing. It has never been improved upon.

7. Because it tests one's loyalty and submissiveness to God. Don't tell me that a person will give his all to God and put himself out to be a soul winner if he will not tithe.

8. Because my church urges it.

9. Because our government recognizes its worth and allows for it; makes it easier economically for Christians to tithe.

10. Because the most progressive churches teach and practice it. Even those who have tried other methods are coming back to it.

11. Because the best Christians I have known practice it.

12. Because less than a tithe is inconceivable in the light of New Testament grace. Think what grace has done for us!

13. Because, as a minister, I couldn't feel clear to preach tithing if I did not practice it. I wouldn't feel clear to do less than I expect of the laity; especially, since my support and the progress of my church depend upon the faithfulness of God's people to tithe.

14. In the lengthening shadows of an atomic age with so many lost, so much to do for Christ, how could I do less?—Herald of Holiness.



The Bible and the News

By the Editor

NEW POINT BROUGHT FORTH IN ARAB-ISRAEL CRISIS

The recent trip of Mr. Hammarskjold, U.N. Secretary, to the Middle East nations involved in the crisis there, brought forth some new thinking on the entire situation.

David Horowitz, American Zionist leader, in a letter to the President of the United Nations Security Council, established this point. He recalled that the United Nations resolution of November 29, 1947, called for the establishment of two new nations in Palestine, one Israel, and the other Palestinian Arab. This was acceptable to Israel but not to the other Arab states surrounding Palestine.

In the war of 1948, the other Arab states told the Palestinian Arabs to leave their country until the Arab armies could dispose of the Jews. As it concluded, however, the Jewish armies won. Then, in the negotiations that followed, Israel was established as a new nation but the Palestinian Arabs were swallowed up by Egypt and Jordan. Rather than gaining a new nation, Jordan and Egypt gained their territory, and the Palestinians were left out in the cold.

The new approach is to settle the issue between the nation of Israel and the Palestinian Arabs in Jordan and in the Gaza Strip.

From where we sit, it appears that Jordan's view and the view of the Palestinian Arabs now in Jordan are vastly different. Egypt is the real instigator of trouble, seeking above all else to head an Arab Empire.

ALCOHOL ON AIRPLANES

Hearings have been completed on a bill that would outlaw liquor on airplanes engaged in interstate commerce. The impression is that the legislators are in favor of such a bill. We know that we cannot legislate righteousness, but how nice it would be to ride on an airplane that was not a "tavern in the sky."

ORAL ROBERTS INCOME

American Magazine in an article, "King of the Faith Healers," (May, 1956, p. 21), revealed some facts about the personal income of Oral Roberts, "faith healer."

A press release to us from Roberts' organization states, "The evangelist [Roberts] does not receive any salary or other remuneration from the Foundation [Healing Waters, Inc.], but his sole support is the customary evangelist's offering one night during each revival campaign in the United States, and the small author's royalty received from the publishers of his books."

American's article states, "Today, as chairman of Healing Waters, he draws an annual salary of \$25,000. In addition, during each campaign, he banks one day's love offerings. . . Last year Roberts' share came to \$40,000. In royalties from his books, around \$1,000,000 to date, he has netted some \$80,000. The balance is assigned to the corporation."

MARINE SERGEANT WAS DRINKING

Testimony received in the court martial of the Marine sergeant who marched six men to their death in the tidewater swamps near a Marine base, revealed that he had allegedly been drinking "vodka" off and on all day before the fatal night march.

The problem of drinking in the armed services should be seriously considered in the considerations of universal military training.

POPULATION INCREASING

In this country alone, population is increasing at the rate of more than two million people each year. The population of the United States is now 166,740,000 people. With the increase in population comes complex problems that will enlarge the tension and trouble of the world.

ARAB BOASTINGS

By William Wachtel

On Sunday, February 19, Mr. Abba Eban, Ambassador from Israel to the United States, was featured on the radio program "Face the Nation." He was interviewed and questioned by three well-known newspaper men concerning the current situation in the Middle East. The main subject of discussion was the so-called "arms race" in that area between Israel and her Arab neighbors.

In pleading for American arms for Israel's self-defense against Arab aggression, Mr. Eban mentioned the wellknown boast and threat of some Arab leaders to make an end of Israel as a nation and to cast her right into the sea.

This boastful threat against Israel reminds us of the prophetic eighty-third Psalm. This Psalm pictures the evil intentions of Israel's enemies in these words: "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (v. 4). The Arab leaders who say this feel they cannot rest as long as Israel exists as a nation in their midst. The ancient enmity of Ishmael, father of the Arabs, is still directed against Israel, the son of Isaac. (Gen. 16:11, 12: 21:9-21.) But the Word of God informs us that all these boasts and threats against Israel will come to naught. "No weapon that is formed against thee [Israel] shall prosper" (Isa. 54:17). The enemies of Israel will have to learn the hard way that God still cares for His ancient people, and that He will fight for them in the day of battle! (Zech. 14:1-3.)

THE MODEL CHURCH

(Continued from page 5)

God dwells in the church only as He is allowed to dwell in the life of each individual member of the church. So important were the words, "My house shall be called the house of prayer," that Jesus quoted them as He cleansed the temple and threw out those who had made merchandise of the animal sacrifices. The house of God should yet be the house of prayer, and not a house of entertainment or an amusement center.

A model church must have a working membership, all working together in unity for the same cause and to achieve the same purpose—to glorify God and His Son Jesus Christ and to lead others to Christ through God's plan of salvation. "Blessed is that servant whom his Lord, when he cometh shall find so doing. Of a truth I say unto you that he will make him ruler over all that he hath."

Perchance in the Kingdom one day to me, Some blessed saint will come and say, All hail, beloved; but for thee, I would to death have fallen a prey.

And, oh, what rapture in the thought, One life to Christ to have brought.

Christian unity should prevail in all affairs of the church. The new convert to the church can be kept or driven away by the attitude of the church. If the church is divided, each individual member attempting to promote his own self-satisfaction, the spirit of God will not be manifested and the new convert will not be encouraged. (Psalm 133:1-3.) Unity in the church is an essential if the church is to grow, both in membership and spiritually.

The model church will have a liberal, giving, membership; a membership that will recognize every need of the church and will take the necessary steps to provide that need. Giving to the Lord is not confined to money; but as it has been well expressed, "Giving consists of time, talent, AND tithe." God has already opened the

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windows of heaven and poured out such blessings upon us we can never give enough to reciprocate His unspeakable gift. "Therefore, let us give, not grudgingly, or of necessity; for God loveth a cheerful giver."

Last, but not least, the model church must have a witnessing membership. The members of the true Church of God do not need to be able to perform miracles to prove that God is working among them. They need to be a miracle themselves by manifesting the transforming grace of God in their lives. Paul said to the Corinthian brethren in his Second Letter to them, "Ye are our epistle [or letter of recommendation] written in our hearts, known and read of all men" (2 Cor. 3:1-3). Many people who never open the Bible to read from it read a testimony in your life each day if you are witnessing for the Lord.

What will you do as a Christian to make your church a model church?

SHALL WE DANCE?

(Continued from page 9)

Now I fully realize that we have said only a little concerning a subject of which there is much to be said. But we pray that we have put into the minds of those who question the place that social dancing has in the life of a consecrated Christian, those principles by which he may judge the activity on the basis of the Christian teachings, and so reach the right decision. I believe that if he will honestly and sincerely weigh and consider the spiritual factors involved, he must inevitably conclude that his spiritual development will be greatly aided if he chooses to shun the dance.

FAIR ARE THE MEADOWS

(Continued from page 7)

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" (Acts 3:19-21).

When this comes to pass and man looks upon the earth made new by the power and glory of God then he can truthfully say, "Fair are the meadows." Pray that this day may soon come!

"When God afflicts thee, think He hews a rugged stone Which must be shaped, or else aside As worthless thrown."—R. C. Trench.



STEWARDSHIP

By Nancy Anderson

Every Christian should know the meaning of stewardship and practice it to the fullest. The dictionary defines a steward as "one who controls financial affairs of the church."

God in His goodness and mercy of man's weakness devised a plan by which all could have a part in keeping the way pointed out to us in His Holy Book. In 1 Corinthians 4:2 Paul stated that a steward should be found faithful. In Genesis 28:22 Jacob made a vow that he would give back a tenth of all that the Lord gave him. He kept that vow and prospered.

In all growing and successful businesses, we find a systematic financial method. No one who is employed questions this. Why, then, should Christians object to giving a tenth to the Lord? We find that all who do tithe, do not miss the tithe. God promised in Malachi 3:11 that for those who tithe, God will rebuke the devourer. God said He would bless them so that there would not be room enough to receive it. We have given nothing until we have given over and above the amount which the Lord asks.

As we know, every good and every perfect gift comes from the Lord. He, in turn, expects us to watch over these gifts. The Word plainly teaches that we are given a responsibility. As good and faithful stewards we are to make every use of our gifts. In Luke 12:42, 43 God tells us what He will give us if we are faithful and wise.

In Titus 1:7 God tells us that He will reward the faithful and those who obey the Lord in all things. This teaches another aspect of stewardship—service. Service is absolutely necessary in the Christian way of life. In becoming a Christian we accept Christ with the idea that we are turning our lives over to Him to use as He pleases. If we firmly believe that, we will be faithful and serve

By Harold Doan

Him throughout our lives. Just going to church a few hours a week is not serving God fully. We must be ready to help our neighbors in all ways, even if it is inconvenient for us.

There are many ways in which we can serve Him. There is mission work at home and abroad, and there are always needs at the church. Even what seems just a little can really be a lot. In doing the small things we are being stewards for the Lord.

So, whether it be giving a hundred dollars to further the Lord's work, or mowing the church lawn, we are to consider ourselves stewards if it is done for the glory of God.

QUESTION AND ANSWER

Some weeks ago we asked for questions from young people that we might attempt to answer on this page. We have received one such question which is answered in this issue on pages eight and nine. Will we hear from you?

FONTHILL BEREANS REPORT EXCELLENT INTEREST

The Fonthill, Ontario, *Berean Banner*, reports that both the Junior and Senior Bereans have been making progress. About twenty-five or thirty Bereans are present for most meetings.

During April, the Bereans furnished a special feature for every Sunday evening service. Junior Bereans have been having a wonderful time studying and working together in this active church. The juniors (ages 9-12) are under the direction of Sister Fairy Lyon, and the seniors are under the leadership of Brother Reuben MacArthur.

LITCHFIELD BEREANS WORK ON PAPER

The Litchfield, Minnesota Bereans, though few in number have been active in putting out a Berean paper for the church. *The Berean Bugler* featured articles by Kent and Scott Ross, and a favorite scripture by Betty Wenger.

One project of these Bereans was to provide bedding for a needy family.

CAMP PLANS

You will be interested in the Berean Youth Fellowship Camp plans that are printed on page 16. Look over the plans and see if you do not want to attend camp this year.



The Story of the Dragon taken from the Apocrypha

Two weeks ago we had a story about an idol called Bel, and how Daniel proved to the king that Bel could not eat. The people and the king living in that country had another god which they worshiped. Let us read from the Apocrypha again about how Daniel proved that it was not a god.

Now there was a great serpent in that place, and the Babylonians worshiped it. And the king said to Daniel, "You cannot deny that it is a living god, so worship it." Daniel said, "I will worship the Lord my God, for he is a living God. But with your permission, O king, I will kill this serpent without sword or stick."

The king said, "You have my permission."

Daniel took pitch, fat, and hair and boiled them together, and made lumps of them, and he put them into the serpent's mouth, and it ate them and burst open. And he said, "See the objects of your worship!"

When the Babylonians heard it, they were very indignant and made a conspiracy against the king, saying, "The king has become a Jew! He has overturned Bel, and killed the serpent, and slaughtered the priests."

So they went to the king and said, "Give Daniel up to us, or else we will kill you and your household."

The king saw that they were pressing him hard, and he was forced to give Daniel up to them. They threw him into the lions' den and he remained there six days. There were seven lions in the den; and they had been given two human bodies and two sheep every day; but now these were not given them, so that they might devour Daniel.

Now the prophet Habakkuk was in Judea, and he had cooked a stew and crumbled bread into a bowl, and was going into the field to carry it to the reapers, when the angel of the Lord said to Habakkuk, "Carry the dinner that you have to Babylon, to Daniel, in the lions' den."

Habakkuk said, "Sir, I have never seen Babylon, and I do not know the den."

Then the angel of the Lord took hold of the crown of his head, and lifted him up by his hair and with the

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speed of the wind set him down in Babylon, right over the den. And Habakkuk shouted, "Daniel! Daniel! Take the dinner which God has sent you."

Daniel said, "You have remembered me, O God, and have not forsaken those who love you."

Then Daniel arose and ate, and the angel of God immediately put Habakkuk back in his own place again.

On the seventh day, the king came to mourn for Daniel; and he came to the den and looked in, and there sat Daniel. Then the king shouted loudly, "You are great, Lord God of Daniel, and there is no other beside you!"

He lifted Daniel out, and the men who had tried to bring about his destruction he threw into the den; and they were instantly devoured before his eyes.

NEW MEMBER

We are happy to welcome a new member into the Everyday Christian Expression Club. Her name is Kimmy Mammen. Brother Hollis Partlowe entered her name in the club. Welcome, Kimmy, and we hope you will enjoy the stories each week.



GOD'S BLESSINGS ON YOUR BIRTHDAY!

Alan Walter Ashelford, May 30, age 3, Lincoln, Nebr. Eugene Hutchinson, May 31, age 11, Hammond, La. Mary Lou Baird, May 31, age 14, Hammond, La. Dennis W. Powell, June 1, age 12, Judsonia, Ark. Edward Isaac Davis, June 2, age 3, Wenatchee, Wash. David Ward, June 2, age 9, Astoria, Ill. Rebecca Sue Pierce, June 4, age 9, Indianapolis, Ind. Judith Kirkpatrick, June 4, age 13, Holbrook, Nebr. Virginia Louise Smith, June 4, age 9, Springfield, Ohio. Lorna Jones, June 4, age 5, Chagrin Falls, Ohio.

This is Promotion Day for Mary Lou Baird. We invite you to read the Berean Youth Fellowship page, also.



June 2-8-Texas State Conference and Bible School, Gatesville.

June 4-10-June Meeting at Brush Creek. St. Alva Huffer, guest speaker.

- June 6-10-Minnesota State Conference, Eden Valley.
- June 9, 10-Missouri Quarterly Conference, American Legion Building, Kansas City.
- June 14-17-Northwest Conference (Oregon and Washington) at Corvallis, Ore., G. J. Gordon, guest speaker. Fiftieth anniversary of church building.
- June 18-22-Minnesota State Bible Camp on Eden Lake at Gaspar's Cottage.
- June 18-24-Nebraska Youth Retreat, Camp Merrill, Fullerton.
- June 23-July 1-Indiana Conference and Bible School, North Salem Church of God.
- July 16-22-Washington Bible Camp, Wenatchee.
- July 16-22-Southwest Youth Camp at Prescott, Ariz.
- July 19-22-Arkansas-Oklahoma Conference, Clark's Chapel Church of God.
- July 23-29-Southwest Conference at Prescott, Ariz.
- July 26 August 5 Illinois Conference and Bible School at Oregon.
- August 5-12-National Berean Youth Rally, Quaker Haven Camp, Dewart Lake, Ind.
- August 12-19-Western Nebraska Conference, Holbrook. C. E. Randall and James Mattison, guest speakers.
- August 13-17-General Conference, Dewart Lake, Ind.
- August 18-26-Iowa State Conference at Waterlog.
- August 25-September 2-Missouri State Conference at Jordan. Alva Huffer, guest speaker.
- Aug. 29 Sept. 2-Ohio Conference at Brush Creek. J. R. LeCrone, guest speaker.

RESTITUTION HERALD RACKS

Recent reports from users of The Restitution Herald racks indicate that in some places at least, papers are taken out within a day after the rack is filled.

We trust that the Lord will use this means to bring some to a knowledge of the truth and to lead them into the Church of God fold.

If you would like to have one or more of the racks for your community, we will supply one free with each ten papers purchased weekly at six cents each. You will receive a bundle of ten papers each week and will be billed monthly, or quarterly, or may pay in one lump sum. Order from: The Restitution Herald, Oregon, Ill.

BAPTISMS AT OREGON

We are happy to announce the names of ten who came forward at the close of the morning service on May 20, 1956, to testify for Christ and to request baptism. They are: Dennis and Eve Anderson, Rt. 2; Mr. Fred Bulthaus, 504 Illinois St.; Mr. Glenn Canfield, Rt. 1, Chana; Mr. and Mrs. John Freimuth, 405 S. 10th St.; Mr. James Lippert, 1261/2 N. 3rd St.; Mr. and Mrs. Hiram Schier, Rt. 1; and Mr. Dean Urish, 714 Washington

The above named were baptized in the name of Jesus Christ for the remission of sins on Sunday afternoon, May 20, with the exception of Dean Urish, who was baptized on the following Wednesday evening.

On Saturday, May 19, Miss Marie E. Hansen of 406 6th Ave., S., Clinton, Iowa, testified to her faith in Christ and the things concerning the Kingdom of God and was bantized.

We pray God's richest blessing upon all of these fine people and may they be faithful to their Master.

ATTENTION, SECRETARIES OF LOCAL CHURCHES AND STATE OR DISTRICT CONFERENCES

It is time to check your membership lists, active and inactive, so you will be ready to fill out General Conference delegate forms when they come to you in June. (For instructions see the Christian Workers' Manual, F-7.)

There was some confusion last year in listing families. The delegate form calls for the active membership of the church. Do not list the names of small children, only children who are members of the church.

Evelyn Austin, Chairman Credentials Committee.

RIPLEY, ILLINOIS, CHURCH NEWS

Attendance at Sunday school and church has been on the increase the past two months. Our Sunday school is having a contest between the classes this quarter.

Friday night, May 11, forty-eight mothers and daughters attended a mother and daughter banquet in the church basement. Following a delicious meal, very ably served by the men, the ladies gathered in the church for a program honoring the mothers. Everyone present enjoyed the evening of fellowship.

Our church lost one of its long-time members at the death of Bro. William Densmore. While Bro. and Sr. Densmore were residents of Ripley they were always in their places at the church services. We extend our sympathy to the family.

On Sunday, May 20, we held our annual business meeting. The decision to retain Bro. and Sr. Sorenson for the coming year was unanimous. They have accepted the pastorate and we are looking forward to another year under their most capable leadership.

May we be blessed of the Lord as we begin another year of service together.

Helen Lewis, Secretary.

INDIANA CONFERENCE PLANNED

Plans have been completed for the annual Indiana Conference and Bible School to be conducted at North Salem Church of God north of Plymouth. There is a daily program of Bible classes and preaching, with special activities for the young people. Meals are served at the Conference and there are dormitory facilities. The Indiana people look forward to a time of blessing and invite all who care to attend the Conference meetings.

Cecil Patrick, President.

DATE LINE CHANGE

With this issue you will notice a change in the date lines of The Herald. The Restitution Herald will continue to be mailed each Tuesday, but will be dated the following Monday to allow for delays in the mail and make the papers current for the display racks. You will get your paper at the same time as before but the date on the paper Harvey U. Krogh, Jr. will more nearly coincide with the day you receive it.

Page numbers and date lines will also hereafter appear at the bottom of the page.

PASTORAL CHANGE

Bro. Francis Burnett has resigned his pastorate at Jordan, Mo., and will become pastor of the Brush Creek Church of God in Ohio, November 1.

MISSOURI QUARTERLY CONFERENCE PROGRAM

The Missouri Quarterly Conference will be conducted in Kansas City, June 9 and 10, at the American Legion Hall, at Linwood and El Paso Streets. Services will begin at 7:30, Saturday evening. Sunday services will begin with Sunday school at 10:00 a.m., followed with morning worship at 11:00. There will be a basket dinner at noon and the closing afternoon service at 2:30.

Francis Burnett.

THANK YOU

We wish to thank the faithful membership responding to the General Conference SOS. While we are not yet in the clear financially, your generous response is much appreciated. Please continue to pray for and support the program of the General Conference outlined by your delegates at General Conference last Harold Doan. year.

GENERAL CON BUDGE	
Budget Received	\$39,849.00 26,087.19
Needed	\$13,761.81
Remember the L prayers and is tithe	

HUTCHINSON - WALL

Saturday night, May 19, 1956, in a simple ceremony at the home of the bride, Shirley Hutchinson became the bride of Gene Wall. Many guests attended the service. Afterward, wedding cake and refreshments were served.

We pray the continued blessing of God to rest upon the home to be established by these two devoted young people.

Gordon Landry.

MARY ADALINE YATES

Miss Mary Adaline Yates was born in Rossville, Ill., on March 4, 1861, to John and Adaline (Norton) Yates. While still a small girl she moved with her parents to Rensselaer, Ind., where she lived for the rest of her life. Miss Yates united with the Church of God while still a young girl and remained faithful to "the faith which was once delivered unto the snints." during the balance of her long life.

No records were available, but it seems very certain that she was a member of the Church of God for over eighty years. She was much loved and respected by all who knew her.

Sr. Yates died alone under tragic circumstances on May 15, 1956. It was the writer's privilege to review the Bible teaching concerning the first resurrection, a hope that meant so much to her. Funeral services were conducted in the Jackson Funeral Chapel, after which Sr. Yates was laid to rest in Weston Cemetery to await the resurrection call of her Master, whom she served so faithfully for so many years. Harry Sheets.

PASTOR WANTED AT FREMONT, NEBRASKA

The Church of God at Fremont, Nebr., a city of about seventeen thousand people, is in need of a resident pastor. The Fremont congregation has its own building and the leadership believes there is great possibility for growth there. Any pastor interested in this position should contact E. R. Appleby, Scribner, Nebr.

PASTOR WANTED

The Chappell, Nebr., Church of God is seeking a pastor to work in their new church after September 1. Bro. Roy Humphreys, the present pastor, has resigned.

The work at Chappell is young, the church having been in operation for a little over a year. This is a challenging opportunity for service in a new field.

Mrs. Burton Smith, Secretary, Chappell, Nebraska.

ADDRESSING CHECKS

Checks and money orders for the General Conference should be made out to National Bible Institution, Box 231, Oregon, Ill., or to General Conference, Box 231, Oregon, Ill.

OHIO YOUTH RETREAT PLANNED

Ohio young people plan to have a retreat June 1, 2, and 3. There will be two groups of young people, ages 9-12, and 13-19. All Ohio young people are invited as well as those who might live within driving distance in other states. For information, contact T. M. Ferrell, Tipp City, Ohio.

HERALD RECEIPTS

Otto E. Dick; Leota B. Hanson; L. H. Anderson (2); Mrs. Ralph Eicher; E. J. July 9-13-Bible school, at Hendersonville. Demmitt; Keturah Perkins; Hildred Momsen; Mrs. Ada E. Holland; Frank Johnson; Albert Napper; Lyle D. Lewis; Mrs. George Munshaw; Mrs. H. W. Simpson; Almus Dimmick (3); Mrs. Eugene Myers; Mrs. Jeanette Reeves; Don C. Huffer (2); Pearl V. Huston; Mrs. E. C. Railsback; Harry Gockler; Lyle Walkington; John F. Green; J. Arthur Johnson; Phyllis A. Johnson; Mrs. Allen Johnson; Mrs. W. A. McKinney; Mrs. Grace Skinner; Mrs. Grace Blomquist; Mrs. Helen Z. Anderson.

ARTICLE REPRINTED

J. R. LeCrone's article, "Waters of Life" in the May 1 issue of The Restitution Herald, has been reprinted in The Bible Advocate.

"There is . . . one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6).

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SISTER THAYER'S SCHEDULE

June 4-8-Bible school at East Oregon.

June 4-8-Bible school at Flagg Center, Ill.

- June 11-15-Bible school at Delta, Ohio,
- June 18-22-Bible school at Cleveland, Ohio. June 18-22-Bible school (colored) at Cleveland, Ohio.

June 25-29-Bible school at Browntown, Va. July 1-8-Southeast Conference Bible School, Guthrie Grove Church, Pelzer, S. C.

N. C.

July 16-20-Bible School (Colored), Morristown, Tenn,

July 16-20-Bible school, Morristown, Tenn. July 26-August 5-Virginia Conference Bible School, Maurertown.

August 13-17 - General Conference Bible School, Dewart Lake, Ind.

August 19-26-Iowa Conference Bible School, Waterloo.

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Oregon Bible College Student Speaks



ANITA HUMPHREYS Royal, Arkansas

"This is my first year at Oregon Bible College, and I can truthfully say, one of the happiest and most contented years I have ever spent in all my twenty-two years.

"The fellowship I have had with the students is a precious memory to me. When I first came here I did not know what it was to be with young people of my faith and really enjoy a good, clean fellowship.

"I planned on coming to Oregon Bible College when I was nineteen years old, but I did not. I'm sorry now I didn't. My life would have been richer by four years of such fellowship and I would be ready to go into the world and work in God's service.

"I have worked in the church for quite awhile, but never actually had the love and feeling toward it I do now. If every young person could come and experience the feeling of belonging to the church, I do not think we would have a shortage of ministers or workers in the church now."

BEREAN YOUTH FELLOWSHIP CAMP

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- "Youth Problem Clinic"-Darrell Maddock, teacher.
- "Our Faith"—Warren Sorenson and Harry Goekler, teachers.
- "Prophecy in the Bible"—Harry Goekler, teacher. (For the older campers.)

EVENING WORSHIP PROGRAM

- Sunday-A Family Life (film, with discussion period)
- Monday-Dating Do's and Don'ts, and Going Steady (films, with open discussion)
- Tuesday—How to Say No, and Are You Popular? (films, with open discussion period)
- Wednesday-Lung Cancer and Tobacco (film)
- Thursday—Oregon Bible College program by Brothers Dick and Lapp.

Friday—Closing message by Bro. Warren Sorenson. We know you will want to be among the many young people who will enjoy the Berean Youth Fellowship Camp this year.

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THIS YEAR'S COUNSELORS WILL BE:

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For the Girls

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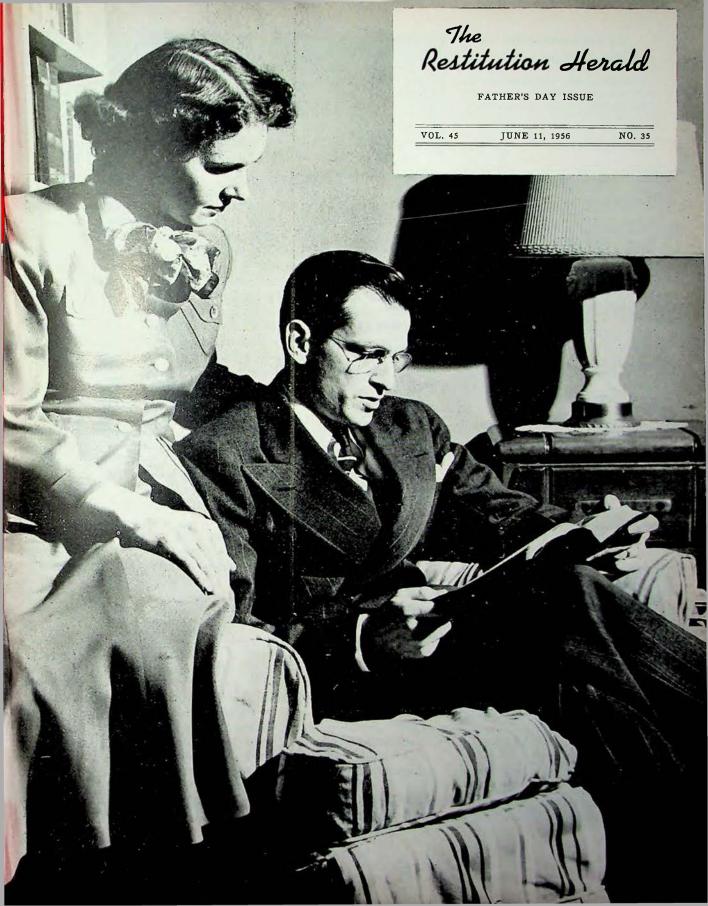
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THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isn. 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.

HAROLD J. DOAN, Editor Paul C. Johnson, Associate Editor

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DAILY BIBLE READINGS

M. June 11. 1 Peter 2:1-5. "Ye also . . . are built up a spiritual house."

T. June 12. 1 Peter 2:9-17. "They may by your good works . . . glorify God."

W. June 13. 2 Peter 1:5-10. "Make your calling and election sure."

- T. June 14. John 15:12-17. "If ye do whatsoever I command you."
- F. June 15. Matt. 5:13-16. "Ye are the light of the world."
- S. June 16. Matt. 5:43-48. "Be ye therefore perfect."



Our Father's World

It is said that "this is a man's world," and that it may be. At least it is a world which is much indebted to its men. It is men who have reared families and provided for them, who have explored the world and opened new lands, protected their lands and families and personal liberties even to the extent of giving their own lives. It was men, twelve of them, most of them fathers, who carried the gospel to the world, again at the expense of their own lives. Fathers have ruled nations, taught the world, and raised sons to be presidents, doctors, missionaries, soldiers.

In the eyes of God, as taught us by the Scriptures, man was placed above woman, to be the head of the house, provider and instructor for the family in the same capacity as Christ leads and loves the church. We sometimes wonder, knowing this, why the Bible then says so much concerning the character and spiritual requirements of mothers, and is so silent concerning the duties of fathers. After some thought, we have come to this conclusion that God teaches fathers by demonstration, which is the best way after all. We believe it is obvious that if a father would strive to maintain the same relationship between himself and his children, that God does between Himself and His children, that father would be a model of parenthood.

The ninety-first Psalm is a marvelous picture of God's watchful protection of His beloved children. We are here told that God is our refuge and fortress, to protect us not only from physical harm, but also from spiritual harm. He will deliver or protect those who trust Him implicity from physical harm from a fellow, from pestilence and disease, and from the snare of the fowler, which more literally means from the traps or snares of Satan. God is with us at all times, probably giving us more strength to overcome spiritual harm than physical harm.

Herein can earthly fathers take their cue and learn their lesson. It seems to be natural instinct for a father to protect his family from harm, even at the risk of his own life. Many a father has heroically died in an attempt to save his family.

In India a father wandered about a jungle for three days, armed only with a spear, when he learned his son had been carried away by a maneating tiger. He had no hope of saving the boy, he wanted only to see that his son was properly buried according to his beliefs. The heroism and courage of a man defending his family is traditional. Only recently a man offered to forfeit his life by moving into a leper colony so that he could be near his wife, who had contracted the incurable disease.

This quality is most admirable, yet it is not carried far enough. Remember, God protects not only the physical, but the spiritual welfare of His children. When Junior is trapped in a burning house, has fallen into the river, or is treed by an angry goat, Father rushes to the rescue without thought for life or limb. But when Junior is beset by some equally

dangerous spiritual evil, Father laughs it off, saying, "Boys will be boys," or lets the school principal or the Sunday school teacher take the responsibility. To warn your child about swimming in the river, and not warn him about the dangers of sin, is to complete only half your duty.

The goal of God is to have a well-rounded child; physically, mentally, and spiritually strong. His protection of His children is aimed toward that end. That same goal should be the aim of modern parents—a mentally, spiritually, physically strong child—which means warning and protecting that child against sin as well as against running into a busy street.

Another office filled by both earthly and heavenly Fathers is that of provider. God does provide adequately for His children. He promises no luxury, no "keeping up with the Jones's," but He promises provision of necessities. To those who trust Him implicitly and who look to Him first and to themselves last, God promises provision of everyday needs. (Matt. 5:31-33.) God cares for His own in every way.

The position of the man as head of the home and provider for the needs of his family is not one which has evolved, or which has developed as a tradition. God ordained that this arrangement be made. The woman was made subject to the man and the man was told to work to provide for the woman and for their children. This office of provider has been ever since one of the chief responsibilities of the fathers of the world.

Jacob, who was definitely a family man, having two wives, twelve sons and several daughters, was fully aware of this responsibility when he said to his father-in-law and employer, Laban, "I have worked for you, now when shall I provide for mine own house?" Most of the fathers of the Bible were good family men who considered their duty to God well fulfilled if they could rear good children for the Lord, and provide well for their families. It is the will of God that this be so. Paul said to Timothy in 1 Timothy 5:8, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." That the father take this responsibility seriously is as essential to the good of the family as is God's provision for His children's needs.

The long-suffering love and patience of the heavenly Father for His children should also be suggestive to earthly parents. God's patience is almost without end. His love is unfathomable. We need only look at His dealings with the children of Israel to prove this. The chaotic history of this nation shows that almost continually they seemed to enjoy doing the things which their Father had forbidden. He chastised them often, but always received them again with gladness.

John explains more about the love of God in 1 John 4:7-10. So great was God's love for His children that though they had chosen to alienate themselves from Him, He gave Jesus to die on the cross that we might find a way back to Him and to life. God is love, and He loved us before we even knew Him.

Love is not always shown by lavish gifts and unending indulgence. The greatest love may be shown by attempts to correct through chastisement. In Hebrews 12:5, 6, 9, 10, the chastening of the Lord is taught as being for the purpose of bringing us unto righteousness. If nothing evil happened to us as a result of sin, would we believe it was wrong? When we can see that our evil leads us into unhappiness and punishment, we are most likely to hear and obey God's desires.

Here, then, is the application. A father should be kind and merciful to his child, should have patience with him and (*Please turn to page 15*)

Father, the Worker

Being a father is not a glamorous job. By the sweat of the brow and the work of the hands, Father provides for his family. Yet, here, too, there is honor.

There is not usually heroism connected with a man's work. It is a daily, often monotonous, grind. When he feels good, when he is tired, even sometimes when he is ill, Father takes his lunch hox under arm, and is off to work.

But, it is a work of love! He personally may receive little from his labors. Three good meals a day, a home where he is loved, a suit of elothes for Sunday, a night out once in a while to bowl with the team. His family needs elothes, and books for school, and saving for a future at college, and a home.

Yet, Father is happy in his work, and day after day is there on the job, because his family needs him and he rejoices in the opportunity to provide for them.

No, most fathers are not glamorous. They are often tired and a little cross, but what would the world be without them?

Even Father's work, however, can be done to the glory of God. If he is honest in his labor, cheerful in his work, and does his best as a service not only to men, but to God, his unglamorous job will bring him honor from his family, friends, and God.

Jesus Needs Workers, Too

The Carpenter of Galilee Comes down the street again, In every land, in every age, He still is calling men; On any day we hear Him knock— He goes from door to door; Are any workmen out of work? The Carpenter needs more.

-Hilda W. Smith.





By Zula V. Alexander from The Bible Advocate

THE dictionary tells us that home is "one's dwelling place." Numerous other definitions for the word are also given. But just what does it mean to you? Many conflicting replies would be given if each one of you should attempt to frankly answer my question. Some have very vague concepts concerning home, since they spend their days wandering from place to place, seeking they know not what. Those who have always had homes should have deepest sympathy for homeless ones, although they often may not seem to feel their own lack. Some seem possessed by a wanderlust, which keeps them forever "moving on." Living in a home entails a sense of responsibility and performance of duty which some would shirk. Seeking an escape, they begin a life of evasion by wandering about. Wandering becomes a habit, until home really means nothing to them.

Others with home-loving hearts, fit into the way of living where they must travel to earn a livelihood. Yet ever their hearts retain the old sweet refrain, "Home, home, sweet, sweet home! There's no place like home! There's no place like home!" Such know the meaning of the word "homesick." These may find joy and comfort in knowing that Jesus promised to prepare a place for His own where they will ever be at home.

For many in these modern days, home seems merely a place to eat and sleep, although they may not always eat and sleep there. Top often home means only a place to go when there is no place else to go. Some appear most miserable if for any reason they must remain at home for a few days. Their greatest need, of which they seem quite unaware, is only to open the doors of their hearts for the abiding presence of the heavenly Guest. He stands knocking at the door!

Folks often take pride in the houses where they dwell. They spend time and money making them beautiful for others to admire, but apparently find no peace or happiness there. For they leave those beautiful homes to travel for weeks, months, and years, seeking strange sights and beautiful scenery afar. Far too few rejoice when they cross their own thresholds again or pause to thank the heavenly Father for the refuge of home. Such people may expect to be quite restless and unhappy when old age overtakes them.

If one should go forth, like the old philosopher with his lantern looking for an honest man, searching diligently for happy homes, would he find his task difficult? He would look upon small beautiful dwellings, also stately mansions, modern homes with every convenience, new houses and old ones, cottages, shacks and even hovels. If he possessed a spirit of discernment, he might find that far too many are not homes, if it be true that "Home is where the heart is." Yet he could be surprised to discover some of the poorest of houses glorified by unselfish, unfailing love! This does not mean that a home should not be neat, attractive, and beautiful, if possible without sacrificing spiritual values.

A few years ago during the housing shortage, someone expressed sympathy to a little girl because her parents were having difficulty in finding a home in which to live. Quickly the little girl replied, "Oh, we have a home. But we cannot find a place to put it!" The wise little maid understood well the meaning of the word "home."

For some, home seems to mean liberty to do as they please, regardless of the rights of other members of the family. Certainly, home should mean freedom, of the right kind; freedom from many things that frustrate or stifle the better self; freedom from the outside pressure of the world's strife and temptations; freedom from the feverish race of competition and greed, an escape from

cruel criticism and misunderstanding. Home should be a place where "love never faileth." One should never feel free to utter unkind, discourteous words, or to give way to bad temper or rudeness just because he is at home. No one should feel at liberty to selfishly trample upon the rights of others, or to impose his own will as an arrogant dictator in the home. Neither is home a place in which to criticize the food or to help oneself to the best and largest portion at the table.

Unfortunately, home sometimes means the one place where the occupants feel free to be habitually untidy, even dirty, or to throw garments and other possessions about carelessly, causing needless work for others. One may freely do as he pleases in his own home, in the fear of the Lord.

Home should be a place in which those who dwell learn to know and serve the heavenly Father better day by day. God instituted a home in the garden of Eden. He walked and talked with the husband and wife whom He had created and placed within that home. Always, He desires to meet with His people in their homes. Yet many do not open the door and ask Him to come in! Unless He abides within, there will be no home "rooted and grounded in love," the love which never faileth. "For love is of God" (1 John 4:7). Any other foundation than that which is "rooted and grounded in love" will be swept away when the storms of life break upon the home. Such a house may be compared to that which a foolish man built upon the sand. "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. 7: 27). Oh, the heartbreak and tragedy that follow when a home built upon the shifting sand goes down before the winds and floods! "Great was the fall of it" re-echoes the sad refrain, as the debris drifts about upon life's restless sea. Take heed, home-builders, look well to the foundation upon which you build! "It fell not: for it was founded upon a rock" (Matt. 7:25) should be the record of the home which you build, "grounded firm and deep in the Saviour's love."

Although you may have built upon the good foundation, you will always find a need to "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak" (Mark 14:38). Think upon the change which could be brought to some homes by heeding these words, "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). Many homes could be transformed by giving attention to the words, "Submitting yourselves one to another in the fear of God" (Eph. 5:21).

Speaking concerning the great mystery of Christ and the church, Paul wrote strong yet tender words regarding the relationship of husbands and wives. (Read Eph. 5:22, 33.) If husbands truly love their wives "even as Christ also loved the church, and gave himself for it," will wives find it difficult to be subject to their husbands in everything? Husbands and wives should prayerfully study and seek to understand this mystery of becoming one, like unto Christ and His church. The Holy Spirit can knit their hearts together in love and make them one in Christ Jesus. God's blessing would rest upon such homes.

Are modern children taught in the home to read the Bible at an early age? Surely, today's children could read and understand such words as these, "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise" (Eph. 6:1, 2). Many sorely need such teaching in their homes. All fathers should read and meditate upon this admonition, "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

The Colossians received similar instructions by Paul concerning home life, except that he advised husbands, "Love your wives, and be not bitter against them" (Col. 3:19). He also gave fathers a strong reason for not provoking their children to anger, "lest they be discouraged" (v. 21). Fathers may learn compassion by considering these words of David, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psalm 103:13, 14). Deplorable is the condition of a home in which children become discouraged because of being provoked to anger! Yet some parents, lacking spiritual discernment, pitilessly, knowingly provoke their children to discouragement and frustration.

Pitiable must be the case of a home in which a parent seeks vengeance upon the children for personal misfortune. Everything seems to go "dead wrong" all day. Someone is to blame! Somebody should be punished! Perhaps it is God whom they really blame. But God cannot be punished for the day. Neither dare one seek revenge from a grown-up, an equal! Since the person is unhappy, no one else should be happy in the home! An occasion is easily found. Such a parent may seek satisfaction by punishing helpless, bewildered children. Love has failed. "Justice standeth afar off." Each home where Christ is enthroned will be a habitation of justice.

Many years ago a little boy grew up in a home where he heard swearing. One Sunday morning relatives came to spend the day. God's name was held in reverence in their home. Before long the poor little boy swore. The (Please turn to page 11)



C HILDREN, obey your parents in the Lord: for this is right. Honour thy father and mother: which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3). Thus does the Apostle Paul summarize a commandment that is often repeated in a variety of different words and connections in the Scriptures.

The command is to honor both father and mother. Since it is near Father's Day, we would like to give particular attention to the command to honor fathers, and suggest a few reasons why this command is so often repeated and emphasized in the Bible.

What does it mean to honor our fathers? The words used in the original texts, and translated "honour" in our Authorized Version of the Bible carry the thought of "giving weight or importance to, or valuing highly." The advice is to "give weight or importance to the instructions of your father, and value highly his opinions and advice with regard to the problems of life."

For some reason, which we shall not attempt to explain, it has become the fashion in recent years, particularly in plays and in current literature, to depict fathers as well-meaning, but bungling individuals, who never seem able to do anything right. Usually the balance of the family is depicted as tolerating him as a sort of necessary evil, not to be taken seriously. Just how this bungling, incompetent male is able to go out into the highly specialized and competitive world of today and earn a living for his long-suffering family is never explained.

While we fully realize that this type of literature was intended solely for entertainment, and was not intended to be a picture of the average father, we still deplore the fact that so much literature and other entertainment of this type is placed before our children. For we sometimes observe children assuming just this attitude of tolerant forebearance toward their fathers, assuming that

God and Fathers

By J. R. LeCrone

• God helps fathers who trust Him

• Fathers are responsible to God

their parents are so out of touch with the facts of life as to make their opinions and advice practically worthless.

But the Word of God says, "Obey your parents in the Lord" and, "Honour thy father and thy mother." The reason is not far to seek. The heavenly Father has made the parents, and particularly the father, responsible for the salvation and eternal welfare of the children.

Though we feel sure that a great many husbands and fathers are blissfully unaware of the fact, God has ordained that they shall take the lead in providing for the spiritual training and welfare of the family. Indeed, the Scriptures flatly contradict the easy assumption that this is exclusively a woman's realm, and is to be left entirely in the hands of the wife and mother.

Hear the command found in Ephesians 6:4: "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." He most emphatically does not say, "Husbands, just keep out of the way and leave it up to your wives to see that your children get the proper spiritual training." The command is to fathers to "bring them up in the nurture and admonition of the Lord." One day every father is going to have to give account to the Lord with regard to the manner that he has obeyed this commandment.

When God ordained that the husband should be the head of the wife, he at the same time placed fathers at the head of the family. We are told in Ephesians 5:23 that "the husband is the head of the wife, even as Christ is the head of the church." Just as Christ is to be the head of the church in things spiritual, so is the husband to be the head of the wife.

The Bible abounds with illustrations of this truth. Abraham, for instance, is known as the "father of the faithful" and was chosen of God as a medium through whom the heavenly Father would bring blessing to all nations of the earth. What was this faithful man's spiritual relationship with his family? Hear Jehovah's own comment, as recorded in Genesis 18:19. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

It was Joshua, as spiritual head of his household, who made the decision recorded in Joshua 24:15, when he challenged Israel with the words: "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

Eli was a priest in the house of the Lord, and, so far as the record indicates, faithful and proper in his service. Yet God pronounced a terrible judgment upon him because he failed to exercise the proper supervision and control over his two sons, Hophni and Phinehas, who were profaning the tabernacle. This judgment is to be read in 1 Samuel 3:11-14. "The Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."

So it is with the utmost humility that I, who am a father, say to other fathers. It is according to the will of God that your children honor you, not only today, but every day of the week. But it is equally in accord with the expressed will of God that you assume your position as head of the family, and make it your personal responsibility to see to it that your family receives the very best possible Christian education and training. God has ordained that you shall be the head of the household, and He will hold you responsible.

Can God say of you, as He did of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment"? Are you willing to say, and mean it, "But as for me and my house, we will serve the Lord"? Or will you yourself be one day brought into judgment before the Lord because your children made themselves vile in the sight of the Lord, and you did nothing to restrain them? Remember that the command is to you, as a father, to "bring them up in the nurture and admonition of the Lord." The fact that your wife appears to be doing a pretty good job by herself in no way excuses you!

So, climb out of that easy chair and go get yourself ready to take your family to Sunday school and church next Sunday morning! It will not do to say "next fall," or "another time." You will be happily surprised to find how many other fathers you will meet who have accepted their responsibility for the spiritual welfare of their families. These are the happy families, who have discovered the joy of worshiping together and of constantly associating with others whose ideals and aims in life are according to the teachings of our Lord and Saviour Jesus Christ. You will be eternally glad that you made the start!

ISRAEL

A nation was once in bondage To other nations bound, After centuries of wandering Has now her homeland found.

She suffered midst the fires of hell, Of cruel burning hate; But never yet could she forget Her noble high estate.

For God kept her as His people, Their numbers rose nor fell; Her boast was in that lovely name The name of Israel.

And in that name she yet will win, The land that she had lost; She'll make it blossom as the rose, Though at tremendous cost.

for JUNE 11, 1956

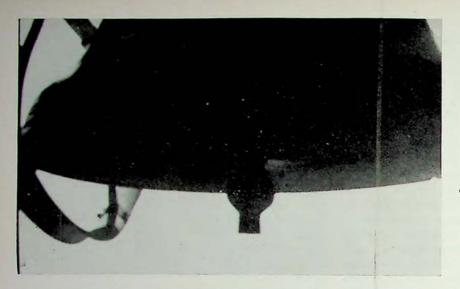
By R. H. Judd, Colborne, Ontario

Her ancient foes, they still are there, Like wolves around her gate; Come Britain, come America, Come save her from her fate!

No nation yet more worthy was Of the help that you can give; And with that help you, too, can rise, To make other nations live.

For those who love Jerusalem God promised He will bless; And are you not their kith and kin To help them in distress?

Then rise, ye sons of Israel, And ye women of noble race; For the name of God Almighty Is written upon your face.



Music in the Bible

By Joyce Macy

• The writer is a high school student in Gatesville, Texas, who wrote this message as a class theme. We think you will enjoy it.—Editor.

MAKE a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise" (Psalm 98:4).

Knowing the effect of music upon the emotions, it is but natural that we should find, interwoven like a golden thread through all the Bible, its associations with religion. Unfortunately, in the pursuit of the music in the Bible, we are not aided, as in other ancient nations, by the discovery of artistic treasures or relics which give us sculptured or pictured scenes such as we have of the Babylonian, Assyrian, and Egyptian life.

The Hebrews were forbidden to make "any graven image or the likeness of any thing that is in the heavens above or the earth beneath or in the water under the earth," and however lax they may have been at times in regard to the other commandments, the fourth was literally obeyed.

The first Hebrew melodies were actually not melodies at all, but a kind of declamatory recitative. The first tunes consisted of three or four notes, and very small intervals. With this relative unconcern for melody, it may be supposed that the number of tunes was small, and one melody would serve for different sets of words. From studying other music, we may assume that Hebrew melodies were very short, probably consisting of two or three bars which were repeated again and again in singing a song.

The Hebrew name *Tehillim* means: "The Book of Praise Songs." The English word "Psalms" is derived from the Greek word *psalmes*, which means the music of stringed instruments. This word was used because the Psalms were originally sung in the temple service to the accompaniment of musical instruments.

R. L. Stevenson called the Psalms the world's one book of devotion. The Book of Psalms is the greatest treasure of song ever bequeathed to our race. If the Jews had given nothing else to the world, that alone would have made their race immortal. This book occurs in the middle of the Hebrew Bible, between the "law" and the "prophets." It is subdivided into five smaller books, each of which closes with a doxology, and in all contains one hundred fifty religious songs.

In the Psalms may be found any kind of song. There is a Song of the Reaper and a Song of the Harvest. There is a Song of the Bridegroom, for singing was an important part of a marriage ceremony. There are battle odes, celebrating some victory, as, for instance, the Song of Deborah, one of the oldest things in the Bible, or the Song of Miriam, celebrating her people's deliverance from Pharoah and his hosts. The singer of the Eighty-Fourth Psalm had been an exile, but is home again, and the song is the overflow of his heart as he stands again within the temple gates. One exquisite little group (120-134), known as Psalms of Ascent, were used by pilgrims going to Jerusalem for the great festivals. The children would join in these songs of the road-"I will lift up mine eyes to the mountains." "I was glad when they said unto me, Let us go into the house of the Lord."

The longest Psalm (119) is a Psalm of the Law and an elaborate hymn of praise, full of the singer's love for the law of God. Almost every line has its personal pronouns, "O how I love thy law," "Thy word is a lamp unto my feet."

The Psalms' characteristic is that they are directed Godwards. Some are addressed directly to God, as petitions, or thanksgiving or praise. Some are the communings of the soul with God, expressing its faith, hope, love, needs, fears, aspirations, joys, and triumphs. Some celebrate the "marvellous works" of God in nature and history. Some reflect on the perplexing problems of life and their relation to the divine government of the world. For cen-

turies, the Psalms were the only hymns of the church. In them was found expression for the human soul. Many of our modern hymns are paraphrases of the Psalms.

The Psalms had a striking effect upon the hearers. For example: "It came to pass, when the evil spirit from God was upon Saul, that David took the harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him." Here music seems to have had the effect of rousing Saul out of a state of hypochondria. Elsewhere it is implied that the sound of music induced a state of ecstasy: "Thou shalt meet a band of prophets coming down from the high place with a psaltery, and a timbrel, and a pipe, and a harp before them; and they shall be prophesying; and the spirit of the Lord shall come mightily upon thee, and thou shalt prophesy with them, and shalt be turned into another man" (1 Sam. 10:5, 6). Such notices indicate that under certain circumstances music had a profound psychological effect upon the hearers.

"The trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord." This unison of singers and instrumentalists was clearly regarded as highly artistic. The Psalms were accompanied by harps and psalteries. Early in the Genesis record we find the first mention of musical instruments is that Jabal "was the father of all such as handle the harp and organ." The exact nature of the harp we can only guess at by the way the same word is used frequently throughout the Bible and a comparison of records that were found in excavations.

We know that the harp was a stringed instrument, probably some form of a lyre. It was the most prominent stringed instrument and was used to accompany the Psalms. It was played upon by Luban the Syrian, and David the shepherd boy. Job mentions that his harp was turned into mourning. Perhaps the harp is the instrument most closely associated in the Christian mind with the Bible, for art has depicted the angels in heaven as playing upon them, and has connected them with early church legends and beliefs.

If the harp has Christian associations, surely the instruments sacred to the Jews is the trumpet. An early type of the modern trumpet, the shophar, was a simple ram's horn. It is the oldest wind instrument in present use in the world. Since the time of Moses it has been used continuously and is today sounded in the synagogue at New Year's and the Feast of the Atonement. The Talmud gives the reason for its sounding at New Year's—to remind those who hear it of the gathering together of Israel, the resurrection, and the Day of Judgment when the trumpet shall sound for all.

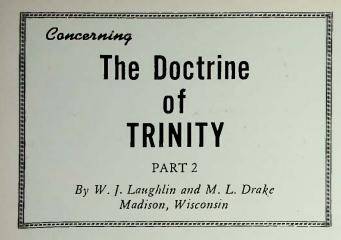
The trumpet is the instrument most frequently referred to as used by divine command. By its use under the command of Joshua the walls of Jericho fell. Gideon, with his combination of trumpets and lamps, put the Midianites to flight, and Saul and others of Israel's warriors used it against their enemies. Not only in warfare, but in times of rejoicing and thanksgiving, of prayer and festival, its use is constantly spoken of.

In the tenth chapter of the Book of Numbers we read that God directed Moses to make two trumpets of beaten silver. The trumpets were to be used to assemble the people when the time came for the camp to be removed. Directions for blowing the trumpet were given. At one blast of the instruments the princes were to come to the tabernacle. When a long broken blast was blown, the tribes of the east were to march while those on the south had to wait until they heard a second blast of the trumpet before they could take down their tents and move onward. When the blast of the trumpet was a plain, unbroken sound, it was a signal that all the people should assemble, and if the instrument was blown very loudly, it was a definite sign for them to prepare for war.

"Glory to God in the highest and on earth peace, good will toward men." Such was the song of the heavenly host at the birth of Jesus as recorded in Luke's Gospel. This was the first Christian hymn, and the first hymn of the Nativity. It was preserved in the *Gloria in Excelsis*, a Latin version developed in the early centuries. Today it is heard in modern languages as well as in Latin in the liturgical services of the Christian church.

The word "Selah," which occurs not less than seventyone times in the Psalms and three times in the Book of Habakkuk, nearly always indicates, according to some commentators, some musical direction. The most convincing explanation is given by the E. Capel Cure, of England, who made a special study of the poetical and musical allusions in the Psalter. A direction for a musical interlude for the definite purpose of allowing an illustration in sound of the words sung is his explanation of this term. Such a sound picture at once delays and sustains the imagination, impressing the ears and minds of the listeners with the majesty and beauty of the words sung. Flight, storm, sacrifice, war, and other motives were produced by the players on the appropriate instruments when "Selah" was indicated. No excessive demand was made on the techniques or resources of primitive performers. While every effect was produced by the simplest means, the instrumentalists of the temple did for the singer what the artist does when he adds color to the outline. So much do some of the Psalms depend upon their instrumental performance that many of the phrases are intelligible only with the understanding of "Selah."

The Bible is full of vivid musical pictures. In the fifth chapter of Judges, Deborah's Song of Deliverance is one (Please turn to page 11)



THE SCRIPTURE text principally used to defend this trinity doctrine is John 1:1. The common version reads: "In the beginning was the Word, and the Word was with God, and the Word was God." The original Greek does not read like that. We know that the Greek language had no indefinite article, and only one definite article ho. In the text above, the article ho occurs before the first "God" but not before the second. The rule for translation is that when no article is expressed in the Greek, the English "a" or "an" must be supplied. Thus Theos means a god; ho Theos means the God. A literal translation would be: "In a beginning was the Word, and the Word was with the God, and a God was the Word." The Greek word Theos, translated "God" throughout the New Testament, means an object of worship, whether the supreme object or not.

We are not denying that the Lord Jesus is a mighty being. God has exalted Him above every other creature. Neither are we denying that He is an object of worship. Every knee shall bow to Him and, "Let all the angels of God worship him." We do contend that He is not the supreme object of worship, the almighty God, and that this text in the original Greek proves that the Father and His Son are two beings, and not one and the same.

In John 10:30, Jesus said: "I and my Father are one." This means that they are in perfect harmony; that the will of the Father is always the will of the Son, and there is not and never has been the least friction between them. That this is the correct thought is proved by John 17:22. In His prayer Jesus asked that His disciples might all be one as He and His Father are one. If the trinity view that the Father and Son are one being is correct, then His request was that His followers might all become one being with Him, because He asked that they might be one as He and His Father are one. It is plain that such an interpretation is ridiculous, but to ask that they might have oneness of spirit, or will, and perfect harmony of purpose is reasonable. Philippians 2:5, 6 in the common version reads: "Let this mind be in you which was in Christ Jesus: who being in a form of God thought it not robbery to be equal with God." The word "it" is not in the original. A better translation is found in the Diaglott or Turnbull which reads, "Did not meditate a usurpation to be equal with God. Jesus had no thought of being equal with God, but humbled Himself and submitted to the will of His Father, even unto death."

John 14:9 reads: "He that has seen me hath seen the Father." It is evident that Jesus had no reference to eye vision, but rather to mental vision. Verse 10 says, "The words that I speak unto you I speak not of myself; but the Father which dwelleth in me, he doeth the works." In other words, "The words I speak and the works I do are the proof. If you discern Me, you discern My Father speaking and working through Me. Can you not recognize the Father's power in Me, Philip?"

In Exodus 33 God talked face to face with Moses, but it was in a cloud. In verse 18 Moses asked to see the Lord's glory, but he was told, "No man can see me and live." This proves that it was not eye vision that Jesus meant, but Philip should recognize the power of God manifested in Him.

In the common version, I John 5:7 reads: "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one." If you will turn to this chapter in any revised version you will not find this verse. It has been found to be a forgery. None of the later translations have it. Many old Greek manuscripts have been found since King James Version was translated, and it is not in any of them earlier than the fifth century. As far as we know, the translators of the Revised Version were trinitarians, yet honesty compelled them to leave it out entirely. It therefore proves nothing. This spurious text is the only text in any translation of the New Testament that brings the Holy Spirit into this discussion at all.

A perfect man had sinned and was condemned to eternal death. (1 Cor. 15:21, 22.) A ransom must be an exact equivalent, and it was necessary that Christ be humbled to the human plane, yet without sin, in order to ransom man. Nothing higher or lower could do this. A sinner could not, because he himself was under condemnation for his own sins: "None of them can by any means redeem his brother, nor give to God a ransom for him" (Psalm 49:7). An angel could not, because an angel is a little higher in God's creation. "For verily he took not on him the nature of angels [spirit], but he took on him the seed of Abraham and was made in all things like unto his brethren" (Heb. 2:16, 17). (See Acts 8:33; John 17:5; 1:14; 3:6; Rom. 6:4; Acts 13:30, 33, 37; Matt. 1:16.)

Notice that John declares that those who deny the dis-

tinct individuality between God and His Son whom He created are antichrist. (1 John 2:22.) "Every spirit that confesseth not that Jesus Christ is come in the flesh [a perfect man] is not of God: and this is that spirit of antichrist" (1 John 4:3).

The rule laid down by the Apostle Paul is to compare spiritual things with spiritual. (1 Cor. 2:13.) If you will do this, you will find that the doctrine of the trinity is not in the Bible. This doctrine with its fellows: eternal torment and immortality of the soul, form a trinity with which the powers of darkness have deceived the whole Christian world and blinded the people to the harmony of Bible truths for centuries.

WHAT IS HOME?

(Continued from page 5)

big strong daddy, deeply humiliated that his wicked (?) little boy should swear in the presence of the relatives, arose hastily and dragged the very small boy from the room, across another room and porch, then into the woodshed, from whence came sounds of blows and terrifying cries. The visitors, deeply stirred and grieved, never forgot the sorrowful, disgraceful scene; one of them could not refrain from quietly expressing a sad reproof to the poor, guilty, young father, whose own words the child had doubtlessly repeated.

A home should give protection and security to all who dwell therein. Woe unto those homes wherein a child's foes are those of his own household!

Let no one be deceived. A home founded upon deceit and falsehood cannot stand the test of time. It will surely fall! The bulwark of a home should be truth. Neither husband nor wife should ever be given cause to doubt the word of the other, if the stability of the home is to be preserved. Although the material structure of the home be perfect, the furniture and hangings complete, all appliances and utensils supplied, yet a great emptiness will prevail unless truth permeates the home. Homebuilders should heed the instruction of the wise man, "Buy the truth, and sell it not." Parents should faithfully teach their children that while truth does cost something, its value is inestimable. The importance of truth cannot be deeply impressed upon the minds of children, unless the children have absolute confidence in the truthfulness of their parents. Think of the perfidy of parents, who beat their little ones for lying, although they often tell falsehoods to them or to others in their presence! Conscientious parents will know and teach their children of the One of whom it is written, "The law of truth was in his mouth, and iniquity was not found in his lips" (Mal. 2:6). When they have learned to know and love Him,

these wondrous words will mean more to them than any command, "Behold, thou desirest truth in the inward parts" (Psalm 51:6).

What is home to you? Is home merely a dwelling place? What should home mean to us? It should mean much that is beautiful, good, and true. Always, it should mean love. Primarily, home should be a place in which to prepare to dwell with God our heavenly Father throughout eternity. Let us think upon these words, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21: 3). At home with our God!

MUSIC IN THE BIBLE

(Continued from page 9)

of the finest word pictures in all oriental poetry, and, reading the sixth chapter of Samuel, we see Saul troubled and sick in spirit, cheered and healed by the strains of David's harp. The Prophet Elisha quiets his soul and wakes inspiration from his much-loved harp. Jeremiah bewailed the splendor of Jerusalem as he "struck his harp and sang" his plaintive tune of desolation.

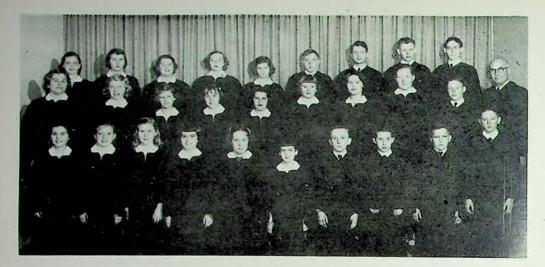
Coming to the New Testament, which was written centuries after the Old, we find music had reached a higher development. Relating to Christ we call it Christian music. However, in the Epistles, there are but few allusions to music. The cultured Dr. Luke must have been a great lover of music, for in the first and second chapters of his gospel he describes the five great songs pertaining to the coming of the Saviour and the song of Zacharias as he prophesied and praised the Lord.

In Acts, Paul and Silas sang behind prison bars and the doors flew open. In Ephesians 5:9, Paul exhorted the churches "to sing hymns and spiritual songs, making melody in your hearts to the Lord." In Revelation, when the mighty conflict is over, there is heard "a new song as it were," "and the harpers harping with their harps."

Realizing that the Bible is the richest treasury of religious experiences and songs that the world possesses, it is inspiring to know that throughout this wonderful recital it is accompanied by the soft music of the harp, the burst of trumpet sound, and the choruses leaping from the heart. "Give thanks to the Lord, his mercy endureth for ever!"

ABRAHAM WAS A GOOD FATHER

"I know him, that he will command his children and his household after him, and they shall keep the way of the Lord" (Gen. 18:19). Is this also a part of the Abrahamic faith?



BURR OAK YOUTH CHOIR

First row, left to right: Carol Overmyer, Sandra Osborn, Carol Heiser, Berneice Mevis, Mary Klinedinst, Janet Heiser, Allen Keyser, Danny Weaver, Mike Wallen, and Donald Kibort.

Second row, left to right: Mrs. Evelyn Overmyer, Bonnie Good, Patricia Feece, Mary Keyser, Betty White, Betty Zechiel, Eileen Overmyer, Sandra Wallen, Larry Norman, and Wayne Van Der Weele.

Third row, left to right: Barbara Mevis, Donna Keyser, Mary Mevis, Rochelle Good, Sharon Feece, Roger Sheppard, Everett Feece, Larry Zechiel, and James Overmyer.

The Young People's Choir of the Burr Oak Church of God was organized in the fall of 1955 under the direction of Wayne Van Der Weele. The choir is composed of nine young men and eighteen young women.

Rehearsing every Tuesday night, they have participated in community church services and are building a repertoire of sacred anthems for future use in worship services. They are scheduled to sing for General Conference this coming August. The choir is accompanied by Mrs. Evelyn Overmyer and serves as a center of activity for many young people of the Burr Oak Church of God.

YOUTH RALLY FILMS AND SLIDES

We have on hand an 8mm. color movie of the Youth Rally at Quaker Haven, and also several good color slides with a script. If you can use either the slides or the film, place your order with, Berean Youth Department, Box 231, Oregon. The slides are free, and the film rents for \$2.00.

ATTEND A CHURCH OF GOD CAMP THIS SUMMER

Plans have already been made for several Church of God camps for young people this summer. There will be camps at Gatesville, Texas; Prescott, Arizona; Fullerton, Nebraska; Eden Valley, Minnesota; Wenatchee, Washington; and at Dewart Lake, Indiana.

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Plan to attend one or more of these camps and enjoy the benefits of fellowship with other Christian young people. (See the back page for news of the National Berean Youth Fellowship Camp.) Those in the districts served by other camps have received information concerning them in local church papers.

MINNESOTA BEREANS REPORT

At a meeting of the Minnesota State Berean Society, Bill Savage was elected president; Sharon Bennett, vice president; Marilyn Yager, secretary, and Judy Peters, treasurer.

Hector Bereans had charge of the Sunday evening service at Eden Valley, April 8. Bro. Delbert Jones preached, and special features were offered by Hector Bereans.

On April 29 the Junior Bereans had charge of the service at Eden Valley and showed the Youth Rally film.

NEW HANDBOOKS TO BE OUT SOON

Work is in progress on the new Berean Youth Leader's Handbooks. They will be mailed early in June. We trust that every youth leader will look these books over carefully and will plan to use them as much as possible in the Berean Youth Fellowship meetings.

Bere'an Youth Fellowship News



The Friend of God By Grace M. Marsh

Abram and his brother and his father lived in tents in a place called Ur. In those days the father and his sons with their wives and children, as well as their servants, were most likely to live in tents very close together. The whole family listened to the father's counsel and advice. If trouble arose with a neighboring family, the father led his sons and servants in a battle to protect his home. They had flocks of sheep, herds of cattle, and probably some camels.

It was this sort of home that Abram had. Their tents were woven from wool from their own sheep, and probably covered with mimal skins to keep them dry. Terah, his father was always obeyed. Abram's younger brother died, leaving a son called Lot, who was brought up by Abram and Terah.

After this, Terah took Abram and Lot and Abram's wife and started on a long journey. The tents were folded and carried along. The servants cared for the flocks and herds on the way. When they came to good pasture they would all stay there until the grass was gone. Then they would move on to a better place.

They had gotten about six hundred miles from their old home in Ur when Terah died. This left Abram the head of the family. Here they lived until Abram was seventy-five years old.

Abram was called "the Friend of God." That is not said of his father, nor his grandfather, nor his greatgrandfather. The people whom he knew around his old home in Ur worshiped idols made from gold and silver. But Abram was wiser than they. He knew that idols made from gold or silver could not make the rain to fall, nor the grass to grow. Such idols could not give life to the tiny lambs or the babies. He knew that the idols were made from things that God had already created for us. Such idols have no more power to do anything than your toys have.

Abram watched the sun and moon and stars. He watched the grass and trees growing. He saw the tiny lambs grow into large sheep. He saw the rain fall, and the rivers flow on their way to the sea. And he knew that there must be a living God somewhere who was great enough to watch over all these things. He wished he might talk with such a God. There were so many things he would like to know.

Then one day his wish came true. God really spoke to Abram and told him what he was to do. If God really spoke to you, and you knew it was truly God speaking, what do you think you would do?

God said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee." Abram was so pleased that God had spoken to him that he did at once what God told him. Hundreds of years later, the Apostle Paul said, "Abraham believed God, and it was counted unto him for righteousness."

Yes, Abram prepared his family for the big move. They folded up the tents. The servants hid precious possessions in the folds of the tent. The flocks and herds were driven ahead of them as Abram and his wife and Lot started southward. They traveled slowly so as to let the animals graze and rest occasionally.

When they came to the land of Canaan God spoke to Abram again. He said, "This is the land your children's children will have." And to show his gratitude Abram built an altar there. Whenever they traveled in the land of Canaan, Abram built an altar wherever they settled so that he could worship God.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Terri Huddlestun, June 5, age 2, South Bend, Ind. Gary Jackson Cooper, June 6, age 6, Browntown, Va. Jacqueline Sue Pearson, June 8, age 9, Union, Ohio. Leslie Forest, June 9, age 8, Hammond, La. Betty Jane Zechiel, June 10, age 13, Culver, Ind. Donald Burnett, June 10, age 9, Rushville, Ill. Danny Lee Jones, June 11, age 6, Astoria, Ill. Mary Louise Friend, June 11, age 13, Newkirk, Okla. Florence Friend, June 11, age 13, Newkirk, Okla. Frederic Ramsey, June 11, age 3, Cleveland, Ohio.

CHILDREN'S CORNER



- June 14-17-Northwest Conference (Oregon and Washington) at Corvallis, Ore., G. J. Gordon, guest speaker. Fiftieth anniver-
- sary of church building. June 18-22—Minnesota State Bible Camp on
- Eden Lake at Gaspar's Cottage. June 18-24—Nebraska Youth Retreat, Camp
- Merrill, Fullerton.
- June 23-July 1-Indiana Conference and Bible School, North Salem Church of God.
- July 16-22-Washington Bible Camp, Wenatchee.
- July 16-22—Southwest Youth Camp at Prescott, Ariz.
- July, 19-22—Arkansas-Oklahoma Conference, Clark's Chapel Church of God.
- July 23-29-Southwest Conference at Prescott, Ariz.
- July 26 August 5 -- Illinois Conference and Bible School at Oregon.
- July 26-August 5-Virginia Conference Maurertown. Harry Sheets, guest speaker.
- August 5-12-National Berean Youth Rally, Quaker Haven Camp, Dewart Lake, Ind.
- August 12-19-Western Nebraska Conference, Holbrook. C. E. Randall and James Mattison, guest speakers.
- August 13-17-General Conference, Dewart Lake, Ind.
- August 18-26-Iowa State Conference at Waterloo.
- August 25-September 2-Missouri State Conference at Jordan. Alva Huffer, guest speaker.
- Aug. 29 Sept. 2-Ohio Conference at Brush Creek. J. R. LeCrone, guest speaker.

PRESTON LANDRY ILL

Bro. Preston Landry was to have been released from the army on June 1, but has been kept in an army hospital with hepatitis. He will be there for two months. His family has returned to Louisiana.

Preston would like to hear from his friends. Address: Preston H. Landry, SP3, U.S. 54158446, Ward 3, Room 3, Hospital, Fort Huachuea, Ariz.

BAPTISMS AT PELZER, S. C.

With a host of friends and members of the church, we met at the waters of Hurricane Creek, and baptized Mendel Harris, Jesse Harris, and Bernice Henson into the body of Jesus Christ.

We pray God's guidance for them in the future as in the past.

M. O. Williamson, Pastor.

FRATERNAL DELEGATES

Because of various circumstances it will not be possible to send fraternal delegates to the June meeting of the Advent Christian General Conference at Alton Bay, N. H. The greetings and best wishes of the Conference have been sent, however, to Dr. Lee Baker, President of the Conference.

COLLEGE NEWS

Another school year has quickly slipped into the files of Oregon Bible College to leave its record of the students who have studied here. God has richly blessed us with a high percentage of consecrated young people this year who have applied themselves to the task of training for greater service to the Lord.

All of our married students will remain in Oregon for the summer, but will be available for week-end trips as much as their work will permit. They are as follows: Bro. and Sr. Austin Railton, Bros. Hollis Partlowe, Oral Miller, Louis Kump, and Billie Kennedy. Bro. Kennedy will preach at Flagg Center Church, fifteen miles southeast of Oregon. Bro. Paul Riley and family will return to Blanchard, Mich., where he will work with his father. Bro. Don Ward and his mother will go to Virginia to assist his brother, Dale Ward.

Daniel Fyfe will go to Missouri and perhaps visit Washington state before vacation is over. John Lewis plans to remain in Oregon to take care of some important business. Richard Dick had planned to work with Bro. Arlen Marsh near Cleveland, but due to the meeting place having been sold, those plans will be altered temporarily.

Larry Townsend will remain in Oregon with a possible opportunity for service in a youth eamp. Adib Liddawi plans to remain in Oregon and visit some of the churches as invitations are received. James Klepinger plans to be with home folks at Preseott, Mich. Dale Johnson will be with his parents at their farm home in Heetor, Minn.

Richard Worley plans to work through the summer at Oregon. Lois Crouch will continue to work in the store during vacation. Anita Humphreys plans to travel with Sr. Verna Thayer until school starts in the fall. Arlene Deering and Nancy Nichols have goue to Wenatchee, Wash. Dallas Demmitt plans to tear up the earth on his father's farm south of Troy, Ohio.

As these students leave Oregon Bible College for rest and change, we pray our God will go with them, refresh them, and bring them back this fall with double their number. If they are to be in your community, please use them in your church services in every way possible. You will be blessed and they will be enriched by being of service to you.

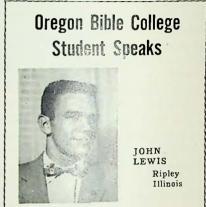
Please pray with us that many more young men and women will this coming year plan to attend Oregon Bible College and train to win others to Christ. The harvest is great, the laborers are few. Pray the Lord of harvest that He will send forth laborers into His harvest. C. E. Lapp.

GENERAL CO	
BUD	GET
Budget	\$39,849.00
Received	27,367.72
Needed	\$12,481.28
Remember the	Lord's work in

VACATION BIBLE SCHOOL FILMSTRIP

We have on hand for loan a color filmstrip, prepared by Bro. Harvey Krogh, Jr., on summer vacation Bible schools: This filmstrip, with a script for explanation, tells and shows how to prepare for and conduct a summer vacation Bible school. The pictures are very good, and the step-by-step process easy to understand and follow.

Order this filmstrip from the National Sunday School Department, Box 231, Oregon, Ill. The filmstrip is free, but contributions for postage will be appreciated.



"Though I have been raised in a Christian home and have always had fellowship with Christians, I had never really expressed my faith in God and in Christ Jesus His Son, until I came to Oregon Bible College. I, had never fully understood God's plan for His creation. I had never studied God's Word to the extent that I wanted to keep on studying and continue to search and more fully understand the Word of God.

"However, since I came to Oregon Bible College, it seems I cannot grasp enough of the love of God, but must buy up every opportunity to study God's plan for man. I have come to realize that faith in God is not just another part of daily activity, but is part of our very lives. I believe that trying to live a righteous life must become as natural as going to sleep at night and getting up in the morning.

"Another thing I have come to realize while attending Oregon Bible College is that there is strength in fellowship and unity. The more we work together here at Oregon Bible College, the more we associate with people of like precious faith, the more we accomplish.

I have found that my weaknesses can be turned into strength by the guidance of my fellow students and my instructors. I believe that I can do God's will only by further study at Oregon Bible College, and then going into the field to be a messenger of God."

BAPTISMS AT MORSE MILL, MO.

We rejoiced last Sunday, May 20, 1956, when two believers were baptized into Christ and become members of the Morse Mill Church. Those baptized were: Mrs. Hazel Lee, Morse Mill, and Mr. George Vishino, Fredricktown.

We pray that God will richly bless these two new creatures in Christ as they live for Him. Alva G. Huffer, Pastor.

SPECIAL SERVICE PLANNED Southlawn Church

On Sunday, July 8, the Southlawn Church of God, Grand Rapids, Mich., will have special services with the Bauman family of Elkton, Mich., in charge.

The Bauman family—mother, father, and seven children— all participate in the evangelistic service. They have great musical ability (Stanley Bauman is director of the band at Elkton schools), and present an inspiring program of music and Eible preaching. Those in the Grand Bapids area will enjoy the services with this family, July S.

ATTENTION, SECRETARIES OF LOCAL CHURCHES AND STATE OR DISTRICT CONFERENCES

It is time to check your membership lists, active and inactive, so you will be ready to fill out General Conference delegate forms when they come to you soon. (For instructions see the Christian Workers' Manual, $F_{-T,-}$)

There was some confusion last year in listing families. The delegate form calls for the active membership of the church. Do not list the names of small children, only children who are members of the church.

> Evelyn Austin, Chairman Credentials Committee.

BAPTISMS AT MAPLE GROVE

Stanley Rowell and Russell Dickerson were haptized into the saving name of Jeaus Christ on May 13, 1956, at the Maple Grove Church of God near Lawrenceville, Ohio. On May 20, Max Brittingham was also baptized into the body of Christ. We pray that their lives will always honor God and His Christ.— Maple Grove Bulletin.

EDITOR IN TEXAS

As this paper is being mailed the editor will be in Texas attending the Texas Conference and Youth Rally, and later preaching for the Arkansas City, Kan., brethren. We will answer all mail upon our return. . . Bro. C. E. Lapp preached for the Chicago church June 3. . . Sr. Mattie Agard attended the Goorge Reye funeral in Cleveland recently. . . Bro. Walter Wiggins is now working in the Baraga, Mich., area.

FREEMAN FIKE

Our brother in the faith, Freeman Fike, fell asleep in death Friday afternoon, May 11, 1956. The funeral was conducted in the Tempe Church of God, Tuesday, May 15.

His illness was unexpected and brief. During his lifetime, Bro. Fike expressed a good understanding of the reality of death and of his faith in Christ's return and the resurrection of the dead. Thanks be to God for the power of the resurrection!

Vernis Wolfe, Pastor.

OUR FATHER'S WORLD (Continued from page 3)

forgive him, but he should also love him enough to correct him, for his own good.

Not the least of the heavenly Father's work for His children is that of instruction in righteousness. God, our heavenly Father, has supplied us well with knowledge of life and the way it should be lived. In His Book, He has explained to us the way of life, the purpose of life, and the outcome of life. He has explained ways to face and overcome any trial. He has also said that He will add to this knowledge the common sense which is necessary to put the knowledge into practice. In James 1:5, 8 we read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." God has supplied His children well with wisdom and knowledge. He has shown a way to answer every question.

It is the duty of the Christian father to become acquainted with this instruction and pass it along to the child. In Bible days the father was the teacher of his house. He led the family prayers and worship. He taught the children the Scriptures and prepared them for their religious and academic life. The father held a respected position, because he prepared himself to teach his children, and taught them well. Today, most fathers have forgotten this duty completely, letting the mother, or Sunday school teacher, or public school teacher actually mold the life of the child.

We like the story of the boy who was sitting with his father, who was reading the paper. The boy suddenly said, "Dad, who is God?" "I dunno, Son. I never thought about it." Then, "Dad, where do people go when they die?" "I dunno, Son. Ask your Sunday school teacher." Then, "Dad, who was Jesus?" No answer! Finally, the boy said, "Dad, I hope you don't mind my asking you these questions." Dad said, "Of course not, Son, that's the only way to learn anything." Father is too busy today to really take time to give his children intelligent answers to questions which have a life-long effect.

Every Christian father should take time to study the Scriptures to know what God desires, and should take time to pray for common sense to properly instruct his children. There are millions of children in this world whose only knowledge of how to live comes from the street, because they are never taught, at home, the value of life, nor are they ever even shown by example. Family life in the United States is degenerating because fathers are shirking their duty, being too interested in greenbacks to take time with their children. With this dissolving of family life is coming also a dissolving of morals, with mother at a bridge club, dad at a saloon, and sister Sue out walking the street until they come home to let her in.

Yes, fathers are included in Paul's exhortation to "study to show yourself approved unto God"—"approved unto God" by giving your family the benefit of your morality and your communion with God.

God is the model parent. If your association with your children is patterned after God's association with His children, then you can rest assured you have done your duty as a Christian father. When you have protected your family from physical and spiritual harm, provided for their physical and spiritual needs, and shown love in patience and guidance, you have adopted God's plan for rearing godly children.

BEREAN YOUTH FELLOWSHIP CAMP August 5 - 11

Quaker Haven Dewart Lake



- Deadline for enrollment, July 5, 1956.
- Tuition \$25.00. Of this, \$5.00 is payable on enrollment and the balance on or before August 5, 1956.
- Get enrollment applications from your youth leader or mail the coupon below to us and we will send you a form.
- For all Church of God young people ages 12-19.

THIS YEAR'S CLASSES

- "What Youth Can Do in the Church"—Harold Doan, teacher.
- "Youth Problem Clinic"-Darrell Maddock, teacher.
- "Our Faith"-Warren Sorenson and Harry Goekler, teachers.
- "Prophecy in the Bible"—Harry Goekler, teacher. (For the older campers.)

EVENING WORSHIP PROGRAM

- Sunday-A Family Life (film, with discussion period)
- Monday-Dating Do's and Don'ts, and Going Steady (films, with open discussion)
- Tuesday—How to Say No, and Are You Popular? (films, with open discussion period)
- Wednesday-Lung Cancer and Tobacco (film)
- Thursday—Oregon Bible College program by Brothers Dick and Lapp.

Friday-Closing message by Bro. Warren Sorenson.

We know you will want to be among the many young people who will enjoy the Berean Youth Fellowship Camp this year.

OTHER FEATURES OF THE PROGRAM

- Crafts-Leaf and flower making, leather, wood, metal, plastic lacing,
- Recreation-Archery, swimming, boating, badminton, volley ball, horseshoes, softball, basketball, tether ball,
- Special Events-Staff banquet, camp-outs, boat excursions, popcorn parties, student stunt night.

THIS YEAR'S COUNSELORS WILL BE:

For the Boys Milon Hall Curtis Simpson Harry Goekler Warren Sorenson Darrell Maddock Dale Johnson Larry Townsend David Holquist Harold Doan For the Girls

Joyce Knapp Eunice Otto Mary Patrick Linda Wagganer Mildred Duncan Pat Schier Hope Errett Mattie Agard

DO NOT DELAY-ENROLL TODAY

BEREAN YOUTH DEPARTMENT

Box 231, Oregon, Illinois

Please send me an enrollment blank for the 1956 Berean Camp.

NAME	
ADDRESS	
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Restitution Herald

VOLUME 45, NUMBER 36

SUMMER IS HERE!

In most minds summer is synonymous with heat, relaxation, laziness, vacations, slowing down, and other similar terms. Drowsy scenes like this flash into mind at the mention of "summer."

In summer the church calendar is almost blank. Some wellworn pews collect a little dust. On hot Sundays the pastor looks out with obvious dismay at "the faithful few."

Perhaps you need the summer tonic of the articles which appear on pages 3 and 5 of this issue.

SUMMER HIBERNATION WHY GO TO CHURCH?



"Be instant, in season, out of

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28): the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isn. 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.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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The Summer Slump

Some businesses boom in the summer. The building trades, resort owners, tourist attractions, soft-drink makers, and farm workers find the summer their busy season. But other businesses slump. People seem to eat less, wear less, and be home less in the summer time, so some trades suffer. These businesses try to combat this slump, however. With summer sales, attractive merchandising, extra advertising, and promotion, they make the best of the heat and natural summer laziness of the public.

Churches also suffer the "summer slump." Having been a pastor, we know the shudders the pastor suffers when he thinks of the summer services. Teachers suddenly absent themselves without notice. Deacons scurry around to find someone to usher for a deacon who did not appear for services. Midweek Bible class becomes a weekly struggle.

Too often, we simply give up and say, "That is the way it always is. There is nothing to do about it." It is true that well-earned vacations will and should be taken. Conventions and conferences will call some away. But special emphasis, extra work on the program, additional advertising and promotion, and well-planned sermons and classes might encourage the stay-at-homes. When the summer slump comes, it is a challenge to the pastor and leaders to come up with new ideas, new enthusiasm, and extra effort.

Do People Read Isday?

In talking with others about the publishing of tracts and religious books, we have often heard the old cliche, "People are not reading much today. You have to publish short tracts of only a few words nowadays." Is this true? We doubt it! There are more magazines and books than ever before being sold in America today. People in foreign countries, especially in the East, are hungry for any kind of reading material they can find.

We hear that people read only "digests" today. It is true that digest type magazines are popular, but any average article in the digests is as long or longer than the average Christian tract.

We have a message of truth and salvation. It cannot be digested to a thumbnail sketch, nor should it be. We have too many "digest" Christians now who know only a catch-phrase or two that is supposed to define their faith. This message deserves to be explained in simple, understandable terms, at sufficient length to convey the whole truth. If well-printed and attractively laid out, people will and are reading such gospel material. In fact, one commercial publisher is printing only thirty- to forty-page booklets on Christian doctrine and is having a tremendous response in sales.

We need simple, understandable tracts, in attractive printings, and people who are zealous to distribute them. People are reading today! Let us help them to have truth to read.



Summer Hibernation By J. R. LeCrone

ANIMALS hibernate in the winter! Christians hibernate in the summer! Funk and Wagnalls New Standard Encyclopedia describes hibernation as "a psychological state of dormant vitality in which many animals such as the badger, dormouse, and bear, in northern countries pass the winter. . . . It affects some animals which differ little in habit from others which keep awake all winter, and in the same region find food in abundance. The polar bear sleeps, while seals are plentiful on the ice-floes, and the Noctule bat retires while the cockchafers (a species of beetle on which they feed)) are numerous. . . During dormancy the animal functions are all but suspended, and their vitality is practically dormant."

It is a strange but easily observable fact that a great many Christians appear to wake up and begin to show a little spiritual vitality in the fall of the year. By Christmas they seem completely awake and spiritually active. The months between Christmas and Easter constitute the period of greatest activity, with spiritual vitality showing a sharp upswing during the forty days previous to Easter, and reaching its peak on the morning of Easter Sunday. By that time, multitudes of Christians are so wide awake and active that they are able to attend services held at sunrise—and appear to enjoy it.

But following Easter, spiritual vitality ebbs rapidly and a sort of progressive lethargy sets in. Those affected appear at church less and less frequently and lose their interest in all sorts of Christian activities. By midsummer their spiritual life has become so completely dormant that it is almost impossible to determine whether or not the spark of spiritual life remains within them. They spend their Sundays at lakes, rivers, relatives, resorts, ball games, races, or loafing. They respond politely, but coldly, to any suggestion on the part of fellow Christians that God has work for them to do in the summer as well as in the winter. The most determined efforts on the part of their pastor to enlist them in the work of bringing salvation to a dying world meets with no success. They simply will not respond.

As a result, the churches become less and less active as the spring and summer wear on. In many cases, evening services are canceled for the summer months. Midweek classes are discontinued. Dorcas societies, Berean groups, and men's clubs suspend their activities. Sunday school and the morning worship services become about the only signs of activity about the church, and even these must contend with greatly reduced attendance.

Then, in the fall, signs of spiritual life begin to become evident once more. The churches spend about three months in regaining the ground lost during the summer, and repeat the cycle all over again.

Why should the commemoration of the resurrection of Jesus at Easter be the turning point when spiritual interest and vitality begin to decline? It certainly is not based on any command or permission given by Jesus, nor does it find any Scriptural precedent. Indeed, it was shortly after His resurrection that Jesus gave to His disciples the Great Commission. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). We search in vain for any indication that Jesus intended this commission to be in effect only in the winter months, and to be suspended during the summer.

Nor is there any seasonal tag on James' assertion that "to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). Neither did Jesus make a distinction between summer and winter when He declared, "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: and the rain descended, and the floods come, and the winds blew, and beat upon that house; and it fell not: for it was founded on a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. 7:24-27).

It is as much sin to fail to do what we know Jesus would have us do in the summer as it is in the winter. Nor is the penalty for sin suspended from April to October. The Apostle Paul was sure that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Had this been true at one season of the year, but not at another, the conscientious Paul would certainly have informed us.

When Jesus had answered a request by the disciples that He tell them of the signs that would herald the nearness of His returning to earth to take possession of the kingdoms of earth, He followed with a series of parables designed to emphasize the uncertainty of the time, and the necessity for being ready for that event at all times. Said He, "Watch therefore, for ye know not what hour your Lord doth come" (Matt. 24:42). This warning He followed with a blessing upon the "faithful and wise servant," who shall be found faithfully doing the work assigned him by his master when the master returns. But He also spoke of the evil servant who should say in his heart, "My lord delayeth his coming," and should "smite his fellowservants and eat and drink with the drunken." The former should be rewarded, but the latter should receive the most severe punishment.

Then followed the parable of the ten virgins, five of whom were foolish and five were wise. Again the application is the same, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13).

Other parables followed, emphasizing the necessity for being prepared for the return of Jesus, and pointing out the judgment that will follow. The Parable of the Talents and the comparison of a shepherd separating the sheep from the goats were both given with that thought in mind.

If we do not know the "day nor the hour" of Jesus' coming, how can we know the season? When Jesus comes, the time for preparation will be past. And if death should intervene before His return, how do we know whether we shall die during our spiritually active winter season or the inactive summer season? The answer is, of course, obvious. We cannot even pretend to know the season of the year when either event shall occur!

Would you like to face Jesus while actively serving Him, or would you prefer that He find you spiritually sound asleep—hibernating for the summer?

Before we permit ourselves to begin to slip into spiritual lethargy, we should do well to give earnest consideration to the words found in 1 Thessalonians 5. "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night... But ye brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of light, and the children of the day: we are not of the night nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:2, 6).

Animals hibernate physically because God made them as He did, and they have no choice but to sleep at certain seasons. Christians hibernate spiritually by their own choice, and in violation of the will of God. "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13:35-37).

We can think of no more potent nor thought-provoking admonition than the words of Ephesians 5:14-17. "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."

God Closed the Door

God closed the door, and I gazed longingly At that blank wall in hope that I might see What would have been my life could I have gone Beyond its portals to paths I would have drawn.

Tears filled my eyes; I could not understand The reason that thus moved His mighty hand Until I heard, "I knew what lay before; It is My wisdom that has closed the door. Author unknown.

"I knew that what, to human eyes, looked fair Was but a hidden pitfall and a snare, And where it seemed that pleasant paths were worn Are boulders sharp, and briars would have torn."

Enlightened now, I bowed my humble head, And, grateful that the way was barred instead, With joy I turned to find new paths once more, Content to know 'twas God who closed the door.

Why Go to Church?

What is your reason for going to church?

N ATURALLY, the attitude of the wicked is not the same as that of those who acknowledge God; in fact, it is the opposite. Their viewpoint is expressed by the Prophet Job, "Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" (Job 21:14, 15).

They seemingly do not know that God has appointed a day, in 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. (See Acts 17:31.) "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).

How does that concern those who do acknowledge God? It is this. They should desire the knowledge of God's ways, who He is, and that they should serve Him, and the profit they receive in praying to Him and not to tell Him to depart from them. We gain the knowledge of God's ways, in church, Sunday school, and Bible study.

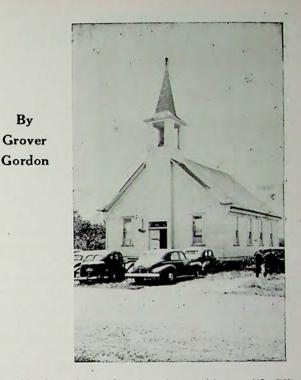
We attend public school, about six hours a day, five days a week, four weeks a month, nine months a year, for about twelve years, or even more. Count up the hours spent in study and attending school regularly, in order to prepare ourselves for our span of life.

In comparison, how much time do we spend, preparing ourselves for eternity? We need to be prepared to witness, for the Apostle Paul said, "Ye are our epistle written in our hearts, known, and read of all men" (2 Cor. 3:2). What are they seeing?

Paul also said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Peter said, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen" (2 Peter 3:17, 18). (See also Eph. 4:11-15.)

One of the elders of a church we served in our early ministry made a statement that is worthy of consideration by every servant of God. He said that he tried to get at least one thing out of each sermon or Bible lesson, that

FOR JUNE 18, 1956



he could take to himself, and apply it in his own life. His life showed it, too.

Just stop and think, if we only received one thought from each service, and if we only attended one service a week; at the end of the year we would have fifty-two good things to apply in our lives. That would be worth while. If we attended twice a week, it would be one hundred four; three times a week, one hundred fifty-six, and so on. We are sure the change in our lives would be manifest to all with whom we came in contact. We could not hide it from them! We may lose this opportunity by not attending church. "Ye are the light of the world.... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14-16).

Getting back to the statement that "we must all appear before the judgment seat of Christ" (2 Cor. 5:10), the Apostle continues, "Knowing therefore the terror of the Lord, we persuade men" (v. 11). Paul had an obligation because of his knowledge. Why? "For the love of Christ constraineth us because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (vv. 14, 15). Is not that a sufficient reason for us to serve Him?

We owe worship to God, and to His Son Jesus Christ our Lord; "for ye are bought with a price: therefore (Please turn to page 11)



By H. Gary France

PETER and Paul on different occasions emphasized the prophecy that Jesus was not to see corruption. Peter was addressing an audience not yet convinced that Jesus had been raised from the dead. He quoted from David, as follows: "His soul was not left in hell, neither his flesh did see corruption" (Acts 2:31).

If Jesus' flesh did not see corruption, what happened to it? When David originally made the prophecy he was not endeavoring to teach that Jesus' body was to dissolve into gases, thereby escaping corruption. We quote Peter: "He [that is, David] seeing this before spake of the *resurrection* of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts 2:32). Peter clearly stated that when David spoke of Christ not seeing corruption, David was speaking of the resurrection, quite the opposite of dissolving the body to escape corruption.

Paul quoted from the same statement of David's, also stating David was speaking of the resurrection, proving conclusively that when David spoke of Jesus not seeing corruption, he was speaking of a resurrection, not a dissolving. Paul preached as follows: "As concerning that

Jesus Is Flesh

he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised saw no corruption" (Acts 13:34-37).

In opening his thoughts on that one point Paul stated that he was speaking of the fact that God raised Jesus from the dead. In proving his point, Paul quoted that Jesus was not to see corruption, the conclusion being that if He did not corrupt, He was raised. Paul pointed out that David did see corruption. He concluded that the One whom God raised saw no corruption.

The Bible gives the Christian every reason to expect that when he is resurrected he will have a mouth, tongue, and vocal chords with which to express himself. He will be able to see with his eyes, and he will be able to hear with his ears.

David prophesied that Jesus would not see corruption. When the women sought the body of Jesus, the angels said He was risen. To illustrate the fact, the angels pointed out that the body of Jesus was gone. The Bible says that they sought Jesus' body, and the angel said they sought the living, proving that the body of Jesus was living.

Jesus made an issue of His hands and feet, stating, "It is I, myself." The body that He was demonstrating was Jesus. After the apostles had seen Christ's body, He called them witnesses. We believe that Jesus did not resort to (*Please turn to page 11*)

Home of General Conference

This modern building in Oregon, Illinois, is the home of THE RESTITUTION HERALD, Oregon Bible College, and the offices of the General Conference of the Churches of God.

Pray for the work of the General Conference and support its needs as the Lord leads you.



The Abrahamic Faith

By C. F. Pryor

MANY of our churches proudly display the name, "Church of God of the Abrahamic Faith." Ofttimes you may have been asked the name of your church. If you say the Church of God of the Abrahamic Faith, you usually have another question in return, "What do you mean by the Abrahamic Faith?" This immediately places a challenge before you and an opportunity to do as Peter commands, "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

The Abrahamic Faith certainly is more than just having faith or trust in God as Abraham had faith. If this were true, we could have chosen any number of men who had taith in God and were motivated by that faith to do great things. A primary definition of the word "faith" is, "Any organized system of belief, religious or political." It is this meaning that applies to the Abrahamic Faith. When we say we are of the Abrahamic Faith, we simply mean we believe in the promises God made to Abraham and place our hope for eternal life in the fulfillment of those promises.

When God called Abram out from his father's house and from among his kindred Abram was promised certain blessings, including everlasting possession of land and everlasting life. These promised blessings constituted his belief, or doctrine, or faith. (Study Gen. 12:1-3; 13:14, 15; 17:1-8; 22:17, 18.)

When Paul wrote to the church at Rome, he told them the promise made to Abraham, that he should be the *heir* of the *world*, was not made to him through the keeping of the law, but by faith in God and being fully persuaded that what God had promised He was able also to perform. This promise was not to Abraham only, but to those who, through faith in these same promises and obedience to God, would become Abraham's seed. (Study Rom. 4:9-25.) Here, again, the word "faith" does not refer to a mere trust in God, but it carries the thought of a system of beliefs or doctrines.

Again, in the letter to the Galatian Church, Paul emphasized the importance of God's message to Abraham. So important was this message that Paul declared it to be "the gospel message" which should justify the heathen (Gentiles) who demonstrated faith in this same promise. (Gal. 3:7-9.)

The birth of Christ, His ministry, and sacrificial death did not alter or change God's promises, but opened the way whereby all families of the earth might have access (Please turn to page 11)

By Jeanette Reeves

ALL unknown to themselves, the wicked play into God's hand, and accomplish His purposes in the earth. "Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword: from men which are thy hand, O Lord, from men of the world, which have their portion in this life" (Psalm 17:13, 14).

Pharaoh of old was a brilliant example of how God uses men of the world, whether good (by the world's standards), or bad (see Dan. 4:17), to bring about His purposes. Exodus 9:16-21 shows this plainly. God used Pharaoh to force the children of Israel to return to the Promised Land. Just as surely, God is using the devices of men in working out His purposes today, to set the stage for the coming of the Kingdom of God.

In modern times God has used Hitler, Mussolini, Stalin, and others to drive the Jews back to their homeland for their final settlement there, and for the formation of the Jewish State of Israel (the budding Fig Tree, Luke 21:24-36). Israel is to be the nucleus of the Kingdom of God, with the twelve apostles reigning over the twelve tribes. (Matt. 19:28; Luke 22: 29, 30.)

"I will bring again the captivity of my people of Israel, and they shall build again 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).

These references give meaning to the prayer Jesus taught His disciples; "Thy kingdom come. Thy will be done in earth as it is done in heaven," and to the announcement of the angels at Jesus' birth; "Glory to God in the highest, and on earth peace, good will to men."

The world cannot see the working of God's hand in the affairs of the nations, but the Bible reveals many signposts in the unfolding drama of the ages. They are given to point the way to those who seek understanding.

Watch, as these troublous times grow more troubled, as predicted in Daniel 12:1, 2 and in Matthew 24: 21, 22.

Watch all these prophecies as they are being fulfilled in the Middle East, and elsewhere!



ABOVE-THE-GROUND-TOMBS IN THE ANCIENT ST. LOUIS CEMETERY IN NEW ORLEANS, LOUISIANA

Where Are the Dead?

By L. S. Bronson

MANY have been the replies to the question, Where are the dead? and numerous are the pages that have been written in answer to this inquiry. There is hardly a home in all the world from which there has not been some loved one carried forth to return no more. Where are they? is the great question to many.

Time, so far, has revealed only one reply; and the Bible, the only record man has of his origin and destiny, gives to us the same answer to our question. It is to that Volume alone we turn. Before we go further, however, let us say that these pages are written and directed to those only who are willing to believe the Bible to be the Word of God and are desirous of knowing its truths and believing that it says what it means and means what it says to the children of men, even to the "whale story."

No opinions of men and no long-spun theories of ancient times from learned commentators shall enter into any of the following pages as evidence to prove our position. The Bible alone shall be the authority. We know that it is sufficient, as the reader will discover, and cannot be overthrown or set aside, unless the Scriptures are denied altogether.

It is obviously true that a living man cannot be in two places at the same time. Does it seem unreasonable to suppose or believe that a dead man can do what the living man cannot do? If we therefore can show, by abundant Bible testimony, where they are at present, shall we not have fairly answered the question? But in order more easily to prepare your mind to receive the Bible account we shall first show where the dead are not, and that the modern idea of their present condition is untrue.

The popular theology of our day tells us that "Blessed are the dead that die in our Lord," for at death they begin to know more than ever before and are capable of enjoying far more than when living; that at the hour of death they are immediately wafted by ansel hands up to heaven to dwell in unending bliss in the presence of God. If, on the other hand, they have died sinners, they are immediately cast into a burning hell and there to be tormented through the ceaseless ages of sternity. Does such a religious theory as this, which has made more infidels in the world than any other doctrino Christianity has ever taught, appeal to your affection, sympathy, and love? Further, is it taught in the Scripinres?

While we firmly believe that a glorious reward is awaiting the overcomers in the battle against sin and wickedness, and a terrible punishment is as surely awaiting the ungodly for their transgressions, we greatly differ with many concerning the time and place where the reward is given and the punishment inflicted. To discuss these two points, however, is not a part of our purpose in writing these pages.

Where Are the Dead?

First, the negative side of the question: According to the Bible, the dead are neither in heaven nor hell, as the modern theory piclures them. Under the type given in the law of Moses (Lev. 16:17), the high priest went into the Holy of Holies alone. For all the congregation (the world) to follow our Lord and great High Priest into heaven, the Most Holy of all, would come far short of teaching the true idea and would greatly mar the beauty of the antitype referred to in Leviticus 16: 17 and Hebrews 9:24-28.

If the dead, good and bad, go to heaven and hell at death to receive their reward, why should there be a resurrection and a future day of judgment to decide what shall be the nature of their recompense? Please answer this question!

The Scriptures tell us that God "hath appointed a day in the which he will judge the world" (Acts 17:31). Will He punish and reward before that day arrives? Is God less logical, just, and merciful than earthly rulers?

Another proof from the Bible is read in John 3:13. The Saviour said, "No man [good or bad] hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." A great many people had died hefore that day, but Jesus said none of them had ascended to heaven.

Addressing the scribes and Pharisces in reference to His returning to His Father, Jesus said, "Ye shall seek me and shall not find me: and where I am [at that time], thither ye cannot come" (John 7:34). To this I hear the objector suddenly exclaim; "Christ was there speaking to the wicked Jews!" Oh, yes, I know it. The poor Jew! But read the following scripture: "Little children [His disciples], yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you" (John 13:33). What, Christ's disciples shut out of heaven! If they cannot go there any more than the unbelieving Jews, is it safe for us to believe and teach that those who now "die in the Lord" are permitted such a happy experience? Who is granting such a privilege? Certainly, it comes not from the Scriptures!

Again, Peter, on the Day of Pentecost, deelared, "David is not ascended into the heavens" (Acts 2:34). If the ancient worthics and the apostles are not in heaven, little hope have we of going there.

Now About the Wicked Dead

The wicked dead are not now in hell as some denominations are teaching. They are not now being punished. "The wicked is reserved [kept, laid up] to the day of destruction, they shall be brought forth to the day of wrath" (Job 21:30). What day is that? Second Peter 2:9 defines that day very clearly to be the future day of judgment, It reads thus: "The Lord knoweth how to deliver the godly out of temptations, and to reserve [keep] the unjust unto the day of judgment to be punished." Has that day come yet? If none of the wicked is now suffering the tortures of a burning hell, I hear you ask, "Where are the dead?" Now the answer: They are all, good and bad, in one place and in one common condition-in the grave.

Jesus said, "Marvel not at this [some do]: for the hour [or time] is coming, in the which all that are in the graves [not in heaven or hell] shall hear his voice, and shall come forth; they that have done good, unto the resurrection [raised up, not brought down] of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). It is from the grave that humanity will come forth to the Day of Judgment, because it is there humanity is placed at the close of life. If ever men are raised to life again, they will come forth from the tomb and not from heaven or a fiery hell.

After Lazarus had been dead four days and decomposition had taken place, Martha, his sister, heard that Jesus was coming back to Bethany, and went out to meet Him. She said, "Lord, if thou hadst been here, my brother had not died." Likewise. Mary came to Jesus. She fell down at His feet and said to Him, "Lord, if thou hadst been here, my brother [not the house in which he lived] had not died." Jesus said to Martha, "Thy brother shall rise again." Martha said to Him, "I know that he shall rise [not come down from heaven] again in the resurrection at the last day." When Jesus saw Mary and the Jews weeping, He said, "Where have ye laid him?" They said, "Lord, come and see." These weeping sisters had not forgotten where they had buried their brother. They had no thought of his being in heaven. These sisters knew as well where their brother was that day, as we all know when we turn from the grave of our buried dead. When that little company of mourning friends reached the grave, Jesus said, "Take ye away the stone," and when it was removed Jesus said, "Lazarus, come forth," and their brother that was dead came forth, not from heaven or a fiery hell, but from the tomb where he had been buried four days before.

Here we find two sisters, living nearly two thousand years ago, who could direct the Son of God to the grave where they had buried their beloved brother, and Christ could say, "Lazarus, come forth." Strangely, in the light of modern teaching, the dead obeyed the voice of Jesus and came, not down from heaven, but up from the tomb.

Should Jesus come into your home and say, "Where have you laid your loved ones? I have come to restore them to you," would you begin to look for Jacob's Ladder, or would you say, "Come and see," and then walk with Him to yonder cemetery? Would not the Lord find your long-lost loved ones yet in the graves where you had placed them?

When Mary Magdalene had brought sweet spices to anoint Jesus after His death and burial, where did she go expecting to find her Lord? At early dawn, the little company went to the sepulcher where three days previously Jesus had been buried. In the journeying thither, there was only one question that troubled their minds. Was it, "Who will bring Christ down from heaven that we may be able to perform our deed of love and derotion to our Lord? No, no, not that; It was "Who shall roll us away the stone from the door of the sepulehre?" where their Lord and Master had been buried.

The little company expected to find Jesus where the sisters and Jesus found Lazarus not long before, and they would not have been disappointed, had He not been raised from the dead.

Where Are the Dead?

All the dead are now in the dust. In Genesis 3:19, God, speaking to Adam, pronounced the following punishment upon him for disoleying His commandment: "In the sweat of thy face shalt thou cat bread, till thou return unto the ground; for out of it [the ground] wast thou taken: for dust thou art, and unto dust shalt thou return." To whom was God here speaking i Man, Adam, or Adam's house? He was speaking to the Adam that sinned by breaking God's law; the Adam that was ever after to earn his living by the sweat of his

face; the Adam God declared He created out of the dust of the ground; the Adam that was to return to the same place at his death. We have no Bible account of any other Adam than the one that sinned and should die for his disobedience and return unto the ground from which he was taken when he was created.

When God would warn Nineveh of its destruction because of its wickedness, He commanded Jonah the Prophet to go and carry the message. When he refused, it is stated (Jonah 1:17) that God prepared a great fish to swallow him as a punishment for his disobedience. What did God punish, the house in which Jonah had been living, or Jonah who had been sinning against God? Was God deceived in what He was punishing? the whale fooled in what it had just swallowed 1 and did the real Jonah sit on the shore of the mighty deep three days and nights watching for the return of his body (or house) and laughing at the farce transpiring amid the tossing waves of the sea? We think that it was the man Jonah.

In the days of the Prophet Isaiah, God commanded him to go and tell Hezekiah to set his house in order, for, "Thou shalt die, and not live" (Isa. 38:1-4). To whom was God speaking? Was it the house in which Hezekiah lived, as we are sometimes told, or was it he who "wept sore" because of this message that came to his cars from Isaiah? I believe it was Hezekiah to whom God added fifteen years of life because of his prayers and tears.

We read in Luke 7:11, 12 that as Jesus came into the city of Nain, He saw a dead man being carried out. The man was the only son of his mother who was a widow. "When the Lord saw her [weeping], he had compassion on her . . . and he came and touched the bier . . . and said, Young man . . . Arise. And he that was dead sat up, and began to speak." Here it is declared Christ saw a dead man carried out for burial. Was it a man, or the house in which he had been living? The Scriptures teach that it was a man, and he was dead, and Christ said to him, "Arise," and he that was dead sat up and began to talk. Do you believe these words of Scripture to be true? We do.

Abraham said, "I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. 18:27). But it has been asked, "Must we lie down and die like the beasts of the field?" God has not left us to choose in all things. It is very evident to an observing eye that we brought nothing into the world, neither can we carry anything out. It is also apparent that we had no voice in the manner of our appearance here, or the particular style of our departure. We have only to bow to God's purpose or plan as revealed to us by holy men of God as they were moved by the Holy Spirit. (2 Peter 1:21.)

Whether or not His plans are pleasing to our sensitive natures, we must submit to God's arrangement, even though we "die like the beasts of the field," if that is His will. What saith the Scriptures on this particular point? "That which befalleth the sons of men befalleth beasts; even one thing [the same thing] befalleth them [what is it?]: as the one dieth, so dieth the other [no difference in the nature and manner of their death]; yea, they have all one breath; so that man hath no preeminence above a beast [why?]: for all is vanity. All [man and beast] go unto one place [do you believe it ?]; all are of the dust, and all turn to dust again" (Eccl. 3: 19-21). While death and their resting places are the same for man and beast, for mankind there is hope and a promise of a resurrection from the dusty grave to a future life, which the animal creation has no promise or hope of enjoying.

Again, as the Book of Job is a favorite authority for funeral occasions in order to give comfort to mourning friends, let us also turn to see what Job had to say on the question. "Why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be" (7:21). He would be, if he could be found in heaven or hell. "All flesh shall perish together, and man [not his house] shall turn again to dust" (34:15). He could not return to dust if he had never been there or come from there.

Again, "If I [Job, not his house] wait, the grave [not a palace in heaven] is mine house: I have made my bed in darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister ... They shall go down to the bars of the pit, when our rest together is in the dust" (not in heaven) (17:13-16). "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psalm 103: 13, 14). But man has forgotten that!

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). The writer of the words just quoted well knew, as we also do, aside from our religious theory, that when we reach our grave our knowledge and our wisdom will cease and our work will be finished. "To him that is joined to all the living there is hope [because he lives among the living]; for a living dog is better than a dead lion. [Why?] For the living know that they shall die: but the dead know not any thing" (vv. 4, 5). Many today do not believe this. Do you? "Why died I not from the womb? ... For now should I have lain still and been quiet, I should have slept: then had I been at rest [in the grave], with kings and counsellors of the earth [great men], which built desolate places for themselves; or with princes that had gold, who fill their houses with silver : or as an hidden untimely birth I had not been [born]; as infants which never saw light. There [in such a condition] the wicked cease from troubling [as in life]; and there the weary be at rest. There the prisoners rest together; they hear not [can neither hear nor speak] the voice of the oppressor. The small and great are there; and the servant is free from his master" (Job 3:11-19).

"Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go [to heaven? no!] whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness" (Job 10:20-23). This was not very much of a heavenly city of light or a glorious land for Job when his life was ended.

(To be continued)

This message is available in tract form from National Bible Institution, Oregon, Illinois.

The Return of Christ

By Dudley Lippert

Of all Bible truths, the sure return of our Lord should be one most precious to all that know and love the Lord. It is through His return that we have hope of resurrection, hope of being made immortal, and hope of an everlasting life.

Jesus' return was foretold by angels to the apostles as they stood gazing into heaven at His ascension. As visible to the eye, as real to the touch, as sure to the ear, will Christ return. For the angel said, "In like manner as ye have seen him go into heaven" so shall He come. (Acts 1:11.)

In Luke 21:25-28 we read that at the time of Christ's coming, there will be signs in all the universe. The nations upon the earth will experience distress and perplexities. Men's hearts will fail them for fear because of the trials and tribulations that will come upon them. As these things come to pass, then Christ will come in a cloud with power and great glory.

Christ's coming is not to bear the sins of men, because He has already laid down His life as a sacrifice. Jesus' coming again is to bring salvation to the faithful ones that look forward and rejoice at His appearing.

A significant part of the Lord's return is to be found in the nature of that return. Matthew 24:27 describes His coming as similar to the lightning that comes out of the east and shines into the west. These words of Jesus seem to indicate the speed and swiftness of His coming, and also the fact that every eye shall see Him. The promise of His return is sure, but the day and hour is known by no man—not even the angels in heaven nor then by Christ Himself—but by God alone.

In 1 Thessalonians 5:2, Jesus' return is described like the coming of a thief in the night, no man knowing when it shall be. The fifth verse of this same chapter tells us, however, that the children of the light—those that are waiting, watching, and working for His return will not be overtaken as by a thief in the night. Revelation 16:15 also carries the thought that those who are watching will be blessed. The Christian will be ready, having his sin and shame covered by the shed blood of Christ.

Perhaps it is a selfish reason, but one reason to look forward to the return of Christ is to be found in the purpose of His coming. Matthew 16:27 tells that Christ will return with His angels and in the glory of His Father, to reward every man according to his works. At Christ's coming with the holy angels and in all His glory, He shall sit upon His throne. At that time He will gather all people before Him and separate the good from the bad—the sheep from the goats—just as a shepherd would divide his sheep.

At His appearing, and the appearing of His Kingdom, Christ will judge both the living and the dead. (2 Tim. 4:1.) This is the time spoken of in 1 Corinthians 15:53, when the corruptible must put on incorruption and the mortal, immortality. Jude 14 and 15 relates that Enoch of old prophesied of Christ's coming with ten thousand of His saints to execute judgment upon all, and to convince the ungodly of their ungodly ways.

Consider one another to provoke unto love and good works: exhorting one another as you see the day approaching. (Heb. 10:24, 25.)

Our Missionaries' Needs

Do you hear them pleading, pleading, Not for money, comfort, power,

- But that you, O Christian worker, Will but set aside an hour
- Wherein they will be remembered Daily at the throne of Grace,
- That the work which they are doing In your life may have a place?
- Do you know that they are longing For the sympathetic touch
- That is theirs when friends are praying In the homeland very much,
- That our God will bless the efforts They are making in His Name,
- And that souls for whom they're working, With His love may be aflame?
- Do you see them seeking, seeking For the gift of priceless worth That they count of more importance
- Than all other gifts of earth?
- Not the gold from rich men's coffers, Nor relief from any care—
- 'Tis the gift that you can give them 'Tis the Christian's daily prayer.

-Selected.

VIRGINIA RALLY

Twenty-five young people from the Virginia Churches of God gathered at the Maurertown Church for devotions and a short business meeting and then went to the Elizebeth Furnace Area for recreation and fellowship. The next Virginia Rally will be the last Saturday afternoon of the Virginia Conference (August 4).

WHY GO TO CHURCH? (Continued from page 5)

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glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20). You owe it to your pastor and teachers, for Christ gave them "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11, 12). Your faithfulness will make them better leaders. You owe it to your friends and neighbors to attend services regularly, for they know, and are reading you. Last, but not least, you owe it to yourselves, for it is said, "Now if any man have not the spirit of Christ, he is none of his." (See Rom. 8:9; Heb. 9:27, 28.)

"Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding" (Prov. 2:3-6).

JESUS IS FLESH

(Continued from page 6)

trickery by showing them a similar body, for He called it "I, myself."

Jesus showed Thomas the nailprints and spear wound. They were genuine, not imitation. Both Peter and Paul spoke of David's prophecy that Jesus would not see corruption. Both said the statement pertained to the resurrection. No hint is given that it refers to a dissolving or destruction of the body to avoid corruption.

THE ABRAHAMIC FAITH (Continued from page 7)

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to these promises. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." In Galatians 3:13, speaking of the sacrificial work of Christ, Paul said, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessings of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

Paul concluded the third chapter of Galatians by telling how we might become heirs of the promises made to Abraham. "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."

The blessings promised to Abraham will be received by all those who are found to be of the faith of Abraham and who have been so united with Christ as to become a part of His body of believers when He returns to receive for Himself the kingdoms of this world and to reward those that are His.

> "Well, I'll soon be on my way to Oregon Bible College. I hope I will be seeing you there."



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OREGON BIBLE COLLEGE OTTO E. DICK, Superintendent Oregon, Illinois

FOR JUNE 18, 1956



By the Editor

MINISTERS GIVE PARTY FOR STUDENTS

The Ministerial Alliance of Rocky Ford, Colorado, gives an annual party for junior and senior high school students who do not go to dances. The party is held on the same night as the annual junior-senior dinner and prom. Non-dancers attend the dinner and coronation of the high school queen, and then go to the Ministerial Alliance party.—*The Bible Advocate*.

PASTORS PERSECUTED IN EAST GERMANY

In a long-range, concerted effort to eliminate the church in Communist-controlled East Germany, the Red leaders have wisely aimed at the pastors. Putting pressure on the ministers' children, cutting the ministers' salaries far below living wages, organizing rallies and programs to compete with church services, Communists have nearly dealt a fatal blow to the evangelical church in East Germany. The next year may see the church driven completely from the scene by these subtle tactics.

Many pastors, fearful for their families, have fled to the West. Those who remain can be easily kept under the control of the Communist government.

The best way to kill a church is to destroy its ministry through making living conditions for the ministers intolerable.

COLLECTION PLATE A DISCOURAGEMENT

After talking with thirty thousand elderly people, Socialogist George M. Logan has reported that more than half of them do not attend church as frequently as they did ten years ago. The reasons were transportation difficulties and the lack of money to put in the collection plate. Perhaps this should be taken into consideration by churches. Car pools could be formed, and counsel given about the financial policies of the church.

PERSECUTION OF PROTESTANTS CONTINUES IN COLUMBIA

Time magazine reports that "the uprooting of Protestant missions in Columbia, many of them U.S. sponsored, goes steadily on. Missionary Juan de Jesus Varela reported last week that he was haled before the military mayor of the village of Pique, and told that his services were a "mockery" to the Roman Catholic religion; he got twenty-four hours to get out of town. . . In the jailless hamlet of Colorado, two missionaries were held in stocks overnight on the parish priest's charge that they had beaten and insulted him. The Division of Foreign Missions of the National Council of Churches reported last week in New York that in April alone, thirty churches were closed by government authorities."

Since 1948, two hundred Protestant schools have been closed. Forty-six churches have been destroyed by fire or dynamite, and seventy-five Protestants have been murdered for their faith. This persecuting church is the church that is gaining power in the United States and is as great a threat to our freedoms as Communism.

EGYPT RECOGNIZES RED CHINA

Angered by the delivery from France to Israel of twelve jet fighter planes, Egypt's Premier Nasser promptly recognized Red China, sent the Micionalist Chinese embassy staff home, and began negotiations with the Chinese Communists to buy weapons. These arms deals will be outside the jurisdiction of the United Nations Organization, since Red China is not a member.

Egypt is keeping bad company, and the enemies of Israel are increasing in hatred and strength. The "peace" of the Middle East will be, we fear, short lived.

ARGENTINA CATHOLICS WANT MORE POWER

The Catholics of Argentina were sold on Dictator Peron and had nothing but good to say for his dictatorship until he broke with the church. This break was the immediate cause of his downfall. Hoping that the next leader would restore the privileged position of the Catholic Church, the church hastened Peron's ouster. But the new leadership is hesitant to restore the old Catholic stranglehold on education and religion in Argentina. We can look for more riots and violence as a result, for the Roman Church is never satisfied unless it has civil powers and privileged positions in the countries where it operates.

A COMMUNIST SPEAKS THE TRUTH

Writing of the filth turned out by some American and Western authors and publishers, Novelist Fadayev, Communist boss of literature, once wrote, "If hyenas could type and jackals could use fountain pens, they would produce such works." He was speaking of the work of writers, John Dos Passos, T. S. Eliot, Eugene O'Neill, Andre Malraux, and Jean Paul Sarte. Is it not a paradox when a Communist, atheist by profession, has to point out the lack of morality in the literature of "Christian" lands?

Abraham Entertains Angels

By Mary Gesin



The shadows of evening were growing deeper, and the stars were beginning to dot the sky. Betty and Bobby and Mother, their usual tasks all finished, had gone out on the lawn to enjoy the cool summer breezes.

Mother took her usual chair on the lawn and the children seated themselves on the soft green grass at her feet. All three were silent at first.

"God knew how to make beautiful things," said Betty at last. "The sky looks like a blue velvet cape dotted with diamonds."

"God can do anything," declared Bobby, who greatly admired strength and power.

"Yes," said Mother, "God can do anything. He does so many good things, we should never forget to thank Him."

"I wish we could talk to God face to face, Mother," sighed Betty. "Then we could be sure He heard us. How can He hear us when we kneel beside our beds at night to pray?"

"Well," replied Bobby indignantly, "if God is great enough to make a man like Adam, don't you think He's great enough to hear him when he talks to Him?"

"Betty," asked Mother, "do you remember last week's story about the man who talked with God? It was Abraham. Remember, how Abraham was called the 'friend of God' because he believed God?"

"It must have been great for Abraham to have God for his friend," declared the practical Bobby.

"It was, and it is just as great to have Him for our friend today and just as easy, too," commented Mother. "All we need do is trust Him and love Him as we do our earthly friends, only much more so. He is a much greater friend because He never fails; He does all that He promises."

"I remember a promise He made to Abraham," said Bobby.

"Tell us about it, Mother," asked Betty.

"Well, one day as Abraham sat in his tent door, three men came walking toward him. He went out to meet them and bowed before them. You know, people in the East were very polite and always greeted a stranger very nicely. "Abraham invited them to rest under a big shade tree while he hurried to fetch water so they could wash their feet and rest. Then Abraham hurried in to Sarah and asked her to make some little cakes for them, and he brought in some milk and butter and meat to add to a dinner.

"My," mused Bobby, "how nice Abraham was to those strangers."

"Yes," replied Mother, "Abraham was a wonderful man. He tried to be like God would want him to be. And before the three strangers left, they delivered a message to Abraham. It seems that they had come to Abraham to give him a message from God. Abraham did not know that they were messengers from God."

"Goodness, what if Abraham hadn't invited them to rest and hadn't fed them?" asked Betty.

"Well, he could have missed out on a wonderful promise," replied Mother. "The Apostle Paul, many years later, wrote, 'Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

"I guess the Apostle knew what he was talking about," commented Bobby.

"Yes, and Abraham was certainly rewarded for his wonderful treatment to the strangers. They told Abraham that he and Sarah were going to have a son to bring them happiness in their old age. Sarah couldn't quite believe it, but Abraham believed. He knew that everything God promised always came true."

Betty and Bobby jumped up from the grass shouting, "Did God keep His promise? Did they have a son?"

"Yes, they did, children. His name was Isaac. We will learn more of Abraham and Isaac next week."

GOD'S BLESSING ON YOUR BIRTHDAY!

David Lawson, June 14, age 2, Minneapolis, Minn. Beverly Parks, June 15, age 6, Paynesville, Minn. Carol Ann Dawson, June 15, age 5, Elfrieda, Ariz. Nancy Marie Smith, June 16, age 3, Browntown, Va. Carolyn Pryor, June 17, age 14, Hendersonville, N. C. Linda Diane Payne, June 18, age 5, Bell, Calif. Carol Jean Coulter, June 18, age 3, Eden Valley, Minn. Linda Hoskins, June 18, age 12, Corvallis, Oregon.

This is promotion Day for Carolyn Pryor and we invite you, Carolyn, to read the B.Y.F. page also.



- June 14-17—Northwest Conference (Oregon and Washington) at Corvallis, Ore., G. J. Gordon, guest speaker. Fiftieth anniversary of church building.
- June 18-22—Minnesota State Bible Camp on Eden Lake at Gaspar's Cottage.
- June 18-24-Nebraska Youth Retreat, Camp Merrill, Fullerton.
- June 23-July 1—Indiana Conference and Bible School, North Salem Church of God.
- July 16-22-Washington Bible Camp, We-
- July 16-22-Southwest Youth Camp at Pres-
- July, 10-22-Arkansas-Oklahoma Conference, Clark's Chapel Church of God.
- July 23-29-Southwest Conference at Prescott, Ariz.
- July 26 August 5 Illinois Conference and Bible School at Oregon.
- July 26-August 5-Virginia Conference Maurertown. Ilarry Sheets, guest speaker.
- August 5-12-National Berean Youth Rally, Quaker Haven Camp, Dewart Lake, Ind.
- August 12-19-Western Nebraska Conference, Holbrook. C. E. Randall and James Mattison, guest speakers.
- August 13-17-General Conference, Dewart Lake, Ind.
- August 18-26-Iowa State Conference at Waterloo.
- August 25-September 2-Missouri State Conference at Jordan. Alva Huffer, guest speaker.
- Aug. 29 Sept. 2-Ohio Conference at Brush Creek. J. R. LeCrone, guest speaker.

TEMPE'S GROWING SUNDAY SCHOOL

The Tempe, Ariz., Church of God reports an average attendance at Sunday school in the month of April of one hundred twentysix each Sunday. The Sunday school is growing. The average for the same period two years ago was eighty-one. We rejoice at every evidence of the Lord's blessing in increased attendance at Church of God Sunday schools everywhere.

SUNDAY SCHOOL CONVENTIONS

The Maurertown, Va., Church of God was host to the Sunday School Convention for the Stonewall District. Their theme was "Go, Teach All Nations."

From all the requests coming into the National Sunday School Department, we know of Sunday school conventions in the Southwest Conference, Nebraska, Illinois, and Ohio. We rejoice that Sunday school workers are realizing the need for better Sunday schools, and stand ready to help with any information or material that will make such conventions interesting.

National Sunday School Department.ened by our stand for Christ.

FAMILY DAY AT OREGON

The Oregon, Ill., Church of God Sunday School set aside one Sunday for a family day. The parents of Sunday school children were all invited personally by the teachers to attend on that Sunday. The children told of their work in classes. Attendance reached a record peak, and it acquainted many parents with the school who otherwise do not attend with their children.

HERALD RECEIPTS

Luther Benge; C. R. Stearns; Mrs. Kenneth Mathews; Lillie Larington; Miss Emma Sissle; Mrs. Blanche Beeson; Graee Wiggins; Mrs. Ella Duteher; Mrs. Harry Payne; Delbert Stedman; Mrs. Rose M. Peterson; Andrea Anderson; Ida Lapp; Mrs. Earl Stott; Curtis Simpson; Wayne Holtkamp; Mrs. L. R. Hillard; R. D. Stanton; Mrs. A. M. Jones; Mrs. Goldie Story; Mrs. Maurice Robinson; Kenneth Brewer; Gordon Davidson; Mrs. J. D. Shelly; Mrs. Floyd Mills; Mrs. Oscar Jenkins; Mrs. Orval Lynd; Delos Andrew; Edna Gruber; Mrs. Lillie Matthews; James Delozier; G. H. Loudenslager; Mrs. Kate Olmstead.

MAPLE GROVE CHURCH Springfield, Obio

Stanley Rowell, Russell Dickerson, and Jimmy Adams, all of Route 1, Springfield, Ohio, were baptized in the saving name of Jesus. We pray that these three lives will always honor God and Christ.

Gilbert Pensyl's class, the Loyal Workers, held its May class meeting at Kenneth Stapleton's. The business meeting was followed by a wiener roast.

On May 19, the men of our church planned a mother-daughter banquet. We enjoyed the supper and also the entertainment.

Some of the members, as well as the pastor and his wife, attended the Ohio Spring Conference at Cleveland.

Dorothy Pensyl, Reporter.

BAPTISMS AT CHICAGO

The church at Chicago, Ill., was made happy on Sunday, June 3, 1956, when two adults accepted Christ as their Saviour and were baptized in His name. They were: Mrs. Ruth Wanamaker, 4843 Crystal, and Willard E. Lay, 1810 N. Monitor Avc. We rejoice with these who have started in the way that leads to life in Christ. C. E. Lapp.

HERALD RACK TESTIMONY

"While passing through South Bend, Ind., I picked up your Restitution Herald. I liked it and desire to commend you for your stand; we evidently see almost, if not exactly, 'eye to eye' on matters."

The worth of The Herald racks is shown when such letters are mailed to us. To spread the gospel is our purpose in life. Let us place Herald racks wherever possible that other "strangers" may read and be enlightened by our stand for Christ.



We are sorry to know of Bro. M. W. Lyon's death. He was a faithful worker for the Lord. Bro. C. E. Lapp attended the funeral at Cleveland, Ohio, as a representative from hendquarters. . . On Sunday, June 10, Bro. Lapp preached for the brethren at Southlawn Church of God, Grand Rapids, Mich. . . Bros. Otto Dick and C. E. Lapp are planning an itinerary for the summer in which they hope to reach all high school graduates to tell them of Oregon Bible College and answer their questions. If your young people would be interested in such information, write either Bro. Dick or Bro. Lapp today.

EUDORA D. ELLSWORTH

Eudora D. Ellsworth was born September 13, 1878, in Merosta County, Mich., to Barney and Mary Kelly. Eudora died May 18, 1956, at the Edmare Hospital, Edmore, Mich.

In 1901 she was united in marriage to Leslie E. Walker. To this union were born three daughters i Dentrice, Mildred, and Gertrude. Her husband Leslie preceded her in death in 1930, and her daughter Beatrice in 1943.

In 1940 she was united in marriage to Marion Ellsworth.

She was a lifelong member of the Blanchard Church of God, as she accepted her Lord as Saviour in her youth. She was a very faithful servant to her Lord and her greatest delight was doing the work her Master had for her to do. Her faithful attendance at services of the church was a wonderful testimony and example for all.

Sr. Dora fell asleep with the full assurance of mind that her Lord would some day call her from the land of the enemy. She will be greatly missed by her family, her church, and her community. We thank God for the privilege of knowing His faithful servant.

She leaves to mourn their loss: her husband, Marion Ellsworth; two daughters, Mildred Howard, Big Rapids, Mich.; and Gertrude Raymond, Orleans, Mich.; grandchildren, other relatives, and many, many friends.

She was laid to rest to await the coming of her Lord, in Decker Cemetery at Blanchard. Darrell Maddock and Cecil Smead.

Bro. Jorge Roque of the Los Angeles, Calif., Church of God, and his friend Dick Leslic recently visited in the George Siple home and with other friends in Oregon, Ill.

BU	DGET
Budget	\$39,849.00
Received	28,078.18
Needed	\$11,770.82
Remember the	e Lord's work in

DATE LINE CHANGE

This is the third issue of The Restitution Herald since the date lines have been changed. The Restitution Herald continues to be mailed each Tuesday, but is dated the following Monday to allow for delays in the mail and make the papers current for the display racks. You will get your paper the same time as before, but the date on the paper will more nearly coincide with the day you receive it.

ATTENTION, SECRETARIES OF LOCAL CHURCHES AND STATE OR DISTRICT CONFERENCES

It is time to check your membership lists, active and inactive, so you will be ready to fill out General Conference delegate forms when they come to you soon. (For instructions see the Christian Workers' Manual, F-7.)

There was some confusion last year in listing families. The delegate form calls for the active membership of the church. Do not list the names of small children, only children who are members of the church.

Evelyn Austin, Chairman Crodentials Committee.

VACATION BIBLE SCHOOL FILMSTRIP

We have on hand for loan a color filmstrip, prepared by Bro. Harvey Krogh, Jr., on summer vacation Bible schools. This filmstrip, with a script for explanation, tells and shows how to prepare for and conduct a summer vacation Bible school. The pictures are very good, and the step-by-step process easy to understand and follow.

Order this filmstrip from the National Sunday School Department, Box 231, Oregon, Ill. The filmstrip is free, but contributions for postage will be appreciated.

SISTER THAYER'S SCHEDULE

June 18-22—Bible school at Cleveland, Ohio. June 18-22—Bible school (colored) at Cleveland, Ohio.

June 25-29—Bible school at Browntown, Va. July 1-8—Southcast Conference Bible School,

Guthrie Grove Church, Pelzer, S. C. July 9-13-Bible school, at Hendersonville, N. C.

July 16-20-Bible School (Colored), Morristown, Tenn.

July 16-20—Bible school, Morristown, Tenn. July 26-August 5—Virginia Conference Bible School, Maurertown.

August 13-17 - General Conference Bible School, Dewart Lake, Ind.

August 19-26-Jowa Conference Bible School, Waterloo.

"God's Covenant With Abraham," a sixteen-page, envelope-size tract written by our late Bro. S. J. Lindsay has been republished. Every member of the Church of God should have a thorough understanding of the Abrahamic covenant—the covenant which is at the foundation of our faith. Order copies now from National Bible Institution, Oregon, Ill., at 5 cents cech, 55 cents per dozen, \$3.55 per hundred.

FOR JUNE 18, 1956

FLORENCE OSIE WARNER

Florence Osic Warner, daughter of Ben and Harriet Shaffer, was born near Bremen, Ind., July 21, 1884. On April 2, 1921, she was married to William Warner, who preceded her in death in 1943. She was baptized into Jesus Christ and became a member of the Church of God, Abrahamic Faith, on July 7, 1943, under the instruction of the late Elder J. H. Anderson. Sr. Warner was true and faithful to her ehurch and its teachings.

She died in Community Hospital in Bremen, Monday, May 21, 1956. Surviving are one daughter, Mrs. Loren Waltz, and one granddaughter. Words of comfort were spoken by the writer to a large assembly of relatives, friends, and neighbors who were present at the Huff Funeral Home in Bremen. The words were taken from the scriptures that point believers to a resurcction of the dead, the coming of Jesus to earth, and eternal life at His appearing. May He come soon and awaken all those who are His is our prayer. A. Weldon MeCoy, Sr.

Pictorial Chart of the Ages. A number of years ago Bro. Sydney Magaw used a large wall chart which showed the several ages of God's dealings with men—from the Garden of Eden to the Times of Restitution and Eternity. Anyone desiring printed copies of this chart may obtain them at five cents per copy from National Bible Institution, Oregon, II.

"The night is far spent, the day is at hand: let us therefore east off the works of darkness, and let us put on the armour of light" (Rom. 13:12).

"The Rich Man and Lazarus," an 8-page tract by Bro. Harold Doan, was sponsored to the amount of 1,000 copies by Happy Woods Church, Hammond, La. It is their desire that these tracts be distributed free, except for mailing cost, to those who can use them profitably. Mailing cost: 1-12 copies, 4 cents; 25 copies, 8 cents; 50 copies, 25 cents. Order from National Bible Institution, Box 231, Oregon, Ill. This offer is good as long as the supply lasts.

	ATTENDANCE CE	RTIFIC	ATE
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	was in attendance at		
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The Quick and Ensy way to satisfy those requests for a note verifying the attendance of visitors in your class is to have some of our attendance certificates handy (3 by 5 inches in size). Only 2 c each

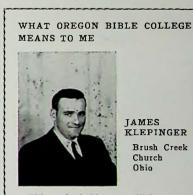
Order from NATIONAL BIBLE INSTITUTION Oregon, Illinois

RESTITUTION HERALD RACKS

Recent reports from users of The Restitution Herald racks indicate that in some places at least, papers are taken out within a day after the rack is filled.

We trust that the Lord will use this means to bring some to a knowledge of the truth and to lead them into the Church of God fold.

If you would like to have one or more of the racks for your community, we will supply one free with each ten papers purchased weekly at six cents each. You will receive a bundle of ten papers each week and will be billed monthly, or quarterly, or may pay in one lump sum. Order from: The Restitution Herald. Oregon. III.



"The end of this year will be my second year here at College. I feel that Oregon Bible College is the best place to get your education, for there is no better education than the study of the Bible. During the two years that I have been here at Oregon Bible College, we have studied the Bible all the way through. I find that there were a lot of things that were new to me, that I never knew before. I feel as the years go by I will find many other things that will be new to me. Here at Oregon Bible College you will find fellowship with one another. We have activities that drive us to unity as a whole.

"All my life I wanted to be a minister. I can remember when I was a small boy I would go out into the back yard and preach, pray, and sing to myself. I really enjoyed this. I've always been in the church, which some of you might not have been. As years passed by I became more interested in Oregon Bible College. I heard so much about it from my cousins who have attended Oregon Bible College.

"I finally made up my mind that I would attend Oregon Bible College with the help of certain people. When I came to Oregon Bible College, it gave me a good feeling that in four years I would be a minister, to do the will of God and to preach Christ to people. To anyone who is making a decision of what he or she wants to do, come to Oregon Bible College, for the studying of God's Word is the best that you can get."

BEREAN YOUTH FELLOWSHIP CAMP August 5 - 11 Quaker Haven





- Deadline for enrollment, July 5, 1956.
- Tuition \$25.00. Of this, \$5.00 is payable on enrollment and the balance on or before August 5, 1956.
- Get enrollment applications from your youth leader or mail the coupon below to us and we will send you a form.
- For all Church of God young people ages 12-19.

THIS YEAR'S CLASSES

- "What Youth Can Do in the Church"—Harold Doan, teacher.
- "Youth Problem Clinic"-Darrell Maddock, teacher.
- "Our Faith"—Warren Sorenson and Harry Goekler, teachers.
- "Prophecy in the Bible"—Harry Goekler, teacher. (For the older campers.)

EVENING WORSHIP PROGRAM

- Sunday-A Family Life (film, with discussion period)
- Monday—Dating Do's and Don'ts, and Going Steady (films, with open discussion)
- Tuesday—How to Say No, and Are You Popular? (films, with open discussion period)
- Wednesday-Lung Cancer and Tobacco (film)
- Thursday—Oregon Bible College program by Brothers Dick and Lapp.

Friday—Closing message by Bro. Warren Sorenson. We know you will want to be among the many young people who will enjoy the Berean Youth Fellowship Camp this year.

OTHER FEATURES OF THE PROGRAM

- *Crafts*—Leaf and flower making, leather, wood, metal, plastic lacing,
- Recreation—Archery, swimming, boating, badminton, volley ball, horseshoes, softball, basketball, tether ball,
- Special Events—Staff banquet, camp-outs, boat excursions, popcorn parties, student stunt night.

THIS YEAR'S COUNSELORS WILL BE:

For the Boys

For the Girls

- Milon Hall Curtis Simpson Harry Goekler Warren Sorenson Darrell Maddock Dale Johnson Larry Townsend David Holquist Harold Doan
- Joyce Knapp Eunice Otto Mary Patrick Linda Wagganer Mildred Duncan Pat Schier Hope Errett Mattie Agard

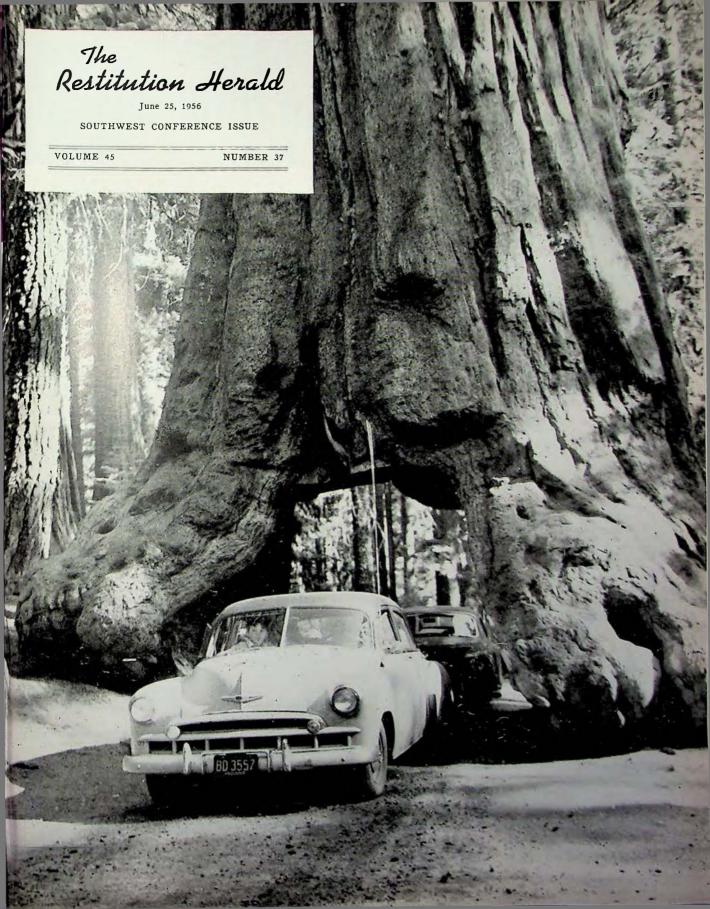
DO NOT DELAY-ENROLL TODAY

BEREAN YOUTH DEPARTMENT

Box 231, Oregon, Illinois

Please send me an enrollment blank for the 1956 Berean Camp.

NAME	
ADDRESS	
CITY	
ZONE	STATE



THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

The Restitution Herald advocates: the mar 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); th destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Lake 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 "res-Litution 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.

HALCLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

Entered as second class matter at the Post Office at Oregion, Illusis, under act of March, 1879. Mailed weekly except the fourth Tuesday of August and the last Tuesday of December.

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DAILY BIBLE READINGS

- M. June 25. Rom. 1:1-7. The gospel is the power of God.
- T. June 26. Mark 1:9-15. Repent and believe the gospel.
- W. June 27. 1 Cor. 9:1-27. Paul sacrifices for the gospel.
- T. June 28. 2 Cor. 4:1-7. Worldly gods blind men's minds from the gospel.
- F. June 29. Gal. 1:1-11 The gospel must not be perverted.
- 8. June 30. 1 Thess. 2:1-8. Paul preached the gospel with boldness



Southwest Growing

An article in the U. S. News and World Report (April 6, 1956), reporting on a study of population trends in the United States, estimates that the southwestern section of the country will gain more than fifty per cent in population in the next twenty years. With Florida, the Southwest is the fastest growing area in the country today. It is estimated that California and Arizona will double in population by 1975.

We know that we cannot and should not prophesy the future, since time is not ours to arrange. But if the trends continue, and time continues, the great Southwest is faced with a challenge and an opportunity. The Churches of God in this area can expect wonderful possibilities for growth and expansion.

Of the millions who will move into the Southwest from the North and Middle West, many will be members of the Church of God. Before them are already organized churches in cities where they can live and work. There are also many places, where, should Church of God members move in number, new churches could be formed. If you plan to move into the Southwest, take the church into consideration. Move if possible where there is a Church of God, or where you can join with others to form a Church of God.

There will also be many people moving into the Southwest who will break past church connections and be looking for a place to worship. There will be people who have not attended church but who might, when settled down in a new community. There will be young couples moving into new housing to establish families. All these present an opportunity to the churches of the Southwest. We expect to see great things in the work of the Lord in the Churches of God in California and Arizona.

(The articles of this issue are written by ministers and other workers in some of the Southwest churches.)

Beloved Pastor Dies

The Church of God was saddened by the news of the death of Brother M. W. Lyon, pastor of the Fonthill, Ontario, Church of God. (See page 15.) The loss of Brother Lyon to the ministry of the church will not be easily replaced. Known and loved as a pastor and evangelist, Brother Lyon will be long remembered for his thorough scholarship, personal integrity, kindliness, and pastoral ability.

This untimely death reminds us more and more of the great need in these days of mortality and discouragement for men who will give themselves wholly to the Lord's work. We need men like Brother Lyon who will put their hands to the plow and not looking back, forge ahead in service to the Lord as His ministers and leaders. We need men, who will be faithful to the end, unswerving in service. What young man will come forward to close the broken ranks?

"Occupy Till I Come"

J ESUS tells us, by way of the Parable of the Pounds, "Occupy till I come." We have here (Luke 19:13), the institution of the honor system by Jesus. It is one of the basic requirements for us to keep all things given to us by Jesus. In view of our present-day society we see that we have a generation of people who take great pride in their ability to take the initiative and drive ahead in a successful endeavor. This is the kind of people who take heartily to these words of Jesus and hold fast the honor He has thus bestowed upon His church.

The application of Jesus' order, however, may be lacking for want of proper understanding of the terms in this command. Our first concern is to find the meaning of "occupy." In keeping with the parable it means to be active in a business. The Lord has left with us, the members of His church, a great business. This is the important business of preserving the gospel in our own lives and also providing this gospel of salvation for others. Let us see how we are to do this. Romans 12:6-11 will help.

"Having then gifts differing according to the grace that is given to us"

Everyone in the church is given some special gift from God. Doubt at this point will bring ruin to the individual and loss to the business of the church. This gift is of the special sort that will, when used by all, make complete By Vernis D. Wolfe Pastor, Church of God Tempe, Arizona

the work of the church. If any one person fails to exercise his God-given talent, the work will suffer loss.

No one person can have everything, but "to every man the measure of faith." Our place in this great business of the Lord's work will be in ratio to the amount of faith that each one possesses. Some will climb to the top rung of the ladder of success in the Lord's business because of their faith, while others will never take a step upward, or at most only a few steps, because of lack of faith.

The Lord's business is not a place for lazy or indifferent people. It has room only for those who are willing to lend their hands and work. There is no place here for "favored sons" for God is "no respecter of persons." God is merciful, kind, and just, but He also exacts implicit obedience. From the weak, as well as the strong, the Lord calls for work as a product of true faith.

This work is twofold. 1) It demonstrates our convictions and trust in God, and 2) it carries the gospel of salvation to others. We are to be found in Christ exercising our talents to the accomplishment of these two things. The people of our time are well equipped to carry out this work. There is much within easy reach that can be used and there is abounding opportunity to use it. The question posed is simply, "Do we want to be employed in the Lord's business?"

In modern business we are aware that success is not



built solely upon the president of the concern, or on outstanding salesmen. Depending upon the nature of the business, it may take a combination of courteous delivery men, an efficient shipping department, accurate bookkeepers and skilled service men to round out the product and make it of real value to the customer.

So it is with the Lord's business. Long enough we have stumbled along in the darkness of ignorance, expecting to carry on a thriving business for the Lord with one strong department. Call the pastor "president" or "salerman" and you have only part of the business. In order to make the gospel effective upon the lives of people, all the house of God must be found doing their part "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: but specking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4: 12, 15, 16).

"Ministry, let us wait on our ministering"

In the work of providing the gospel, this gift is great. This is a special gift bestowed upon men of great faith. Its work provides words of life to the needy. (Acts 6:4.) The proper handling of this gift in the Lord's business is a serious responsibility. Failure here can nullify hard work by others, for this is a key position. Yet we are assured there will be no failure when one moves by faith to minister to the needs of the people, God's Word. May we suggest that it is necessary to *move*? The Lord will not be slack to remove from His "personal list" the unfaithful and unproductive minister. (1 Cor. 9:16, 17.)

The Christian teacher has a similar task. In fact, we find today that many teachers have had wonderful success in changing lives because they accept the job to teach the Word and "to reveal his Son in me" (Gal. 1:16). This last part of the work is very practical, since it sets before the taught a living example of what is taught.

"One who gives should be liberal"

"How shall they preach, except they be sent?" (Rom. 10:15). The Lord's honor system for His people is often tried at this point. Everyone would like to "send" the preacher into new fields of harvest, but if he is to go, someone, *yea everyone*, will have to be liberal with gifts. Cheerfulness is also a must in the proper exercise of this part of the work. (2 Cor. 9:7.) It is the liberal gift made cheerfully as unto God that will cause the Lord's work to prosper.

A systematic approach to this phase of the work is a necessary part of every church program. (1 Cor. 4:1, 2;

16:2.) Without funds the church will cease to function. It is the responsibility of every member to do what he can. (Mark 14:8; Luke 21:2.) It is wise to give careful consideration of our material blessings because the Lord expects us to use it for Him in His business of preaching the gospel. (Luke 11:42.)

"He that ruleth, with diligence"

This is the gift that brings order to the church life. It is for this purpose the elders and deacons are appointed. The management of this business belongs to them and for this they must answer to the Lord. (1 Peter 5:1-4.)

An elder is expected to diligently pursue his work, caring for the Church of God. Its very life depends upon what these elders "feed." (Acts 20:17, 28.) They hold a work that can make the church grow and become strong. The neglect of their work will have the opposite effect, which is weakness and death.

Pray for elders in the church who will rule well and be "counted worthy of double honour" (1 Tim. 5:17). "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves" (1 Thess. 5:12, 13).

The Lord's church needs elders who are "not slothful in business; fervent in spirit; serving the Lord," but this is by no means the end of the need. The church must also be of this mind or the elders' work will be wasted. The great need is extended to all the body to be filled with the life of Christ, to walk humbly with God and man and to diligently fill our place in the important business enterprise of the Lord.

If we are to keep a thriving business for the Lord during His absence, we must honor His Word and keep it active. Only a business that belongs to the Lord would pay such high wages. Only faithful and diligent service will be worthy. May we, as His people, take account of the wonderful opportunity He has given us? It will bring rich blessings to occupy till He comes.

SOUTHWEST CONFERENCE PLANS

The Southwest Conference of the Churches of God will be meeting in July at the Mountain View Estates Camp, near Prescott, Arizona. For complete plans for conference see the back page of this issue.

Summer conferences of the Churches of God are one of the best morale boosters in the work of the church. The fellowship, study, preaching, and planning for expansion and development of the church, are an inspiration to all who attend. Attend your district conference and the General Conference this summer!

• THE WORLD MUST BE TOLD THAT JESUS IS COMING AGAIN

Four Great Needs of ADVENTISM

By Gerald L. Cooper Pastor, Church of God San Jose, California

AS LONG as it has been in existence as a body of be-lievers, the Church of God of the Abrahamic Faith has put forth as one of its outstanding doctrines, that of "Adventism," which is another way of saying "The Second Coming" (or coming again) of Jesus to the earth. Lately, however, it would seem that we have been a bit lax in the continual teaching of this doctrine. The reason for this is clear! For many years we stood almost alone in our understanding of this truth, and now that we see it being taught by many churches in many places we are inclined to ease up a bit. This should not be, for most of those who are teaching Adventism do not have the real meaning at heart. For, if one receives his reward at death (which most believe and teach), what is the need for Jesus to come again? As we see it, there are at least four needs that the Church of God should consider in the teaching of this precious truth.

"We Must Know It"

The thought may come into your mind that this is unnecessary, for we already know it, so much so that it is a bulwark of our faith. But, we need to know this truth absolutely and completely, so much so that there is not a vestige of doubt anywhere in our minds. We should have the same strong knowledge that Job had when he was inspired to say, "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:23-25). We believe that it will be a source of comfort to Job when he learns in the Kingdom that his desire for these words to be written down forever, was granted! Yes, Job knew and wanted to share his knowledge!

Martha, the sister of Lazarus, was another whose knowledge was a source of comfort. Her brother was dead and Jesus, a friend of the family, had come to visit Martha and Mary. Jesus said, "Thy brother shall rise again," and Martha's reply was: "I know that he shall rise again in the resurrection at the last day" (John 11: 23, 24). There were other statements made in the conver-



sation that followed, but we are concerned just now with Martha's positive statement, "I know!" We need to have such faith and assurance in our knowledge of Jesus' coming again.

The Apostle Paul made many statements revealing his knowledge of adventism, but for our purpose let me quote: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12).

"To Believe It"

Again, we may feel that this is unnecessary. If we know this truth, we will automatically believe it. However, I feel that there is room for improvement among those who profess to believe that Jesus is coming again. We are sure that our attitude as a church, and as individuals, should be like the man whose story is recorded in Mark 9: 23, 24. This man's son was very ill and had been brought to Jesus for healing. After the facts had been told and Jesus had been asked for help, the Master stated, "If thou canst believe, all things are possible to him that believeth." The man's reply was a classical one. "Lord, I believe; help thou mine unbelief." Yes, we believe that Jesus is coming again, but, Lord, help us to believe it in such a manner that there will not be even a shadow of unbelief lurking in our minds. Only then can this knowledge be a living force among us.

"To Expect Jesus to Return Soon"

There are two scriptures that pertain to this need, both (Please turn to page 11)

Why Pray?

By William Dick Pastor, Church of God Pomona, California

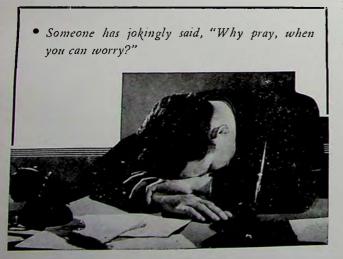
THE story is told of a minister who went to prayer meeting and found no one present. He started ringing the church bell. Before long, people began rushing in to ask who was dead. "The church," he replied, as he continued to ring the bell.

Prayer is the Christian's vital breath and we must never forget it. The minute we cease to pray, the church begins to die.

The Christian who does not pray is not a Christian at all. Prayer is necessary in the Christian experience. Paul urged us to pray. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (1 Tim. 2:1). Jesus, too, recommended prayer and told the Parable of the Importunate Widow to teach us that we must persevere in prayer. "He spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1).

We should pray because our Master was a man of prayer. The disciples soon discovered that Jesus believed in prayer. They wanted to learn from this great man and were very observant, hearing every word and watching every move He made. Not a day went by when Jesus did not withdraw from the crowds to spend a few moments in communion with God. One would think that a person so great as Jesus would never need to pray, but Jesus realized His dependence upon God and the value of prayer.

When Jesus returned from a session of prayer, the dis-



ciples noticed that He was a different person. Prayer did something to Him! He had more power, more courage, more faith, more understanding. To Jesus prayer was not just a religious ritual or something He did to take up time, but it was the act of tapping the greatest Source of power.

The disciples felt this power. They wanted a taste of that same power. They wanted the comfort and peace of mind that their Master gained from prayer. So they asked Jesus to teach them to pray. "It came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray" (Luke 11:1). Jesus responded to their request and said, "After this manner therefore pray ye" (Matt. 6:9), and taught them the model prayer.

We should pray because it is a great privilege. Do you remember these words from the song, "What a Friend We Have In Jesus?"

> "What a privilege to carry, Everything to God in prayer! O what peace we often forfeit, O what needless pain we bear, All because we do not carry, Everything to God in prayer!"

What greater privilege could we enjoy than the invitation given in Matthew 7:7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you?" What deep mines of spiritual wealth are opened to us simply for the asking, seeking, knocking! Do you know of any other opportunity in the world equal to it?

Telephone companies tell us that no matter how far away our friends live, they are as close to us as our telephone. The same is true of the God we serve. No matter how far away His throne may be, He is as near as our secret closet of prayer. "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6). What a privilege to bring our Creator near to us in times of adversity or happiness merely by lifting our eyes to heaven and pouring out our thoughts in prayer!

Is it a mystery to you that God can hear and answer prayer? Perhaps this poem, "He Will Hear," will reassure you.

> "If radio's slim fingers Can pluck a melody From night and toss it over A continent or sea;

"If the petaled white notes Of a violin Are blown across an ocean, Or a city's din;

"If songs, like crimson roses, Are plucked from thin blue air, Why should mortals wonder If God hears prayer?"

We should pray because prayer is a delight to God. "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight" (Prov. 15:8). God created us for His pleasure and He rejoices when we remain faithful in prayer, seeking His will in all things.

We should pray because there is power in prayer. The Scripture verse, James 5:16, stands out as a golden text to tell us why we should pray. "The effectual fervent prayer of a righteous man availeth much." Read this verse carefully and observe how every word in the sentence contributes to the meaning of prayer. To those who will use prayer correctly, it will avail much. There is no limit to the power that is available through prayer, because there is no limit to the resources and tender mercies of our Father in heaven. Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to vonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20). Do you believe it? Do you have faith that God will answer prayer and that He will take care of any problem you may have? "With men this is impossible; but with God all things are possible" (Matt. 19:26). Prayer makes available the power of God, who has never yet turned down a job as being too big or beyond His ability to perform.

Prayer is so effective that many times we may be astounded at the results. God answers prayer in His own good time but may surprise us by answering the very moment we speak. Daniel testified that while he was speaking in prayer the Angel Gabriel appeared instantly in answer to his prayer. (Dan. 9:20, 21.) Let us not trifle with the power of prayer, but respect it and pray wisely.

We must pray because nothing else will help us in these troubled times. The end of this world and the coming of Christ are near. We need to pray to endure the terrible things that will come upon this world and to remain faithful to God. "The end of all things is at hand: be ye therefore sober, and watch unto prayer" (1 Peter 4:7).

GENERAL CONFERENCE PLANS MADE

The annual General Conference of the Churches of God will meet at Dewart Lake, Indiana, three miles south of Syracuse, Indiana, August 13 through 17. A good program of Bible study, preaching, and discussion of church methods and business is programed. You will enjoy attending General Conference at Quaker Haven Camp. Make your plans now to be there!

The Host of Heaven

By Emma C. Railsback Los Angeles, California

When the phrase, "the host of heaven," comes to our attention in the Scriptures, we think first of the heavenly angels, the created sons of God. This is found in 2 Chronicles 18:18 where the Prophet Micaiah revealed the word from God and the sooncoming destruction of the wicked king Ahab. He described his vision, saying, "I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and on his left." Then again, the Psalmist David referred to this "host of heaven" in Psalm 103:20, 21, saying, "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts: ye ministers of his, that do his pleasure."

The multitude of heavenly angels is referred to by John the Revelator (Rev. 5:11), the Saviour (Matt. 25:31), the Psalmist (68:17), and others. But our purpose in this short treatise is to show that the above-mentioned phrase is used in two other entirely different connections. In this first example the word "heaven" referred to God's dwelling place (1 Kings 8:30), and likewise the dwelling place of the heavenly angels.

In Deuteronomy 4:19, Moses gave instruction to Israel, saying, "Lest thou lift up thine eyes into heaven, and when thou seest the sun, and the moon, and the stars, even all the *host of heaven*, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." In this instance, the atmospheric heavens are referred to, as found in Psalm 19:1-6.

Then, again, we find the expression "host of heaven" used in connection with rulers. The Prophet Isaiah shows decidedly (1:2, 10), that the words "heaven and earth" are sometimes applied to the rulers and the ruled, or the political heavens. Notice Isaiah 14:12. This question is asked of Nebuchadnezzar, king of Babylon, "How art thou fallen from heaven. O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations?" The margin for "Lucifer" reads "day star." This wicked ruler was the brightest political light of his time, before he was stricken with insanity and driven from men. (Read Daniel (*Please turn to page 11*)

"Continuing Stedfastly" By Mrs. Vernis D. Wolfe

Tempe, Arizona

THE Book of Acts is truly a wonderful book! It tells of the doings of the early church and how the great men and women of the first church labored to lay a solid foundation for the church. Wonderful is their faith and true is their speaking on the great doctrines.

Our lives will be made richer by the reading of this book. They will be made much richer by the study of this book. Probably no other book means as much to the church as the Book of Acts.

We receive instruction in the first pages of the Acts of the Apostles as to things we are expected to do as Christians, in order that we might be able to look forward to the glorious Kingdom.

There are four things listed in the forty-second verse of chapter two. "They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." A few brief comments on these four requisites are in order.

The Apostles' Doctrine

Doctrine means teaching. The doctrine of God necessarily means the teaching of truth. The doctrine of truth referred to here is contained in the Scriptures. This doctrine must be preached in its original simplicity and purity in order that people might grasp its full meaning and make application of these essential truths to their own lives. This doctrine is the gospel of the Lord Jesus Christ, which is the power of God unto salvation. (Acts 4:12 and Rom. 1:16.) It tells of the Kingdom of God and what we must do to have a place in it. (Acts 8:12.)

It is noteworthy, then, that doctrine is a matter of primary importance in our Christian lives. Without true concepts of the teachings of Jesus one is not only hopelessly confused, but definitely lost. The value of doctrine is spoken of clearly by Paul in his instruction to Timothy. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16).

Fellowship

If one has developed his appreciation of sound doctrine and has made application in his own life of the things that he has learned and knows to be true, then he can progress to greater experiences. The next step that is natural and the one prescribed by the early church is fellowship. This is a sharing or participation in a common interest. This common interest begins with doctrine and is often referred to as the gospel. (Phil. 1:3-6.) Paul's richest experience with these people was the sharing of the gospel truths, those things concerning the name of Jesus Christ and the Kingdom of God.

In Christian fellowship we also find a blending of people's minds and personalities under the leadership of Jesus Christ. For example, if one says that he walks in the light and has fellowship, yet hates his brother, he is actually in darkness. (1 John 2:9.) Love is the virtue that makes us as one with our brothers and places us in the light of God. (1 John 2:10.) Then, any fellowship that we have with God has as its beginning the things that we share with one another. (1 John 1:3.) Fellowship with God is important and we should continually put forth a diligent effort to cast off the works of darkness so that we might walk in this light of the Lord. (1 John 1:5-10.)

These verses in John are very instructive and can well be applied by the church of today. Think of the opportunities that we have for true Christian fellowship. We have countless opportunity to study the Word, and to pray and to sing God's praises together. Also, we place emphasis upon sharing social life with one another.

All of these doings produce evidence that we are as Paul stated, "kindly affectioned one to another with brotherly love, in honour preferring one another" (Rom. 12:10).

Breaking of Bread

The apostles partook of the broken bread which represented the broken body of Christ, and of the cup which represented the shed blood of Christ. In so doing they obeyed a commandment of Christ which bound them closer to Him and to each other, and which gave them genuine spiritual strength for their trials. (1 Cor. 11:24.)

Communion is a memorial of the body of Christ broken on the cross. We partake it in remembrance of Him. Symbolically, it is eating His flesh and drinking His blood. Realistically, it is the fulfillment of His commandments to make use of certain emblems that portray Jesus as the Passover sacrificed for us.

Secondly, the Communion service bespeaks the utmost of our relationship to Jesus Christ. Here we find that by partaking of the bread that He has given, we become a part of His body, to share both His blessings and His sufferings. There is unlimited room for progress by the Christian. These experiences are the outgrowth of knowledge, faith and the will to work. The Communion service should be considered a culmination of these experiences because in this service we have a real *sharing* of all things in the life of Christ. We see the life and sacrifice of Jesus and make comparisons to our own life. We realize just how far we must go and resolve to try harder that we might have new things to share with Christ

"that we may be also glorified together" (Rom. 8:17).

The third and last step in our experiences at the Communion table brings us face to face with the future. We declare in pantomime what our hope is in Christ. We shall at last realize the fullness of glory by sharing His immortality, His glorified body, and a position with Him in the Kingdom of God. We can understand why Christ was interested in our continuance of this service. We now clearly see that in this service we share with Christ His ministry of the past upon the earth, of the present in heaven, and of the future in God's Kingdom upon the earth. By neglecting this service we forfeit our part with Christ in His ministry. It is, then, by the regular observance of this service that we share some of Christ's greatest blessings.

Prayer

Prayer is placed at the end of these requisites because its greatest attainments will be after one has become mature in the other requisites. If one knows and understands doctrine he will be able to ask after God's will. If he has had true fellowship, his attitude in prayer will be acceptable, and if he has broken bread in the manner prescribed by the Lord, he will have proved his faith.

Though it is possible, even commendable, for a child to pray, yet it must be understood that it is the prayer of a righteous man that avails much. (James 5:16.) It is with prayer that we turn in word to the Lord. We are admonished that "men ought always to pray and not to faint" and this we must do with understanding. (Luke 18:1; 1 Cor. 14:15.) Surely we must recognize that this is an outstanding contributing factor in our steadfastness in ways of the Lord.

It is for this reason, then, that we are taught, "Never give up prayer" (1 Thess. 5:17, Moff.).

When we fail to pray we deprive ourselves of our part in God's family. We can profit by the examples set forth by the early church, of their steadfastness in prayer. (Acts 4:23-31; 6:4-6.) If we are willing to follow in their ways, many of the present-day problems of our church will be eliminated.

These are the things that were done at first by Jesus and then by His devout disciples. Are we willing to pay the price and walk in their steps?

The Man With Seven Devils

By the late Norman J. McLeod

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first."

S CIENTIFIC psychology is often considered to be the enemy of true religion, but that is due to misunderstanding of the facts of scientific research. The most recent branch of modern psychology, psychiatry, is now used to help solve religious and personality problems. The accompanying parable of Jesus given above (Luke 11:24-26) illustrates a common problem which can be analyzed by a collaboration of religion and psychiatry.

Many people try to order their entire lives by means of an overpowering and dominating will. Such people are seldom bothered by the usual sins of the weaker-willed person. Sex immorality, drunkenness, and such habits are foreign to their existence. Such frailties to which so many are subject are beneath their consideration. Because such people conquer those weaknesses with their strong central control, they think that all problems can be treated by the same formula. Such people were the Pharisees. They kept the letter of the law to perfection so they thought. They were not subject to the usual limitations of flesh which they criticized in others. They had complete control of the outward course of their lives, but they fitted into the parable which Jesus told. They uprooted the evils of their flesh by an iron will, only to fall prey to many evils which were worse, because they were more subtle.

In ancient and medieval times the belief in "devils" or "demons" was common. Men believed that the "departed soul" of some person who was not properly buried returned to earth in the form of a demon to cause all manner of illness. Mental illness was usually thought of as being caused by demons. Places in the Bible record telling of Jesus casting out "devils" usually refer to cases of the insane or feeble-minded. Also, they refer to the sins of social relationships. These eight devils that came back to make the state of the man worse than at first were those insidious mental diseases with which the world is cursed far more than by the physical sins of immorality.

People of strong will are usually of such character that

they push themselves into places of power, both in the economic and social life, as well as in the religious. Others will "give in" to them rather than force the issue, though often the one of weaker will is right. The strongwilled person becomes impatient, intolerant, and domineering. Because of such attitudes, the strong-willed person often becomes bitter, friendless, and avoided in old age. Such habits increase their intensity with age, if they are not corrected. The cure-all of will power does not work. The puzzled person comes to find that there are many of life's problems which an overpowering will will not solve. Another technique of handling social life must be developed to rid one of this vindictive, domineering, all-directing attitude of mind.

Some few years ago those who followed what was called the Oxford Movement were obsessed with an idea that in itself was not only good religion, but also sound psychology. They taught that one must put himself in an attitude of receptivity which the older psychologists called a "suggestive state"; that when one was in this state of complete mental and physical relaxation, the Lord would send His message; and that when one was possessed with this message he could go forth "conquering and to conquer." Their big mistake was that they intended to bring in eternal peace by means of such a state of mind which they were going to spread throughout the world by their passivity teaching.

The basic idea, however, was sound: "Nevertheless not my will, but thine, be done" (Luke 22:42). Jesus understood the plan and will of God, and He submitted Himself to them. His was an attitude of mental relaxation. He submitted His will to the higher power of God. We must have the feeling that God works through us—that His power pours through us like a stream going from its source to meet the problems of this world. We cannot all be physical giants; we cannot all be mental geniuses; but we can all be spiritual giants and moral geniuses.

At a performance of Haydn's "Creation" when the composer was old, he was present for a special honor. When that famous aria came, "And There Was Light," the audience rose as one man to do the composer honor. To the astonishment of those present, the aged Haydn also arose because, as he said, he did not compose that music, but the power of the Omnipotent worked through him to produce it. He was merely the medium through which the talent was expressed. Lily Pons, the famous operatic soprano, speaks of herself as two people: "The Voice," and Lily Pons and woman and wife. She feels that in no sense is she responsible for the "voice" which she possesses. And truly she is not!



CHURCH OF GOD AT SAN JOSE, CALIFORNIA

This is the youngest Church of God in the Southwest Conference. It was formed through the co-operation of the members in the community, the Southwest Conference, and the General Conference.

Brother Gerald Cooper is now pastor of the church. Everyone is welcome to attend this Southwest Church of God as well as the others in Los Angeles, Pomona, and Tempe.

The ordinary person who is weak-willed will be discouraged by his inability to cope with the problems of life: moral and mental. He will think his life is hopeless because his will is not strong enough to overcome the temptations that come in his way. If, however, he gives up trying to dominate his life by a strong will—an attribute he does not possess anyway—he will find himself full of power by the inspiration of God, if he will submit his weak will to the upsurging power of God.

Jesus, in His parable, spoke of the man who rids himself by will power to the one devil—sin—which he considers his worst. That sin is coerced by such a strong will that it is the dominant thought of the man's life. Some day, though, in an unguarded moment, that sin comes back upon him with a vengeance, and along with it comes all the bitterness of a broken spirit. The condition of that man is indeed worse than at first. He has added to the sin the worse sins of a domineering, vindictive, and self-centered life. In the submission of the will to God lies one of the surest cures for both the strong and the weak-willed person. Let us try to say with Jesus: "Nevertheless not my will, but thine, be done" (Luke 22:42).

FOUR GREAT NEEDS OF ADVENTISM

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(Continued from page 5)

from the pen of Paul. In Hebrews 9:28 we read, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Are we really looking for the appearance of Jesus at His second coming? Or is there something we would like to do; someone we wish to see; somewhere we would like to go before that great day?

Again, Paul wrote near the end of his life, "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 who love his appearing" (2 Timothy 4:7, 8). We must expect Jesus to come so much that we will both "look for him," and "love his appearing." We will arise each morning with a prayer that He will come that day. We will go to sleep at night with the hope that He will come before we awaken. We will join the inspired writer of Revelation whose final prayer was: "Even so, come, Lord Jesus."

"Teach the Truth"

It would seem that we have considered our subject quite thoroughly. However, there remains one "need"

FOR JUNE 25, 1956

that is very applicable to all of us as individuals, and as members of a body of believers who have proclaimed this year as "the year of action." We need to *teach* this doctrine as it was taught by our forefathers during the earlier years, for it is a most essential part of the gospel of the Kingdom of God. It is a doctrine that is especially appealing in these days of uncertainty among all people. We need to proclaim it in the cities, in the villages, and in the quiet countryside.

It is true that there are many millions of people outside of the United States who have not heard the blessed news that "Jesus is coming again." It is equally true that there are millions in the United States, some of whom *may* be your next-door neighbors, who have not heard. The response to such a teaching will not be large, but those who do respond will have a "knowledge of the truth."

Paul wrote, "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (1 Corinthians 9:16).

We know and believe, beyond a doubt, that Jesus is coming again. We "look for him" and "love his appearing." Let us be zealous in our teaching that when He comes there will be "an abundant harvest" because we of the Church of God of the Abrahamic Faith cared enough to preach the gospel unto every creature.

THE HOST OF HEAVEN

(Continued from page 7)

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4.) This certainly nullifies the false teaching that Lucifer was one of the heavenly angels who rebelled and was cast out of heaven, God's dwelling place.

Again the Prophet Isaiah, in describing the judgments to come upon the land of Idumea (34:4), said, "All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment." God's sword bathed in heaven shows that the rulers are held to be the guilty ones in Idumea and yet the whole nation is under severe judgment.

So we find that the phrase "the host of heaven" is used in connection with heaven, God's dwelling place, with the atmospheric heavens, and the political heavens or the rulers. To get the correct understanding of such texts as Matthew 24:35; 2 Peter 3:10; and Revelation 4:1, 2, we must know to which of the three heavens the writer refers.



Children's Corner

By Mary Railton

Jesus Is Our Friend

One day, Nancy and her mother went downtown to buy a dress for Nancy. She had a part in a little play her vacation Bible school class was presenting the night of the program.

Nancy and Mother searched the stores. Nancy had been saving pennies for a dress. It would be all her own and she took great pride in knowing that she had earned all the money to buy her dress.

Mother let Nancy choose the dress she liked best; and, like Mother, Nancy had to visit several stores before she could decide.

On the way home, on the bus, Nancy said, "Mother, I'm so happy to know that I earned this dress all myself. And I want to wear it Friday night for the first time, to God's house, for He should have the best. That's what my teacher said."

Mother was about to reply when the voices from the seat in front of them became quite loud. Two men were arguing and, as each one talked, they grew louder. Soon most of the visiting on the bus hushed as others listened to the two men.

Nancy turned to her mother and whispered, "Those men are swearing by the name of Jesus, and our Bible school teacher said no one should ever do that, because Jesus is such a wonderful man."

Mother whispered back, "You remember that when you get angry like those men, Nancy. Never use the name of the Lord in vain. You would not want to swear by the name of Susan, your best friend, would you?"



Nancy looked oddly at her mother as she thought over this gem of truth. Suddenly she wiggled down from her seat and walked to the two men in front of her. Timidly she tapped one man on the arm.

They both turned to look at her and one angrily cried, "Well, what do you want?"

"Please, mister," replied Nancy, "Jesus is my very best Friend, and I wish you wouldn't talk so mean when you use His name."

The argument was ended as the two men groped for words, but could only stare at each other. From the lips of a little child, they learned a great lesson.

GOD'S BLESSINGS ON YOUR BIR'THDAY!

Ruth Ann Holthaus, June 21, age 12, McCook, Nebr. Charley Robin Hayse, June 21, age 14, San Benita, Tex. Gerald A. Barck, June 23, age 11, Waterloo, Iowa Paul Foretich, June 23, age 9, Hammond, La. James Frederick, June 24, age 9, East Rochester, Ohio Bobby Hank LeCrone, June 26, age 8, Arlington, Nebr. Lyle Ashelford II, June 27, age 7, Lincoln, Nebr. Kimmy Mammen, June 27, age 4, Oregon, Ill. Nancy Jean Porter, June 28, age 3, Mt. Sterling, Ill.

This is Promotion Day for Charley Hayse. We invite you to read the Berean Youth Fellowship page, also.

New Member

We are happy to welcome Paran Williams Heavner into the Everyday Christian Expression Club. He is receiving a certificate of membership. His grandmother, Mrs. Paran Anderson sent in Paran's name. He will be one year old on June 17.

If you are under fourteen years of age, why don't you join the Everyday Christian Expression Club? We have over five hundred members.

Vacation

Have you been reading your Bible every day? You remember that daily Bible reading is one of the aims of the Everyday Christian Expression Club. Now that school is out we will all have more time to spend with God's Word. Let us not forsake God during vacation. God rules the universe all year long. So let us honor Him by reading a portion of His Word each vacation day and talking with Him in prayer.

BEREAN YOUTH FELLOWSHIP CAMP August 5 - 11

Quaker Haven Dewart Lake

- Deadline for enrollment, July 5, 1956.
- Tuition \$25.00. Of this, \$5.00 is payable on enrollment and the balance on or before August 5, 1956.
- Get enrollment applications from your youth leader or mail the coupon below to us and we will send you a form.
- For all Church of God young people ages 12-19.

THIS YEAR'S CLASSES

- "What Youth Can Do in the Church"—Harold Doan, teacher.
- "Youth Problem Clinic"-Darrell Maddock, teacher.
- "Our Faith"—Warren Sorenson and Harry Gockler, teachers.
- "Prophecy in the Bible"—Harry Goekler, teacher. (For the older campers.)

EVENING WORSHIP PROGRAM

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Sunday—A Family Life (film, with discussion period)
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- Monday—Dating Do's and Don'ts, and Going Steady (films, with open discussion)
- Tuesday—How to Say No, and Are You Popular? (films, with open discussion period)
- Wednesday-Lung Cancer and Tobacco (film)
- Thursday—Oregon Bible College program by Brothers Dick and Lapp.

Friday-Closing message by Bro. Warren Sorenson.

We know you will want to be among the many young people who will enjoy the Berean Youth Fellowship Camp this year.

FOR JUNE 25, 1956

OTHER FEATURES OF THE PROGRAM

- Crafts-Leaf and flower making, leather, wood, metal, plastic lacing,
- Recreation-Archery, swimming, boating, badminton, volley ball, horseshoes, softball, basketball, tether ball,
- Special Events-Staff banquet, camp-outs, boat excursions, popcorn parties, student stunt night.

THIS YEAR'S COUNSELORS WILL BE:

For the Boys

For the Girls

Milon Hall Curtis Simpson Harry Goekler Warren Sorenson Darrell Maddock Dale Johnson Larry Townsend David Holquist Harold Doan Joyce Knapp Eunice Otto Mary Patrick Linda Wagganer Mildred Duncan Pat Schier Hope Errett Mattie Agard

DO NOT DELAY-ENROLL TODAY

BEREAN YOUTH DEPARTMENT

Box 231, Oregon, Illinois

Please send me an enrollment blank for the 1956 Berean Camp.

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ONE STATE



- June 18-22—Minnesota State Bible Camp on Eden Lake at Gaspar's Cottage.
- June 18-24-Nebraska Youth Retreat, Camp Merrill, Fullerton.
- June 23-July 1-Indiana Conference and Bible School, North Salem Church of God.
- July 16-22-Washington Bible Camp, We-
- July 16-22-Southwest Youth Camp at Prescott, Ariz.
- July 19-22-Arkansas-Oklahoma Conference, Clark's Chapel Church of God.
- July 23-29-Southwest Conference at Prescott, Ariz.
- July 26 August 5 Illinois Conference and Bible School at Oregon.
- July 26-August 5-Virginia Conference Maurertown, Harry Sheets, guest speaker.
- August 5-12-National Berean Youth Rally, Quaker Haven Camp, Dewart Lake, Ind.
- August 12-19-Western Nebraska Conference, Holbrook. C. E. Randall and James Mattison, guest speakers.
- August 13-17—General Conference, Dewart Lake, Ind.
- August 18-26--Iowa State Conference at Waterloo.
- August 25-September 2---Missouri State Conference at Jordan. Alva Huffer, guest speaker.
- Aug. 29 Sept. 2-Ohio Conference at Brush Creek. J. R. LeCrone, guest speaker.

ELZIE ROBBINS INJURED

Bro. Elzie Robbins fell when a scaffold from which he was working collapsed. Both of his arms were broken near the wrist. He no doubt will not be able to do anything with his hands for some time and he will appreciate your prayers. His friends may send cards and letters to him at, 902 Wilson St., Peoria, 11. Leon Driskill, Pastor.

BAPTISMS AT MAPLE GROVE CHURCH Springfield, Ohio

On Sunday, June 3, 1956, Max Brittingham, Rt. 2, New Carlisle, Ohio, was haptized into the body of Christ. On Monday evening, Mrs. Jack Errett was baptized into Christ.

The Maple Grove Church has experienced a wonderful ingathering of lives for the Lord in the past year. Bro. Richard Smith is pastor.

HERALD RECEIPTS

J. R. LeCrone (2); Mrs. Wilford Frame; Edgar Harvey; Alton Shaw; Mrs. Emily W. Blackwell; Marie Cox; Russell Thoms; Ethel Johnson; J. Arlen Marsh; Clement D. Richey; Chet Sams; Mrs. Leora Antonides; W. E. Boyer; Mrs. G. E. Black; Roscoe Finney; Mrs. Clara Sandifer.



MELVILLE W. LYON

News came as a shock and brought deep sorrow when the death of Bro. Melville W. Lyon was announced to us Monday night, June 4, 1956. Death came to Bro. Lyon suddenly and without warning on this evening as he sat in his home at Fonthill, Ontario, Canada, reading the evening paper. Although not in perfect health, he was actively engaged in the pastoral duties of the Fonthill Church and labored faithfully until the time of his death.

Bro. Lyon was born in Chicago, Ill., fiftysix years ago. He was the son of Mrs. Lou M. Lyon and the late Judd Lyon. He is survived by his wife, Fairy Lyon; his mother, Mrs. Lou M. Lyon of Elmhurst, Ill.; and three sisters, Mrs. Dorothy Siple of Grand Rapids, Mieb.; Mrs. Margaret Duval of Elgin, Ill., and Mrs. Jeanne Hall of Elmhurst, Ill.

Bro. Lyon attended the Oregon Bible Training School and had been actively engaged in the ministry for the past thirty-one years. During this time he served as pastor of the Brush Creek Church of God near Tipp City, Ohio; Golden Rule Church of God at Cleveland, Ohio, and the Churches of God at South Bend, Ind., and Omaha, Nebr. He also served for a number of years as National Evangelist for the General Conference of the Churches of God. During this time he traveled throughout the United States calling on and working with our church membership.

Funeral services were conducted at the Fonthill Church on Thursday morning by Bro. C. F. Pryor, pastor of the Golden Rule Church of God, assisted by Bro. Joseph Fletcher, Jr., elder of the Fonthill Church. Services also were conducted by Bro. Pryor, assisted by Bro. Clarence Lapp, Oregon, II., at the Golden Rule Church on Friday afternoon, June 8.

Bro. Lyon answered the call of God to the ministry more than thirty years ago and now, as he rests from his labor in the Hillerest Memorial Park Cemetery, he awaits the call of the Master that he may hear the voice that will awaken him from his sleeping condition to a life of immortality.

C. F. Pryor

RECENT VISITORS AT THE GENERAL CONFERENCE OFFICE

Mr. and Mrs. Raymond Dilamarter, from Fonthill, Ont., with son Ron, who graduated June 11 from Aurora College; James Mattison and family; Mrs. Beulah Slater; and Mrs. Locha Doty, were all recent welcome visitors at the Conference office in Oregon. When in the vicinity, come in and see us. PASTOR NEEDED

Due to the recent death of Bro. M. W. Lyon, the Fonthill Church of God would like to receive applications from ministers who would desire to serve the church as pastor.

The Fonthill Church has an active memhership of more than one hundred people. The church is in the heart of the village. There is a furnished parsonage and a twocar garage.

Those ministers interested should write to: Douglas Elliott, Box 13, Fonthill, Ontario, Canada.

SPRING MEETINGS Brush Creek, Ohio

Brush Creek's annual June meeting and Bible School was held June 4-10. Bro. Alva Huffer of Missouri was our guest speaker. His evening sermons were very nuch enjoyed. Three came forward during the meetings and requested baptism. They were: Mr. and Mrs. John Burke. Ri. 1, Vandalia, Ohio; and David Randall. 21 Elmwood, Troy, Ohio.

Bro. T. M. Ferreil immersed these three on Saturday evening. May their new walk of life be one that is filled with service for Him.

Bible classes were held for all ages. Attendance was very good for this time of year. The average attendance was one hundred eighteen. The first four classes were taught "The Lord's Drayer" in parts, which was very interesting.

Bro. Alva Huffer taught the adult classes and his lessons were well received and appreciated. Clara Sandifer, Reporter.

New Arrival. Richard Earl came to live with Elmer and Shirley (Orsted) Soltow on June 10, 1956, at 11 S. Liberty St., Elgin, Ill. Congratulations!

FISCAL YEAR ENDING

The fiscal year of the General Conference ends this week. This is your last opportunity to help your General Conference meet its current budget.

Regardless of the hudget, however, our expenses will continue as usual throughout the summer months before the new budget is adopted in August. It is during these months that we most often fall behind.

Remember the needs of your General Conference now, that it may continue to be a Helping Hand to the Churches of God. Thank you!

GENERAL CONFERENCE BUDGET

Budget Received	\$39,849.00 28,406.81
Needed	\$11,442.19
Remember the	e Lord's work in

prayers and iv tithes.

Southwest Conference Church Activities

SAN JOSE, CALIFORNIA

The first wedding in our church building since it came into our possession was conducted recently when Kenneth Diggs, grandson of the late Sr. Ruth Kinsey, and Georgia Ford were united in marriage by the pastor. Kenneth is in the navy and the couple will reside with her parents at Campbell, Calif., for the present. We pray God's blessings upon them.

The pastor of the San Jose Church of God has moved to Campbell, Calif. Many of the members live in this vicinity and sometime we may have a church in or near Campbell.

Within the past three months several large corporations have amounced plans for building factories in Santa Clara County of which San Jose is the comty seat. If any members of the Church of God in the United States or Canada are considering a move for economic or any other reason, please consider moving here a church. We in San Jose will give you a hearly welcome.

April 18, the writer drove to Atwater, Calif., and spoke that hight in the home of Mr. and Mrs. T. E. Lyon. Twelve were present for this service. The following evening a sermon was given in Modesto at the home of Mr. and Mrs. Hugh Copeland. This seems to be a good field for establishing a Sunday school and church in the near future. Most of the members living in that part of the state have their membership in the San Jose Church but the distance of more than one hundred miles prohibits them from attending with any degree of regularity.

Gerald L. Cooper, Pastor.

POMONA NEWS

Our church is enjoying good attendance at Sunday services and midweek Bible classes and appreciates the opportunity to spread the Word in this fast-growing community.

At the annual business meeting, the following officers were elected: president, Edgar Adamson; vice president, George Lichty; secretary, Mrs. Frances Boyle; treasurer, Willie Prickett. Others elected to serve on the Board of Directors were: Vernon Lansbery, Leland Marsh, Malcolm McLeod, Richard Rahn, and Mrs. Verna Rahn.

One of our latest projects is to provide a nursery to take care of the children during church services. The ladies of the church take turns in caring for the children so no one person has to miss all the services. Everyone agrees that the nursery is a blessing. The children are more content to be in a room by themselves. Also, mothers who do not have to take care of their children reeeive more good from the services.

The Wednesday night Bible class has had an interesting series of lessons on the parables Jesus taught. Occasionally, we have shown films on the parables which have helped us to understand them better. We enjoy having Bible quizzes, too, to test our knowledge of the Bible.

The Doreas Society is very active and sponsors various projects to help our church.

Sibyl McLeod is president, Betty Dick is secretary, and Florence Emery is chairman of the flower committee. The Doreas rummage sales and offerings help to provide funds for many worth-while efforts.

Our Sunday school teachers meet regularly to discuss ways they can improve the work of the Sunday school. We plan to add more classes and train new teachers to take care of the increased enrollment.

Our church dreams of the day when we can have a new church building and location to provide for more Sunday school rooms, parking, and a parsonage. Although our building plans definitely are long-range, we feel it is good to be looking for possible church sites and studying ways to raise the necessary funds.

We have accepted the challenge to spread the gospel in our community and are trying to interest new people in our church and message. We hope to reach them through personal testimony and invitations, newspaper advertisements, folders explaining our church services and beliefs, distribution of The Restitution Herald, and letters to newcomers in town. With everyone working and praying together, we hope to grow and increase our service to God.

William Dick, Pastor.

TEMPE NEWS

Dorcas Society. We are very proud of our ladies group. They have been engaged in many worth-while projects this year. Restitution Heralds are being distributed, mending is being done for one of the children's hospitals, and the group has also taken part in various missionary endeavors. The group meets three times a month in order to get all of their work done. Truly this was the spirit of the first Doreas.

Youth Group. The church has placed emphasis on the youth work in the past few months. A part-time youth director has been hired. In our youth program we have set up a year's calendar and hope that by giving it added attention that we will be able to hold and enlist many young people in our church work. We have about twenty to twenty-five attending our Berean Youth Fellowship. In the Sunday school we have about thirty-five to forty.

The success of our program is due to the large group of workers that we have in the department. The workers from this department have met several times to plan future work and evaluate past experiences. There are about ten workers in the department. The department is patterned after the suggested department in the Christian Workers Manual.

Our spring youth retreat has already been held and we are looking forward to the summer camp which is sponsored by the Southwest Conference. In November of this year we plan on having a winter camp in the mountains. Several young people will spend the week end studying ways to be of greater service to the local church.

Sunday School. Our goal in the decade pro-

gram is one hundred seventeen for this year. On several occasions we have gone over this mark. Our record attendance for the year was one hundred fifty

Our teachers and officers meet monthly. Part of the meeting is given to business and the remainder of the evening is used in solving class problems. We are now getting ready for teacher's training classes.

Church. Because our attendance in church and Sunday school has been on the increase, we find ourselves in the position of not having adequate space. The board of trustees is studying ways to improve the situation. At the present time no definite plans have been made but we are looking forward to great things here in Tempe and Phoenix.

Mexican Sunday School. A group of workers have been conducting a Sunday school for Mexican children. The meetings are held in one of the homes of a Mexican family. The highest attendance has been thirteen students. In the near future we are praying that some extended effort can be put forth to preach to the Mexican people. The Church of God has been interested in foreign missions for many years. We feel that Arizona offers an opportunity to work with Mexican people that even Mexico itself does not offer to us. David Holquist, Asst. Pastor.

CHURCH OF GOD, LOS ANGELES

Christian greetings to all those in the faith. Services are continuing weekly and attendance seems slightly improved, as fewer members are ill and the weather is more moderate, which permits those who live at a great distance to attend more regularly.

The decade of progress is slowly progressing. The decarating of the church and parsonage is completed. The distribution of tracts is quite slow, but not at a standstill.

Bro. Jorge Roque presented a magnificent full-length picture of our Saviour to the church which enhances the sacred atmosphere of the pulpit. He, with a young man who lives with him, decorated and rearranged the pulpit for Easter services, creating a very impressive and beautiful scene for the special services. Bro. Roque is a very willing worker.

Bro. G. J. Gordon, our diligent and neverfailing pastor is ready at all times to perform any task at hand. His fine sermons denote deep study and research in their preparation.

Bro. and Sr. Gordon attended the Northwest Conference at Felida, Wash. Bro. Gordon was guest speaker. Sr. Emma Railsback filled the pulpit during his absence.

Sr. Bernice Roberson has been chosen as our representative on the Board of Finances of the General Conference. Her home is in Tulare, Calif.

Out-of-state visitors have attended services here recently from Oregon and Illinois. We were honored by their presence.

Frances McCormack, Reporter.

QUARTERLIES IN THE MAIL

All Sunday school quarterlies were in the mail June 14, and should be in customers' hands soon.

Southwest Youth Camp

JULY 16-22—FOR YOUNG PEOPLE AGES 9 to 19 TUITION----\$15.00

- Interesting Bible Classes Crafts and Projects
- Special Evening Programs Planned Recreation

Southwest Conference

JULY 23 - 29, 1956

- Morning Devotions, "The Beatitudes"
- Morning Bible Classes, "Prophecy"
- Afternoon Bible Classes, "Doctrine"
- Clinics, Methods to Improve the Work of the Church
- Evening Services, "Occupy Till I Come"

Mountain View Estates Camp

(Three miles from Prescott, Arizona, on the Iron Springs Road)

For further information concerning the camp or program, write, Tempe Church of God, 714 Myrtle Street, Tempe, Arizona

Duly 2, 1956 Restitution Herald

VOLUME 45, NUMBER 38

SYMBOL OF THE AGE

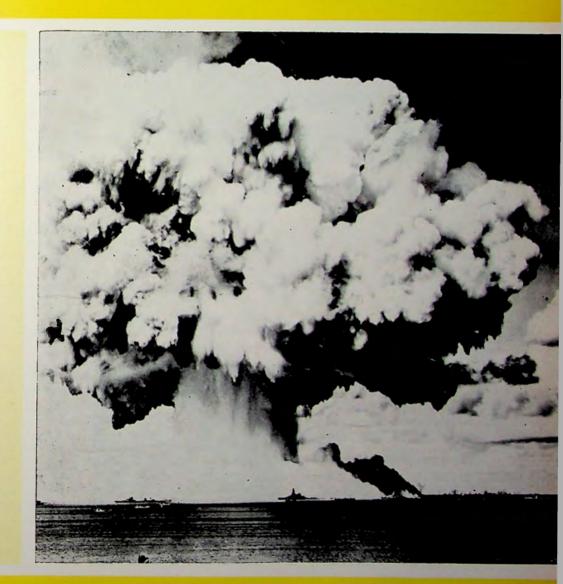
The mushroom cloud of the H-Bomb is a symbol of the age in which we live. Destruction and violence mark the times as the last days.

Recent tests in the Pacific show that even though the target is missed by miles, the destruction of an H-Bomb is so devastating as to hide the error from all but experts.

The only safe hiding place is in Jesus Christ who has the keys of life and death.

IN THIS ISSUE

The Gospel Creation—How? By Whom? Why? The Kingdom of God Where Are the Dead?



General Conference--August 13-17

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

Entered as second class matter at the Post Office at Oregon, Illi...ois, under act of March, 1879. Mailed weekly except the fourth Tuesday of August and the last Tuesday of December.

Address all correspondence concerning the Restitution Herald to: Restitution Herald, Box 231, Oregon, Illinois.

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DAILY BIBLE READINGS

- M. July 2. 1 Cor. 15:1-3. "Saved if ye keep in memory what I preached."
- T. July 3. Col. 1:21-29. "Continue in the faith, grounded, settled."
- W. July 4. 2 Peter 3:1-4. "I stir up your pure minds by way of remembrance."
- T. July 5. Acts 19:8-12. Paul disputed and persuaded the things concerning the Kingdom.
- F. July 6. 2 Tim. 4:1-8. Exhort with all longsuffering and doctrine.
- S. July 7. Titus 1:10-16. Rebuke them sharply that they may be sound in the faith.



Stewardship of Time

In our travels among the Churches of God we are confronted time and again with the great need for laymen who will devote time to the work of the church. The stewardship of money is very important. The church cannot continue to fulfill its mission without funds to carry on. The stewardship of time is equally important, for without adult leaders who will take *much* time for teaching, *active* participation as officers, *leadership* of youth groups, and physical labors associated with buildings and grounds, the Lord's work in the church is hindered. Over and over the cry goes up, "There is no one who will serve."

"Bear ye one another's burdens" (Gal. 6:2). There are burdens to share. The church gives us the opportunity to help one another. There are efforts that we can undertake as a group, and what one lacks another will make up.

"Every man shall bear his own burden" (Gal. 6:5). There are responsibilities that we must bear alone. We cannot hire others to take these responsibilities. We cannot put them off on others. Every person in the body of Christ has talents for which he alone is responsible.

Vacation Bible Schools

Bulletins which come to our desk from churches across the country tell of vacation Bible schools being conducted in almost every locality. Most of the reports reveal wonderful schools, with large attendance and good interest.

The vacation Bible school is a Sunday school builder and should be in the program of every local church. The General Conference can help you through Sister Thayer's services, with her materials, and with a new filmstrip developed by Brother Harvey U. Krogh, Jr., showing how to prepare for and conduct a vacation Bible school.



General Conference Teaching Materials

One of the greatest services of the General Conference is to provide teaching helps for the Sunday school, the vacation Bible school, the midweek class, and the youth department.

This material is neatly prepared by the best writers available in the church, and is sold at a price that is reasonable and within the reach of every church.

The materials are doctrinally sound

and written to fill the needs of the Churches of God. Your General Conference is a helping hand in the field of Printing and Publishing.

CREATION

Who? How? Why?

By Orville Westlund

- The theories of man versus God's revealed Word
- Mythology and evolution— Equal errors



IN THE beginning God created the heavens and the earth" (Gen. 1:1). This is the first statement of the Bible. It is a refreshing sentence; for man since the beginning of his existence on the planet has been wondering who created it or how it came about.

Man finds himself on a fascinating, yet rather mysterious planet in space. There is a sun, a moon, and stars. As man looks out into space with his telescope as Galileo first did, there are more stars, more planets, hundreds and thousands more solar systems. The bigger the telescope, the greater the heavens become. Like a child asking, "Where did I come from?" man has asked three great questions about creation: first, *Who* created the heavens and the earth? second, *How* was it created? third, *Why* was it created?

Who Created?

First, let us look at the question, Who created the heavens and the earth? How has man answered?

Man has realized that there is a *cause* for all of this. Somehow the earth came into being with the stars and other planets. Consequently, myths arose about creation.

The ancient Babylonians of about 2000 B.C., thought they knew for sure *who* created the earth, the sun, the moon, and the stars. So sure were they that they made seven stone tablets, that archaeologists have found, and chiseled the answer on them. This was their answer:

Tiamat, the great mother-dragon of the sea, determined to destroy the gods whom she had borne. They then chose one of their number, Marduk, to fight her; he overcame her, split her in two, and formed of one part of her the heavens and of the other the earth.—Religions of the World.

This was *who* created the heavens and earth for the Babylonians, a god and gods.

About the same time in history, in that ancient land of India, came a different myth about *who* created the universe. So sure were some of the peoples of India that their answer was the right one, that they too wrote it down. In their writings of the Reg-Veda they talk about a creator called Prajapati:

He was in reality a huge man, whom the gods cut up as though he were a sacrifice, and from the parts made the various portions of the universe. His head became the sky, his feet the earth, his navel the air, while from his eye sprang the sun, from his mind the moon, and from his breath the wind.—Religions of the World.

Ancient man said gods of some sort were responsible for creating the universe. Genesis 1:1, however, answers man's question on *who* created by saying, "In the beginning God created the heavens and the earth." This answer is not man's guesswork or a story he invented while sitting by an ancient campfire. This is God's own personal answer. Who else would be qualified to answer?

As man has progressed in his thinking, a new way has come about in answering the question, "Who created this planet and outer space?" This new approach has not come from men sitting before a fireplace, but from men sitting in the laboratories of science.

In the early part of the Nineteenth Century a French

scientist by the name of Marquis De Laplace came up with a theory on *who* created this earth or how it came about. His theory became known as the Laplace Theory. It was: "Hundreds of millions of years ago the sun was nebulous and very large and had a form approaching a disc." (Velikovsky, *Worlds in Collision*, p. 8.) Slowly the center of this giant wheel of gases in space began to shrink. What is now the sun was the center of that wheel of gases; what remains around the sun is the gas that turned into solids—planets—as the giant sun shrank in the center. Like water that is frozen, producing chunks of ice, so planets came into being.

Who created the earth? According to the Laplace Theory, a sun that shrank in the center and gases turning into solids, forming planets, one being the earth.

After this theory was rejected by scientists, another was developed by them. The next great explanation coming from science was the Tidal Theory. Two American scientists, Chamberlain and Moulton of the University of Chicago, proposed it about 1900. This was their answer:

Essentially all the material now in the system is again assumed to have once been one huge star body. This star is pictured as having been visited by another one some billions of years ago. The visiting star did not collide with ours but simply passed by, as it were, within astronomical waving distance. The force of its gravitational attraction, however, set up manmoth tides on the sun's surface. The star masses and assumed separations were such as to make it reasonable for huge chunks of matter to have been flung out into space from the sun as a result of these tides. Along with the larger bodies which are thought of as becoming the planets, undoubtedly hundreds of smaller fragments would have been turned loose in space as the breaks occurred. Some of these drifting with in the gravitational influence of planets could reasonably be expected to become satellites and follow orbits about them.—Man and His Physical World.

The answer of the Tidal Theory to the question, "Who created the earth and solar system?" would be, "A star from outer space swept close to our solar system which was a huge star at that time, whipping huge chunks of matter into space, which became planets."

The Leplace Theory and the Tidal Theory are two of the greatest offered by scientists, with the latter theory still claimed as best by many.

However, before us we have Holy Scripture, not the theories of men or the intriguing tales of ancient people, but a revelation from the One who created *all*—God. That is why it is called Holy Scripture. God has revealed that He has created the heavens and the earth. No stars colliding, splintering matter into space; no gods butchering another god, with the remains becoming the heavens and the earth; but the simple, beautiful statement: "In the beginning God created the heavens and the carth." This was done in order and in love. "God saw that it was good."

Who created the heavens and the earth? The Bible tells us-God. "But how was this done?" man asks.

How Was the Universe Created?

Modern man, in attempting to answer the *how* of creation, first begins with matter or gases. Some gases became solids or matter; they became planets; those not changing into solids remained as stars; then on earth life started. Or, the gods of the ancients took matter and divided it up some way and made the heavens and the earth.

Man responds to the how of creation by answering, "Out of matter."

However, this is not God's answer in the Bible. The Bible answers that before matter or gases was God and God alone! If God is God, then He is Creator, Creator of *all*, the heavens and the earth, *all* matter! The Prophet, revealing God and His creation, said: "I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else" (Isa. 45:5, 6).

In the beginning there was only God: no gases; no matter; no stars; no earth; not even angels; nothing; only God. One New Testament writer put it this way: "By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear" (Heb. 11:3).

If God did not create all matter and He made the heavens and the earth out of it, is there then another power or god beside God? This would be logical if we accept the myths of ancient peoples and the modern theories of scientists. But the Holy Scriptures of God reveal that God existed alone in the beginning; beside Him there were no other gods or forces; He created matter out of nothing. Like an artist, God formed the universe. As one Biblical writer put it: "The moon and the stars and the heavens were the work of his fingers" (Psalm 8:3).

How did God create the heavens and the earth? God's revelation presents—"Out of nothing." God first made matter. Then as a potter He shaped the worlds. Our minds can hardly grasp anything like that; but when we ask God how, the Holy Scriptures reply, "Out of nothing." God is Creator. All life is dependent on Him and from Him. Behind matter is a living God and beside Him there are no other gods or powers.

Two questions have now been raised by man, answered by man and the Bible. Who created the universe? and, How was it created?

Why Was the Universe Created?

The last question that comes into our minds is whywhy is all of this: the earth with its trees, rivers, moun-(Please turn to page 10)

THE WORDS, "Thy kingdom come," are often spoken in prayer, yet their meaning is much greater than many who use them realize. Connected with the establishment of the Kingdom will be such great events as: the return of Christ; the destruction of earthly kingdoms; the restoration of Israel and the restitution of all things. We look forward with anticipation to the time when the God of heaven will establish a kingdom that shall stand forever. This will be a kingdom where peace and righteousness will dwell. For a few moments, then, let us consider events that will be brought about through the establishment of the Kingdom of God.

The Return of Christ

Jesus is the One who is to reign as king a thou-

sand years. "For he must reign, till he hath put all enemies under his feet" (1 Cor. 15:25). Christ is coming to call out His church, and make them immortal that they might be "priests of God and of Christ, and shall reign with him a thousand years." Christ's coming in power and glory will supply one necessity for the Kingdom, that of having a king. For this purpose was Jesus born. He is coming to sit on the throne of His father David.

The Restoration of Israel

"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). Because of their disobedience to God's commandments, Israel, according to God's warning, was scattered among all nations. The Jews have been persecuted and tormented by all peoples of the earth. This condition was set forth by God as the price for disobedience in Deuteronomy 28:63-68.

Just as surely however, as the Jews were scattered according to the Word of God so shall they be restored according to the Word of God. Deuteronomy 30:1-6 promises that the Lord will gather them from all parts of the earth. Ezekiel 37:21, 22 says the two nations of Judah and Israel will be united, and brought together in one kingdom.

Today we see the Jews returning to the land of Palestine in some measure, but it will take the Lord's fighting for them, and His regathering them in the Kingdom to make a complete restoration as promised in the Scriptures.

Destruction of Man's Kingdoms

The Kingdom which God shall establish "shall break in pieces and consume all these kingdoms, and it shall stand for ever." Throughout the centuries man has sought to set up kingdoms which could not be over-



A modern dam in Israel. The restoration of Israel is beginning, and we look forward to—

The Kingdom of God

By Daniel W. Fyfe, Oregon Bible College

thrown, but in all his efforts he has failed. Earthly kingdoms are afflicted by wars, lack of love, and other carnal characteristics. When Christ comes to establish the Kingdom of God, all the kingdoms of man must come to nought, for the Prince of Peace will reign with righteousness over all the earth.

All Things Restored

One of the greatest thoughts attached to the coming of the Kingdom is that there is to be a complete restitution of all things. Christ is waiting in heaven "until the times of restitution of all things" (Acts 3:19-21). We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). In the beginning everything was created in perfect order and harmony, but man by his sin caused a curse to be brought upon the whole earth and all creation. When Christ has completed His work in the thousand-year reign all creation will have been perfected, death destroyed, the curse removed (Rev. 22:3), and everything turned over to God "that God may be all in all" (1 Cor. 15:28). The earth will be as Eden restored.

As we see the kingdoms of men failing today, we know that the time must soon come when God's Kingdom will be established upon this earth. We have been promised a place of rulership with Christ in that Kingdom if we make the necessary preparations today. The work of restitution will be great, and once completed, there will be complete perfection on the earth. "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).



The Gospel---

By G. J. Gordon Los Angeles, California

"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).

THE ENGLISH word "gospel" comes from the Anglo-Saxon "godspel" which meant good tidings, or glad tidings. The word in the original (Greek) in the New Testament is *euaggelion*, from which, through the Latin *evangelium*, comes our word "evangel," with its derivations.

"The gospel," (definite article) occurs more frequently than any other usage of the word, which would indicate the one and only gospel. Other specific references to it are, therefore, a part of the one true gospel. There is not another gospel. (Gal. 1:6-9.)

Naturally, the one true gospel would be the gospel of God, who is the only true God (John 17:3), and it is so called at least seven times in the New Testament. It,

however, is not confined to the New Testament, for of the gospel it is said: "Separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures)" (Rom. 1:1, 2).

We often hear people speak of the "full gospel" while referring to only one part of it. For example, we were told one time, that Paul preached the gospel of the Kingdom at the beginning of his ministry, but later preached only the gospel of the grace of God. This last expression occurs once in Acts 20:24. We note that while Paul was a prisoner in Rome, it is said, "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, with all confidence, no man forbidding him" (Acts 28: 30, 31). The things concerning the Lord Jesus Christ, no doubt included the grace of God, which comes through Jesus Christ, and which is a part of the gospel as well as "the gospel of the kingdom of Ged."

Paul used all of the expressions concerning the gospel of which he said there is no other. The "gospel of Christ," occurs ten times; "of Jesus Christ," once: "of our Lord Jesus Christ," once. This is also, a part of the gospel of God, as shown in Romans 1:1-3.

The gospel is said to have been preached to Abraham. "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).

In Genesis 22:18, it is stated, after Abraham had proved to be faithful, and after he had received his son Isaac, in a figure, as raised from the dead (Heb. 11:17-19); "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." This agrees with the declaration, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16).

This gospel is in agreement with what we noted before, that is, the gospel of God which He had promised in the Holy Scriptures, concerning His Son, Jesus Christ our Lord. The blessings promised to all nations include the gospel of peace and, no doubt, the gospel of the Kingdom of God, the gospel of grace, and all other parts of the one true gospel.

"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever" (Rev. 11:15). This "gospel of the kingdom" (occurs twice) shall be preached in all the world for a witness. (Matt. 24:14; Mark 14:9).

Paul said: "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispen-

sation of the gospel is committed unto me. What is my reward then? Verily that, when I preach the gospel, I make the gospel of Christ without charge [note: vv. 7-15; 2 Cor. 11:7-9; 12:12, 13], that I abuse not my power in the gospel" (1 Cor. 9:16-18). The point we wish to make here, is that Paul includes the gospel of Christ, in "the" gospel, and, no doubt, that accounts for his preaching the Kingdom of God as a part of it also, because woe was unto him if he preached not the whole gospel.

Paul referred to the gospel, as "my gospel" three times, but it was only because that he had embraced and was preaching it and because it is not of man. (Gal. 1:11, 12.) He also used the statement "our gospel," but it can only be ours, if we embrace it, and teach it in its fullness. The "full gospel," therefore, is the gospel in its entirety, and not simply a part of it. Those who teach a full gospel can say with Paul: "So that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. . . For I have not shunned to declare unto you all the counsel of God" (Acts 20:24-27).

To accept Christ as our personal Saviour, is a common expression. He is said to be "the Saviour of the world" (John 4:42; 1 John 4:14). God is said to be "the Saviour of all men, specially of those that believe" (1 Tim. 4:10). Let us consider these statements.

"God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:17, 18). "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). "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). The gospel does not consist of only one part; that is, it includes all of the glad tidings of Christ. The gospel includes the truth that Jesus is the promised Seed of Abraham and the Seed of David; of His birth as "good tidings of great joy, which shall be to all people" (Luke 2:10), His death, for our offences, and resurrection for our justification (Rom. 4:25), and His coming the second time for our salvation (Heb. 9:28), and His Kingdom, that we might sit with Him in His throne, even as He also overcame and sat down with His Father in His throne. (Rev. 3:21.) Thus, Jesus is the Saviour of the world, but the world does not believe, neither does it obey Him. (Rom. 10:16.) So, "He became the author of eternal salvation unto all that obey him" (Heb. 5:9). "How shall we escape if we neglect so great salvation?" (Heb. 2:3).

God is the Saviour of all men, in the fact that He gives to all life, and breath, and all things. (Acts 17:25.) He is specially so, to those that believe, in His gift of eternal life through Jesus Christ our Lord. (Rom. 6:23.)

What is the first requirement? "Go ye into all the world, and preach the gospel to every creature." That is the obligation of those who preach! "He that believeth and is baptized shall be saved." That is incumbent upon those who hear. "He that believeth not shall be damned." Naturally, those who do not believe, will not be baptized.

This accounts for the statement of Paul. "Christ sent me not to baptize, but to preach the gospel" (1 Cor. 1:17). This is not, as some say, that baptism is not necessary, for Paul stresses baptism more than any other in his letters to the churches, and even baptized some the second time because they had not been baptized in the name of the Lord. (Acts 19:2-5.)

(Please turn to page 10)



Young Men Training to Preach the Gospel

This is a group of several of the young men who are now training at Oregon Bible College to preach the gospel in the world. Singing for the Lord, traveling on gospel team trips, and preaching at various churches, they are learning by doing.

The need for more young men is urgent! Thousands die each day, never having heard the name of Jesus, in whose name only there is salvation.

Will you join this group? Write now, to Otto E. Dick, Oregon Bible College, Oregon, Illinois.

Where Are the Dead?

PART 2 - By L. S. Bronson

The Dead Are Asleep

Proof: "When thy [David's] day be fulfilled [or spent], and thou shalt sleen with thy fathers [asleep, not in heaven], I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom" (2 Sam. 7:12). "Hezekiah slept with his fathers, and they buried him [in heaven?] in the chiefest of the sepulchres of the sons of David" (2 Chron, 32:33), "Why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust: and thou shall seek me in the morning. but I shall not be" (Job 7:21), "But man dieth [docs he?], and wasteth away: yea, man giveth up the ghost [life, see margin, Job 11:20], and where is he?" Now the Bible answer: "As the waters fail from the sea, and the flood decayeth and drieth up: so [in like manner] man lieth down, and riseth not: [until when ?] till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job 14:10-12). Do you need more proof that the dead are asleep? We have it! "David [a good man], after he had served his generation by the will of God, fell on sleep, and was laid unto his fathers [in the grave, not in heaven], and saw corruption" (Acts 13:36). As did Lazarus!

In speaking of Christ's resurrection, Paul, in 1 Corinthians 15:6, said, "After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some [have gone to heaven⁷ Oh, nol] are fallen asleep." Quite a difference in the wording and quite a difference in the meaning conveyed by the language. Let us take the Bible rather than man's theory, for theory will do us no good.

"I would not have you to be ignorant, brethren, concerning them which are asleep very many are ignorant concerning them today], that ye sorrow not, even as others which have no hope. For this we say unto you by the word of the Lord [note his authority], that we which are alive and remain unto the coming of the Lord shall not prevent [or precede, see Diaglott] them which are [in heaven? no!] asleep [in their graves]. For the Lord himself [personally] shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise [not come down] first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:13-18).

The dead praise not the Lord, "for in death there is no remembrance of thee: in the grave, who shall give thee thanks?" (Psalm 6:5). "The dead praise not the Lord [many claim they do], neither any that go down into silence" (Psalm 115:17). How different this language is from that we have so often heard from modern tenchers on funeral occasions!

Again, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he [the man] returneth to his earth; in that very day his thoughts perish" (Psalm 146:3, 4). "The grave cannot praise thee, death cannot celebrate thee: they that go down [not up] into the pit cannot hope for thy truth. The living [Oh, yes, the living] . . he shall praise thee, as I do this day: the father to the children shall make known thy truth" (Isa. 38:18, 19). "His sons come to honour, and he [the dead father] knowch it not; and they are brought low, but he perceiveth it not of them" (Job 14:21).

Death is not a friend to the living, as the poet teaches us when he says, "Death is the gate to endless joy, the opening scenes to heaven," etc. If that thought be true, why, why do we, one and all, when we see the death angel hovering over our homes, do all we can to prevent his entering into our dwellings and taking our loved ones from us? Why do we not greet him as we do all our dear friends who come to our homes, and say to him, "God bless you, take them home to glory"? It is because deep down in our better, truer, more enlightened natures we do not believe a word of such religious theory.

If it is true that death is the opening gate to heaven for the righteous, it is equally true that it is the opening gate to hell for the ungodly. Is such an idea pleasing for your mind to dwell upon, providing any of your relatives and friends were taken from the world unprepared to go? As long as I have lived, I have never heard a person, who for a moment believed that any of his dear ones had gone to such a place, advocate this doctrine. It is always the unfortunate across the way that has gone there. I cannot call to mind any marble cutter who has placed this epitaph, "Gone to Hot Hell," on any tombstone I have ever examined. Why should he? It is not true. All of us in our sober moments, always (unconsciously, perhaps) reach out beyond our religious theories and look upon death as an enemy and not a friend. The Bible teaches this, if the hymnbook does not. "The last enemy that shall be destroyed is death" (1 Cor. 15:26; Rev. 20:14).

Death came to this world as a punishment for transgression (Gen. 3:19), not as a reward for rightcousness. When its mission is ended, as stated in Scripture, Christ is to come and destroy death. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction" (Hosea 13:14). Why all this work of Christ, if there is nothing of particular importance in the tomb except the house in which the real man once lived?

The Lord only has immortality. "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see" (1 Tim. 6:15, 16). "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever" (1:17). Man is mortal. "Shall mortal man be more just than God'shall a man be more pure than his maker?" (Job 4:17). Man must seek for immortality in order to obtain it, or perish in corruption (2 Peter 2:11, 12). "To them who by patient continuance in well doing seek for glory and honour and immortality," eternal life is to be the reward (Rom. 2:7). Why seek for immortality or anything else if we already possess it's Immortality will be received and "put on" at the appearing of Christ when He returns to earth.

"Behold, I shew you a mystery fit is no longer a mystery after it is revealed], We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, [when ?] at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then [not before] shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15: 51-54). "The first man Adam was made a living soul [not an immortal soul]; the last Adam [Christ] was made a quickening spirit. . . . The first man Adam is of the earth, earthy: the second man is the Lord from heaven. . . . As we have borne the image of the earthy, we shall [future] also bear the image of the heavenly" (vv. 45-49). We cannot, however, bear both the earthly and the heavenly at the same time. Proof : "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God" (v. 50). "First that which is natural [or mortal]; and afterward that which is spiritual [or immortal]" (v. 46).

The change from one nature to the other will come, not at death as many teach, but at the resurrection. I hear you say, "If no one as yet has gone to heaven or hell, how can any be rewarded at death ?" The Bible says nothing about anyone being rewarded at that time. Yes, you know it is stated in Revelation 2:10, "Be thou faithful unto death, and I will give thee a crown of life." Yes, my friend, that is one promise. The faithfulness must continue until death, but does that determine the time when the reward is given? Certainly not! We must look to another scripture to determine that. Here it is: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). "Behold, his reward is with him and his work before him" (Isa. 40:10).

Is not this sufficient proof to settle the question as to when men are to receive their reward for their deeds in this life? Again you say, "It was stated by Christ in Matthew 5: 12, 'Great is your reward in heaven.' " Because Christ at the time He spoke these words, declared that the reward was then in heaven, many people have concluded that they must go there to obtain that reward; and they have also made up their minds that at death is a vory good time to go. But because it is reserved (preserved) in heaven for you, does it follow that you must go there to obtain it? Paul, in 2 Timothy 4:8, stated how he expected to secure his crown of life. "Henceforth [from now on] there is laid up for me a crown of righteousness, which the Lord, the (Please turn to page 13)



The Bible and the News

By the Editor

THE LATEST ON "BRIDEY MURPHEY"

The country has been in a furor over the story of "Bridey Murphey," the last-century Irish miss who was supposed to have been reincarnated in a Colorado housewife. The housewife, under hypnosis, told of "Bridey Murphey" and her life in Ireland. Tabloids and sensation magazines immediately seized on the story as the "proof" of reincarnation, immortality, life after death, and other nonsense.

Some suggested that the woman was speaking from past memories of stories or incidents in her childhood. A Chicago reporter decided to investigate this possibility. Looking into Mrs. Tighe's Chicago childhood, he discovered that one of her neighbors, Mrs. Anthony Corkell, was formerly named Bridey Murphey, before her marriage. Mrs. Tighe (who claimed to be Bridey Murphy reincarnated) used to visit the real Bridey and listen to her tales about Ireland. Under hypnosis, Mrs. Tighe's imagination ran riot and she imagined *she* was Bridey Murphey.

Thus, the latest ghost has been laid low, and we await a new mystery from the pen of some press agent turned writer.

COMPARATIVE RELIGIOUS COURSE LEADS YOUNG MAN TO US

A recent visitor at the General Conference office was a young man who graduated from a southern religious university and had studied a year in an eastern seminary. He became dissatisfied with what he was taught and remembered what he had read of the Church of God in a comparative religions course in college. He approved of what he knew and came to learn more.

It would be interesting to know many isolated individuals and even local religious groups there are, who have come to the conclusion that we have concerning the truths we hold dear, through dissatisfaction with popular, unreasonable, unscriptural, philosophy, and through personal study of the Bible.

CHRISTIAN EDUCATION NEEDS

In a recent issue dedicated to the problem of Christiancentered Bible schools and colleges, United Evangelical Action, estimated that most church groups spend less than five per cent of their total incomes on secondary education. For this reason, Bible colleges are understaffed and have not the facilities to appeal to the Chris-

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tian youth and to offer them the thorough training they need for modern life.

In the Church of God, which operates Oregon Bible College, we estimate that less than three per cent of the total income of the Church of God is used for maintenance of this Christian college.

United Evangelical Action asks its readers, "Are we willing to pay the price to educate ministers and missionaries and teachers, and Christian business men and women?" Are WE?

FAITH HEALER TROUBLES ROYALTY

There is trouble in the royal court of the Netherlands. A "faith healer" has gained a foothold in the royal family. Queen Julianna, it is claimed, is under the influence of a "miracle worker" who claims to get orders directly from God. The "faith healer" got into the royal court by claiming she could work the healing of the young princess Maria Christina, who is partially blind.

Though the condition of the child has not improved, the "faith healer," Greet Hofmans, has gained a following in the court which threatens the political stability of the monarchy.

Practicing typical "faith healer" tactics (praying over unopened letters, praying over horses tails to get the Prince into the Olympic riding team), Miss Hofmans has apparently convinced the gullible.

SICK OR SINFUL

"The fact that the tiresome child, the lawbreaker, and the unhappy lover now pass through (the doctor's) consulting room implies the belief that the people in these predicaments are, or may be, ill. The concept of illness expands continually at the expense of the concept of moral failure. . . The significance of this question of who is sick and who is sinful cannot be laughed off as merely semantic." So wrote Economist Barbara Wootton, as quoted in *Time* magazine.

It is apparent that many "illnesses" are really moral weakness and sin in operation. Alcoholism is called "illness," when actually it is moral weakness and sin against self, man, and God. Many criminal acts are excused on the basis that the person was "all mixed up," or suffering from a glandular disturbance. Problem children are trotted to the psychiatrist for "illness," when they should be trotted to the woodshed for discipline.

Why not call sin "sin," and not try to hide it under some medical term?

CREATION - WHO? HOW? WHY?

(Continued from page 4)

tains, plants, animals, and man; the sun; the moon; the stars? We see it every day and are a part of it. Is it a fantastic dream? Why is it here?

Ancient men might have said the gods willed it to be so or had a fight resulting in the heavens and the earth. But that does not satisfy us.

Scientists may say all this has come about because of collisions of stars in space or gases becoming solids, with the final appearance of life, followed by the evolution of life. But this does not quench the yearning of why? Is creation a cosmic accident?

The Bible definitely answers this in the negative. No, the creation is not an accident, but the work of a Creator, who has purpose, order, and love.

Mankind as a whole stands baffled at the question of why? Why creation? Christians are not in this position. Christians know why. For God has revealed why He has created the world. The Bible is not silent here. Where men who do not believe the Holy Scriptures or know them stand in darkness, probably with a feeling that they might be lost in space, we know.

The Holy Scriptures reveal that God created the heaven and the earth for His Son Jesus Christ, who is Lord of life. Through Jesus, God has further revealed what He is going to do with His creation and man. No other book in the history of the world contains such a story, such a revelation as this-why God created the heaven and the earth. This is revealed in the writings of the Apostle Paul in Colossians one of the New Testament, Writing about the revelation of God and His Son Jesus Christ, the Apostle emphatically lets his readers know that God: "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him, and for him. And he is before all things, and by him all things consist" (vv. 13-17).

The earth and *all* therein, as well as the universe, were created for the Son of God. "All things were created . . . for him."

In Jesus Christ we find life; for in Jesus we understand the Creator. Jesus said, "He that seeth me, seeth the Father." The Apostle presents Jesus as the One "who is the image of the invisible God."

At this point the why of creation deepens. God is creating a family, known according to the revelation of the Bible as the sons and daughters of God. (2 Cor. 6:18.)

The relationship of that family as seen between Jesus the Son and God the Father is love. Even though we as people, created in the image of God, have rebelled against God, some even denying there is a Creator, He has revealed that He loves us and does not want any of His created creatures to perish, but to retain our created life forever. God has "translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." As one gospel writer put it: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3:16).

This why of creation presented in the Holy Scriptures by men of God puts meaning and purpose into life. God is the Author of life. God wants to preserve life and has a divine plan for the human race as revealed through Jesus Christ His Son.

First, believers in God's Word are no longer in darkness. The mystery of the why of creation, which has been hid for ages, is now revealed. We know why God created the worlds, or the heaven and the earth: for His Son and for His family. We know that we are not the result of a cosmic accident, with life having no purpose or goal.

Secondly, we know that God wants all of His created creatures in His eternal kingdom. The Son of God has come to forgive us of our sins and give us the hope of eternal life. In Jesus Christ is revealed the Creator. Jesus has said: "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

For all believers in God, the Holy Scriptures reveal who created the heaven and the earth—God. How they were created—out of nothing—for God is Creator of everything, including all matter. Why the universe was created, especially the earth—for Jesus Christ and the family of God, to share in fellowship with the Creator of the worlds, God our Father, both now and forever.

THE GOSPEL

(Continued from page 7)

If this first requirement is not obeyed, what will He say when He comes, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ? (2 Thess. 1:7-10.) The answer may be indicated thus: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

It is quite evident that we are not only to believe the gospel, but also to obey, and to do the things which He has said to do. If we fail in the first instruction, can we expect His approval?



SOUTHERN BEREAN YOUTH RALLY

The 1956 Southern Berean Youth Rally began on June 2. The Texas Conference and Bible School was held in Joint session with the rally.

Saturday night we had preaching services and Sunday we had regular services.

Our regular session of classes began Monday morning at 8:30, with a devotional period. The devotional period was conducted by the young people.

Brother Harold Doan taught lessons on "Great Men of the Bible." Brother Harry Goekler taught "Bible Treasures to Share." Brother Emory Macy taught "Steps to Salvation" and "Bible Clinic." Brother Gordon Landry taught "Bible Clinic."

At the close of each day we had a starlight prayer circle. The young people of the different churches were in charge of this, one group each night.

Michael Bankston of Ponchatoula, Louisiana, accepted Christ and was baptized in the waters of Cowhouse Creek.

Brother John Hayse was superintendent of the Rally and Brother James Mattison was dean of the Rally.

Brother Harold Doan was guest speaker for the Rally and Conference.

We had wonderful Christian fellowship and Bible study. We had students from Texas and Louisiana. We hope to have more young people next year.

We wish to thank each one who had a part in making this Rally a success and especially the cooks for cooking such tasty meals. Nancy Stephenson, Secretary.

OHIO YOUTH RETREAT

The Ohio Youth Retreat was conducted at Camp Chaffee near Tipp City, June 1-3. About eighty young people attended the Rally and enjoyed the fellowship and study and worship. The camp was short, and the weather was chilly, but each one there wished the camp had lasted longer.

The camp staff consisted of: Don Brown, camp director; Dewaine Demmitt, recreation director; Eunice Pearson, craft director; Bro. T. M. Ferrell, registrar; Mildred Brown, Florence Roher, and Amy Lutton, cooks; and the following counselors: Beulah Dunbar, Sr. C. F. Pryor, Rosemary Huston, Timothy Pearson, C. F. Pryor, and Richard Smith.

Classes were: The Bible and True Science Do Not Disagree, Timothy Pearson, teacher; Truths the Child of God Should Know, C. F. Pryor, teacher; The Bible Tells Us How to Live, Richard Smith, teacher.

The Ohio young people will meet again during the Ohio Conference in August. Clara Sandifer, Reporter.

TRY YOUR MEMORY FOR TWENTY QUESTIONS

By Adib Liddawi, Oregon Bible College

1. What is the name of the first book of the Holy Bible? 2. What is the difference between "created" and "made"? 3. Is the tree of life in Genesis ever mentioned again in Scripture? Where? 4. What are the names of the first two sons of Adam and Eve? 5. What son did God give Adam and Eve after they had lost both Cain and Abel? 6. What three names in Genesis are specially to be remembered? 7. In 2 Peter 2:5, what is Noah said to have been? 8. Of what was the Noah's ark a type? 9. a. Who was the first murderer in the world? b. Who was the first founder of the music for joying and dancing? c. Who was the first to dwell in the tents and have cattle? d. Who was the first instructor of every artificer in brass and iron, and used them for war?

10. From what sons are the Gentiles descended? 11. Which of Abraham's brothers died before they left their native land? 12. What warning did the heavenly visitors give to Lot? 13. What did Sarah wish Abraham to do? 14. What is the meaning for Jehovah-Jireh? 15. How old were Sarah and Abraham when they died? 16. Whom did Esau choose as his wives? 17. What was Jacob's vision on his way to Syria? 18. How many of Jacob's family lived in Egypt, and where in the land of Egypt? 19. What do we find in these chapters of Genesis: 21, 23, 27, 28, 37, 39, and 50? 20. Give the correct number after each of these names for age at death: Adam, Seth, Methusalah, Noah, Eler, Terah, Abraham, Isaac, Jacob, and Joseph. 175, 110, 464, 180, 147, 405, 950, 930, 969, 912. (For answers, see page 15)

BEREAN YOUTH FELLOWSHIP NEWS



Betty and Bob were sitting on the porch swing when Mother walked out the door carrying three Bibles.

"Oh, are we going to have our story now?" asked Betty.

"Yes," replied Mother. "I must go visiting this evening. Dad will be home before I leave to stay with you and help you get ready for bed. So I believe we'll have our story a little early.

"I'm sorry Daddy can't be with us," moaned Bob. "I know," he said brightening up, "I'll tell him about the story before we go to bed."

"That will be fine, Bob," said Mother. "Do you remember what we read about?"

"I do," cried Betty. "It was about Abraham. He had three strangers visiting him. And they told Abraham and Sarah they were going to have their first baby boy. And Sarah could hardly believe them; but Abraham knew that those men must be messengers of God, so he believed them."

"That's right, Betty," said Mother. "Well, the next year that son arrived, and they called him Isaac. That is a different name, isn't it? It means 'laughter.' Yes, Isaac was a joy to his parents in their old age. Now, turn in your Bible to Genesis 26 and see what you can find about Isaac."

"Verses 12, 13, and 14 tell about Isaac being a farmer," said Bob. "He was rich. He had cattle and sheep and lots of servants."

"Betty, do you see one word repeated again and again in the story?" asked Mother.

"Yes, Mother, I see 'wells' seven or eight times."

"Bob, why would a well be so important to a farmer?" asked Mother.

"Why, a man who raises cattle and sheep must have water," said Bob. "In that land it is so dry and sandy."

"Now, Betty, see if you can find out what happened to Isaac?"

After a short while Betty said, "Some people, I can't say their name, filled the wells with earth. Wasn't that mean!"

Abraham's Good Son

By Mary Gesin

"Fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake."

> "It was the Philistines, Betty," said Mother. "Bob, what did Isaac do then?"

> "In verse 17 it says Isaac left when they asked him to, and then when he had dug another well, he had to leave that, too. That was hard on Isaac, I think," said Bob.

> "It looks so to us," said Mother, "But let's read on and see. Remember, Isaac was a peaceful man and would rather move on than have any trouble. He could have kept the wells in a fight, because he probably had more servants than the king did. But he chose not to fight.

> "God appeared to Isaac that very night and told him not to be afraid, for He would be with him and bless him wherever he went. That must have made Isaac feel happy and safe.

> "He was, by this time, at Beersheba, and there his servants dug another well, and that one they were allowed to keep. What did Isaac do before they dug another well, Betty?"

> "Let me see. Oh, here it is. He built an altar to God," said the little girl, "to show God he was thankful, I guess."

> "After that a queer thing happened," Mother continued. "One day Isaac looked out across the plain and there he saw some men approaching. Who should it be but the king that had driven Isaac away.

> "Isaac asked them why they were coming to see him, seeing they hated him so and had driven him away. They saw that God was with Isaac, and they wanted to make peace with Isaac!

> "We would have been tempted to tell them to go back home and not bother us; we could get along without them or their good wishes. But not so Isaac! He made a feast for them, kept them overnight, and sent them on their homeward journey. Never again did Isaac have any trouble with them!"

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Kathryn Barnett, June 29, age 12, Holbrook, Nebr. Robert Lynn Jones, June 30, age 8, Chagrin Falls, Ohio Judith Lynn Baird, June 30, age 4, Baltimore, Md. Duane Helwig, July 1, age 10, San Angelo, Tex. Barbara Lawson, July 1, age 6, Minneapolis, Minn. Danny Gordon Landry, July 2, age 5, Hammond, La. John Nathan Andrew, July 4, age 5, Oregon, Ill. Jerry Phillips, July 6, age 10, Hickory Ridge, Ark.

General Conference for 1956

Plans have been made for the General Conference for 1956 to be conducted, August 13 through 17, at Quaker Haven Camp, three miles south of Syracuse, Indiana.

The Camp can accommodate about two hundred people in separate cabins for men and women. Fine meals are served by the Camp staff in the large dining room. Expenses for the Conference are met by freewill offerings, taken at the evening services.

The Camp charges us on the basis of \$2.65 per day per person (one-half price for children under twelve years of age; no charge under five). This price includes use of all facilities, and meals

We are trusting that there will be a large number of delegates and ministers in attendance at Conference this year, along with many other members who would like to take part in Confer-ence study, worship, fellowship, and business discussion. We know that you would understand and appreciate the work of the Churches of God and the General Conference more if you could attend the Conference this summer.

Classes for Children and Young People

There will be daily Bible classes for all children and young people. Children's classes will be in charge of Sister Verna Thayer, and young people's classes will be taught by various ministers and youth workers. There will be classes for 9-11 year olds and for 12-18 year olds, morning and afternoon, as well as the regular adult classes. In addition, there will be planned recreation and supervised swimming periods for children and young people.

The young people and children will enjoy camp life and the Bible study work. Come and bring the family !

WHERE ARE THE DEAD? (Continued from page 8)

righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Of what day was Paul speaking? The Day of Christ's return!

Should you receive word from a Chicago banker that there is a large fortune reserved in his bank for you, would it be absolutely necessary for you to go to Chicago to receive that fortune?

Where, then, are the rewards to be given? "Behold, the rightcous shall be recempensed [in heaven? no!] in the earth: much more the wicked and the sinner" (Prov. 11:31).

PROPOSED GENERAL CONFERENCE SCHEDULE

Monday, August 13

9:00-Morning Devotions

- 9:30, 10:45-Bible Classes for all ages 1:00, 2:30-Bible Classes for all ages
- 7:30-Evening Worship, Harvey U. Krogh,
- Jr., speaker
- 9:30-Campfire Service

Tuesday, August 14 Sunday School Day

- 9:00-Morning Devotions
- 9:30-Making Decisions for Christ in the Sunday School
- 10:45-Sunday School Department Business Meeting
- 1:00-Sunday school workshops
- 2:30-Superintendent's Panel Discussion
- 7:30-Evening Worship, Vernis Wolfe,
- speaker
- 9:30-Campfire service

Wednesday, August 15 Evangelism and Missions Day

- 9:00-Missionary Essentials
- 9:30-Evangelism and Missions Department Business Meeting
- 1:00-Youth Department; local and state Youth Leaders Meeting, also, Bible Study for others
- 2:30-Youth Leader's Meeting. Also, Bible Classes for others
- 7:30-Evening Worship, Alva Huffer, speaker
- 9:30-Campfire service

Thursday, August 16 General Conference Business Meetings

- 9:00-Morning Devotions
- 9:30-11:30-Conference Business
- 1:00-Discussion of Home Evangelism and Foreign Missions
- 2:30-3:30-Conference Business
- 7:30-Evening Worship, William Wachtel, 9:30-Campfire service

Friday, August 17 General Conference Business Meeting 9:00-Morning Devotions

9.30-Conference Business

- 10:30-Communion and Installation of Officers
- 1:00-Presentation of the Budget
- 2:30-Conference Business
- 7:30-Evening Worship, J. R. LeCrone, 9:30-Campfire service

"Blessed are the meek: for they shall [future] inherit the earth" (Matt. 5:5). "The meck shall inherit the earth; and shall delight themselves in the abundance of peace" (Psalm 37: 11). How long shall the meek inherit this carthly possession? As yet, they have never possessed and enjoyed many corner lots and beauty spots of earth. "The righteous shall inherit the land, and dwell therein for ever" (Psalm 37:29; Prov. 2:21). "The righteous shall never be removed" (Prov. 10:30). If these statements be true, we see no opportunnity for them to go to heaven. One says, however, "Such a home, such a reward, would be far too gross for me."

O consistency! Perhaps for more than half

a century you have been struggling against thorns, thistles, disease, tears, sorrow, pain, and death, and yet, with all this before you, you toil on, striving to add acre to acre and farm to farm, never once feeling that these earthly possessions, though resting under the curse of God for the sins of man, are in the least degree gross. But when we give you the Bible picture of earth "made new," the curse removed, a home where there are to be no more tears, sorrow, pain, or death ("for the former things are passed away. . . . Behold. I make all things new," Rev. 21:4, 5); and when we picture to you the city fair with streets of gold and gates of pearl, with river broad "where goes no galley with oars," and in the midst of the city and on cither side of the river the tree of life with its monthly fruits, and God and the Lamb dwelling in it forever (Rev. 22:2, 3)-all this perfection of beauty and glory—yet such a home is far too gross for you! "O consistency! thou art a jewell"

We will now answer a few objections urged against our position. Time and the size of this booklet will not permit us to answer all that might be urged against our position and which are as easily answered as those noted.

(To be continued)

This message may be obtained in tract form from National Bible Institution, Oregon, Illinois, at 15 cents each; \$1.25 per dozen.

MICHIGAN CONFERENCE

At the beginning of the Decade of Development, the Michigan State Conference set up certain goals to be attained in this ten-year period. Two years have passed since that meeting. Have any new churches been established in Michigan? any new Sunday schools? any new Berean societies? I believe we will have to answer "No" to these three questions.

However, these two years were not lost entirely, because the Michigan Missionary Society, working together with the Michigan State Conference, now is working on a plan to establish a Sunday school (and church) on 44th Street, S.E., between Eastern and Kalamazoo Avenues, in south Grand Rapids.

The Conference has signed an agreement to purchase a two acre lot on 44th St., S.E., for \$4,000. Half of this amount has already been pledged. Our plan is to get at least one hundred pledges for \$36.00 payable \$6.00 per month for six months .-- Michigan Mirror.

BURR OAK VACATION BIBLE SCHOOL

The Burr Oak Church of God daily vacation Bible school which was conducted from June 4 through June 8, finished its activities with a program on the night of June 8. Various classes displayed their handwork and told what they had learned through the Bible school stories and songs. The young people's choir participated. About one hundred sixty people were present for the program.

Average attendance was one hundred five with one hundred twelve enrolled.

Orville Westlund, Pastor



- July 16-22—Washington Bible Camp, Wenatchee.
- July 16-22-Southwest Youth Camp at Prescott, Ariz.
- July 19-22—Arkansas-Oklahoma Conference, Clark's Chapel Church of God.
- July 23-29-Southwest Conference at Prescott, Aris.
- July 26 August 5 Illinois Conference and Biblo School at Oregon.
- July 26-August 5-Virginia Conference Maurertown. Harry Sheets, guest speaker.
- August 5-12-National Berenn Youth Rally, Quaker Haven Camp, Dewart Lake, Ind.
- August 12-19-Western Nebraska Conference, Holbrook. C. E. Randall and James Mattison, guest speakers.
- August 13-17-General Conference, Dewart Lake, Ind.
- August 18-26-Iowa State Conference at Waterloo.
- August 25-September 2-Missouri State Conference at Jordan. Alva Huffer, guest speaker.
- Aug. 29 Sept. 2-Ohio Conference at Brush Creek. J. R. LeCrone, guest speaker.

BAPTISMS AT OREGON, ILLINOIS

We are happy to announce the names of three who came forward on Sunday morning, June 17, 1956, following a fine sermon on "Baptism" given by Bro. James Mattison. They are Mrs. Don Mattison (Vera), their daughter Marilyn, and Jean Budrow. Jean and Marilyn are great-granddaughters of the late Bro. S. J. Lindsay. They were immersed in the name of Jesus Christ by Bro. James Mattison, a grandson of Bro. Lindsay, pastor of the Church of God at Harlingen, Tex.

We pray God's richest blessing upon these who have taken upon themselves the name of Christ. Harvey U. Krogh, Jr.

PIERCE-MOORE

Charlene Pierce and James Moore were united in marriage May 18, 1956, at 8:00 p.m., at the Brush Creek Church of God parsonage in Tipp City, Ohio. The double ring service was read in the presence of the immediate families of the bride and groom. After a short honeymoon trip to Mammoth Cave, Ky., the young couple is residing in an apartment at the Floyd Moore home at Rt. 2, Tipp City.

Jim is the eldest son of Bro. and Sr. Floyd Moore, and is assistant superintendent of the Brush Creek Sunday School at the present time.

We wish Jim and Charlene a happy married life, and may they honor God in their home and receive His blessing.

Terry Ferrell, Pastor.



Ministers at the Texas Conference and Youth Rally—Harold Doan, James Mattison, Gordon Landry, Harry Goekler, and Emory Macy. For the report see page 11.

The Texas Conference and Southern Berean Youth Rally of the Church of God was held at the Coryell County Youth Camp near Gatesville, June 2 - 8.

This seems to have been another successful meeting. The first Sunday one hundred fifteen were present and there was an average attendance of seventy-eight through the week. We are anticipating another fruitful year of service for the Lord.

Ministers present were Bros. Emory Macy, James Mattison, Gordon Laudry, Harry Gockler, T. A. Drinkard, and Harold Doan.

Bro. Harold Doan was our very able guest speaker. Bro. Doan, we hope to have you in Texas again in the near future.

Bro. Emory Macy accepted the position of Texas evangelist for another two years. Bro. John Hayse was elected business counselor and Glenda Wolfe, secretary. Bro. Hubert Reeves was re-elected first vice president, Bro. Alvin Wolfe second vice president, and Bro. J. T. Gandy and Sr. Wilda McCorkle will continue to serve as president and treasurer. Glenda Wolfe, Conf. Secretary.

For more news turn to page 13

PENNELLWOOD CHURCH NEWS

Our entire rostrum has been supplied with new furnishings including: paneling, choir seats, screens, and flower stands. They were given to the church by Mr. and Mrs. A. G. Townsend. The rostrum also has new carpeting donated by an unnamed person.

During Sunday school class time May 20, we were able to see slide films on the people of India. The slides were about people who have been receiving part of our missionary offerings.

We have five tract racks placed that hold four different tracts each, and a place for The Restitution Herald.

Our Living Bible is the theme of our Bible school this year. The floor plan is laid; the program is started; and the department heads have been selected.

At the recent conference meetings, it was decided to: 1) continue with the radio program over station WCEN at Mt. Pleasant; 2) to purchase the lot on 44th St., S.E., Grand Rapids; and 3) to make no change in our support to the Baraga Church until a report from Bro. Walter Wiggins is received.—Michigan Mirror.

SALE OF VISUAL-AUDIO SUPPLIES

We have on hand several items of visual aid and recording equipment that we wish to close out. We have reduced the prices to near cost and are offering these items first of all to the ministers and churches served by The Restitution Herald. This is new merchandise, standard brands, Terms are eash, F.O.B., Oregon, first come, first served. Write: Resale Room, National Bible Inst., Oregon, Ill.

- 1 16mm, sound projector. Regular price \$350.00 Now \$250.00
- 1 new tape recorder. Regular price \$170.00 Now \$110.00
- 1 combination tape and disc recorder. Slightly used. Now \$125.00
- 3 100 watt slide and filmstrip projectors with cases. Regular price \$45.45 each Now each \$34.00
- 1 slide and filmstrip projector, aircooled, with case. Regular price \$72.00 Now \$52.00
- 1 slide and filmstrip projector, aircooled, without case. Regular price \$64.50 Now \$48.00
- 2 slide and filmstrip projectors, with cases. Popular model. Regular price \$80.00 each Now each \$60.00
- 1 Skin projector for slides and filmstrips, two filmchangers and case, 200 watt, air-cooled. Regular price \$50.95. Now \$38.00
- 1 Skan slide and filmstrip projector. Air-cooled, 200 watts. Regular price
- \$34.95 Now \$25.00 1 slide and filmstrip projector, 150
- watt. Regular price \$21.75 Now \$16.50

PASTORAL CHANGE

Bro. T. M. Ferrell will become pastor of the Los Angeles, Calif., Church of God on September 1.

FISCAL YEAR ENDING

Sacrificial Giving Needed "If the four thousand members of the Church of God would only deny themselves a few luxuries and pleasures the budget could easily

be met and over-paid. "A few 'upward visions' instead of 'televisions' would probably do a lot for the cause. . . We must enlarge our borders. Why don't we all do our best for the cause of Christ?"--Ida Lapp, Washington.

The need in the summer months is great. Remember your General Conference with faithful prayers and offerings.

GENERAL CONFERENCE BUDGET

Budget	\$39,849.00
Received	30,764.07
Needed	\$9,084.93

Remember the Lord's work in prayers and iv tithes.



WELCOME to the ILLINOIS CONFERENCE AND BIBLE SCHOOL

Oregon, Illinois, July 26-August 5, 1956

The Illinois State Conference extends a welcome to all our Ulinois people and to our many friends throughout the United States. A good time of Bible study and fellowship is planned for everyone who attends.

For those who have never been to Oregon, it will be a thrill to see the quiet beauty of the Oregon Church, to hear the roar of the water tumbling over the dam in scenic Rock River, to see Blackhawk Statue, to visit the State parks. For those who have admired these splendors, once or many times, it will be like renewing old acquaintances.

Our special speaker for the Conference is Bro. William Wachtel, pastor at Litchfield, Minn. Bro. Wachtel is a graduate of Oregon Bible College and has been in the ministry for several years. You also will have opportunity to hear our Illinois ministers speak from the pulpit.

For your interest, we list the speakers and their sermon titles. Also listed are the teachers and their lesson subjects. There are classes for all ages.

Evening and Sunday Speakers

Thursday, July 26, William Wachtel, "Put to the Test"

Friday, July 27, Arnold Johns, "Suffering with Christ"

Saturday, July 28, William Wachtel, "The Church of God"

Sunday, July 29,

Morning, Harvey U. Krogh, Jr., "Eyes of Faith"

Afternoon, Leon Driskill, "The Christian Path"

Evening, Kenneth Milne, "Overthrown by Sin"

Monday, July 30, William Wachtel, "Strength from Above"

Tuesday, July 31, Ronald Dilamarter, "Or-der out of Chaos"

Wednesday, August 1, William Wachtel, "Christ's Second Coming"

Can-If We Will"

Friday, August 3, William Wachtel, "The End Is at Hand"

Saturday, August 4, Harold Doan, "Three Progressive Works of Faith"

Sunday, August 5,

Your God"

Afternoon, C. E. Lapp, "Seven Golden Candlesticks"

Evening, William Wachtel, to be announced

Classes, Instructors, Themes

Senior Adult: morning, C E. Lapp, "Tabernacle Types"; afternoon, Kenneth Milne, "The Carnal Life and Spiritual Life."

Young Adult: morning, Harvey U. Krogh, Jr., "Bible High Points"; afternoon, Warren Sorenson, "Church of God Doctrine."

Senior High and Junior High School (alternating teachers): morning, Otto E. Dick, "God's Answers to Young People's Prob-lems"; afternoon, William Wachtel, "Bible Truth for Youth."

Teachers for the children's classes will be Mrs. Mildred Laning, Mrs. Myrle Claussen, and Mrs. Ruby Railton.

Besides the speakers listed above, other workers will be: superintendent, Bro. V. J. Reeves; matron, Sr. Tessa Laning; cook, Sr. Helen Lewis. Sr. Louise Lapp is in charge of the music.

If any of the churches or members would like to help with expenses of the Conference, it would be much appreciated if you would bring or send food supplies for the Conference. Any fresh, canned, or frozen foods will be welcomed.

Anyone who would like to stay in a room outside the dormitory, please contact Miss Leota B. Hanson, Box 231, Oregon, Ill. Shirley Urish, Secy.

GEORGE REVE

Funeral services were conducted Monday, May 28, 1956, at the Baker Funeral Home, Berea, Ohio, for Mr. George Reye of Columbia Station, Ohio. He suffered a fatal heart attack Thursday evening, May 24. Mr. Reye had suffered from previous attacks but at the time of his death was at home with his family.

George was the husband of Doris (Stadden) Reye and the father of two sons, George and Russel Reye. Mrs. Reye, and son George, are both members of the Golden Rule Church of God, Cleveland, Ohio, and Russel is now contemplating becoming a member.

George had a great desire to live until he could see his oldest son graduate from Columbia Station High School. This he saw the evening before his fatal attack. George graduated with honor.

The entire family, including Mr. Reyc, have been faithful in supporting the Golden Rule Church and the General Conference.

Remember this family in your prayers and pray that they might find the comfort needed in God's Word. C. F. Pryor, Pastor.

PENNELLWOOD CHURCH NEEDS PASTOR

Pennellwood Church of God in Grand Rap-Thursday, August 2, Raymond Brown, "We ids, Mich., is interested in securing a pastor to begin work there September 1. This is a large, active church, with a fine building and a five-room parsonage. Any pastor interested in this pastorate should contact Ruth P. Spence, 140 Rose St., S.W., Grand Rapids, Mich.

Morning, Warren Sorenson, "Behold ANSWERS TO QUESTIONS ON PAGE 11

1. Genesis, which means "beginning."

2. "Created" means made out of nothing. "Made" means formed or developed out of something already existing.

3. Yes, The tree of life is mentioned in Revelation 2:7, and 22:1, 2.

4. Cain, meaning "possession," and "Abel" meaning "vanity,"

5. Seth.

6. a. Methuselah the oldest man.

h. Enoch who walked with God.

c. Noah. In his days the flood came.

7. A preacher of righteousness.

8. Of Christ, as the appointed means of

saving men from destruction.

9. a. Cain. b. Jubal. c. Jabel. d. Tubal-Cain.

10. White races are supposed to have deseended from Japheth, and the black races from Ham.

11. Haran, the father of Lot.

12. See Genesis 19:12, 13.

13. To send away Hagar and Ishmael.

14. The Lord will see, or provide.

15. Sarah, 127 years; and Abraham, 175 years.

16. Judith and Bashemath of the idolatrous tribe of the Hittites.

17. A ladder reaching from earth to heaven, and angels ascending and descending on it.

18. Seventy persons dwelling in the land of Goshen.

19. 21-Birth of Isaac; 23-Sarah's death; 27-Jacob obtains his father's blessing; 28-Jacob's vision at Bethel; 37-Joseph sold into Egypt; 39-Joseph imprisoned; 50-Death of Jacob and Joseph.

20. Adam, 930; Seth, 912; Methuselah, 969; Noah, 950; Eler, 464; Terah, 405; Abraham, 175; Isaac, 180; Jacob, 147; Joseph, 110.

PESTLE-VANCIL

In a double ring ceremony, which was read by Kenneth Milne, pastor of the Macomb Church of God, at the Walnut Grove Methodist Church, April 14, 1956, Clarabeth Pestle became the bride of Kenneth Vancil. Clarabeth is the daughter of Mr. and Mrs. Dwight Pestle of Walnut Grove, Ill.

The groom's attendant was his brother, James Vaneil.

Clarabeth is well known in the Church of God. She attended several youth rallies and also spent a year at Oregon Bible College.

They are living in their own home near Bushnell, Ill. We pray God's blessing upon them and the Christian home that they have established. Kenneth Milne.

"It's a good thing that sinful mankind is subject to death. If life continued too long, a part of the population would have a fence around the world, and would endeavor to shut out the rest. God doesn't want His eternity cluttered up with such people, so He has made arrangements to give the world to those who demonstrate in this life that they are willing to share what they have."-Maurertown Bulletin.

ILLINOIS CONFERENCE and BIBLE SCHOOL



Oregon, Illinois Thursday, July 26 - Sunday, August 5



Sunday School Days—Friday and Saturday, July 27, 28 Young People's Days—Monday and Tuesday, July 30, 31 Missionary Days—Wednesday and Thursday, August 1, 2 Conference Business—Friday and Saturday, August 3, 4

WELCOME TO ALL

Restitution Herald

VOLUME 45, NUMBER 39

JESUS LOVES THE CHILDREN

Little children, black and and white, red and yellow, are precious in His sight. So we sing.

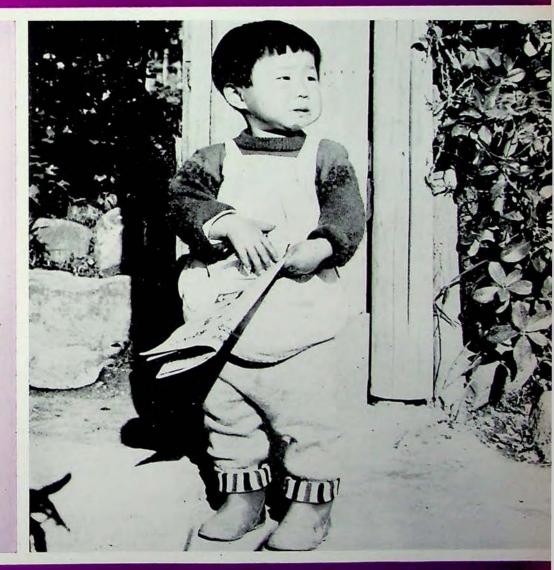
This is a Japanese child, fearful of the camera. Children, with like fears, and desires, and needs, are the precious jewels of the Lord.

Think how many are growing to adulthood without hearing of Jesus and His love for them!

(Photo by Bill McCorkle)

IN THIS ISSUE

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General Conference-August

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the last week of August and the last week of December.

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DAILY BIBLE READINGS

M. July 9. Exploring the promised rest. Num. 13.

T. July 10. God excludes the faithless. Num. 14.

W. July 11. The day of provocation. Psalm 95.

T. July 12. The wages of unbelief. Heb. 3. F. July 13. An inheritance of rest. Deut. 12:1-12.

S. July 14. The coming rest. 2 Thess. 1:1-7.



Geed My Lambs



Jesus loves the little children. Jesus told Peter, "Feed my lambs," and then, "Feed my sheep." Jesus is concerned about the lambs of the flock, who will one day be the sheep of the flock if the shepherds are faithful.

Jesus wants the little children to come to Him, to learn of Him, and to love Him. When a child comes to Christ, he has a whole life to offer in all its purity and potential greatness. When a child is old enough to be saved, he is also old enough to be lost.

How Jesus must watch over the work of the Sunday school, the vacation Bible school, and the youth meetings! What special blessings He must have in store for those who love the children, who teach them in truth and righteousness, and who are concerned for their eternal welfare! How He must yearn for the millions of children who are growing up without knowledge of His salvation! How important it is to provide the best in teachers and teaching materials; the best in equipment and programs; and the utmost in true love and concern for the lambs of the Father's flock!

Losing Your Life for Jesus' Sake

"Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35). Part of Jesus' philosophy, expressed in this verse, is that one who would get the most out of life must be completely devoted to his cause. Specifically, the Christian, to live happily and successfully, must be completely devoted to Christ and to the gospel, even to the point of giving up all else.

The person who is always uncommitted, who only goes halfway into every endeavor, is the perpetual failure. He is undecided, without a course in life, lacking motivation. If he seeks to spare himself by compromise, his life will be frustration. If he would hold himself back from full devotion, his life will be lost in incessant failure. If he serves with reservations for self, he loses his life's joy in unfulfilled opportunities and unfinished business. But if he loses himself in service, he finds full and abundant life for now and eternal life in the age to come. The Christian must make a firm decision, set his course, and become wholly devoted to Christ and the demands of the gospel.

Dedicated, consecrated Christianity is the need of the age. Selfless service is the need of the Church of God!

THE United States and other nations of the West are enjoying one of the greatest periods of prosperity in their history. The standard of living is high, the level of employment is high, and wages are high. The stock market, a dependable barometer of our economy, continues to go up. Even the war-ravaged nations of Europe have a booming prosperity, according to the glowing reports received in this country. Western Germany, apparently, has made an amazing recovery from the prostration of war and the depth of her defeat. France, England, and Italy are booming also.

From a material standpoint, everyone is enjoying the effect of this prosperity, for it means better wages, better houses and cars, more appliances in the home, and a higher standard of living in every way. And yet, as one looks out upon this wave of prosperity, there arise grave misgivings and serious questions as to its effect on the *spiritual life* of the people.

To the student of God's Word, there is good reason for such misgivings, as in its pages he finds many warnings concerning this very thing. To the nation of Israel, for example, as they were

about to enter the Land of Promise, Moses said, "The Lord thy God bringeth thee into a good land . . . a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it. . . . When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God. . . . Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth" (Deut. 8:7-17).

The Lord knew that His people would become prosperous in the good land which He was giving to them. He knew that in a few years they would no longer remember the destitution and poverty they had known as slaves in Egypt. Therefore it was necessary to warn



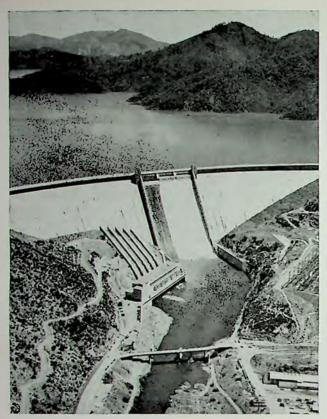
The Perils of Prosperity

By William M. Wachtel, Pastor Litchfield, Minnesota

them that they must not forget the source of their wealth after they had begun to enjoy the ease and comforts and pleasures of prosperity. "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deut. 8:18). This implies, of course, that in times of abundance the temptation is stronger, and it becomes easier, to forget the Lord and things spiritual.

The message of the Lord Jesus to the church at Laodicea carries the same thought: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:17, 18).

The Laodicean church is often said to be symbolic of the last-days church. Whether it is or not, it certainly



• Tremendous power

is an example of much of professing Christendom today. The churches, along with the rest of society, are enjoying the effect of the great financial prosperity. Many groups feel they have cause to boast of the ornate and imposing church edifices they are able to erect and the enlarged physical plant and facilities they enjoy. But if it is *only* a matter of material progress—of financial prosperity then they are actually wretched, and miserable, and poor, and blind, and naked, as far as the Lord is concerned!

There are many examples in the Scriptures of how prosperity turned out to be a curse instead of a blessing, because of the people's attitude toward their prosperity and the use they made of it. The prime example, of course, is Israel. Though Moses had warned them so vehemently and clearly, as shown above, they forgot his warning. They are pictured thus by Nehemiah: "So the children went in and possessed the land, and thou subduest before them the inhabitants of the land . . . And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness. Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs . . . Therefore thou deliveredst them into the hand of their enemies, who vexed them" (9:24-27).

In their prosperity and wealth they forgot their God and His law. The living was easy, the comforts of life came with little effort, and it was not hard to lose sight of the loving God who provided all these things. Human history records many such examples of nations that have followed the same course. Whenever nations have risen to pinnacles of prosperity, the tendency has been to let material values blind the eyes to spiritual values. The result has been an inevitable downfall.

The United States experienced a fearful economic downfall during the 1930's, known as the Great Depression. Many have wondered how it ever came about. Hear the words of some national leaders with spiritual perception. Congressman Clyde Kelly said, "Spiritual bankruptcy [was the cause]. We have been worshiping the Golden Calf. The results are seen all around us." The "Golden Calf" was a reference to the financial prosperity of the 1920's and the wild post-war fling this nation enjoyed, giving that decade the name of the "Roaring Twenties."

Senator Arthur Capper, referring to the same period, said, "Had there been universal acceptance of the principles of Christian justice and charity there would be today neither economic nor spiritual depression. The world forgot Christ in the rush for money. The only god that many of us know seems to be the almighty dollar. There are too many dust-covered Bibles, prayerless homes, deserted churches without even the semblance of a prayer meeting. There is widespread spiritual ignorance and desecration of the Lord's Day. These form part of the religious background of the past decade" (the 20's). As we compare the 1920's with the 1930's, we wonder if our nation is not repeating the same trend today, in the 1950's. If the age should last, what will the 1960's bring?

Sodom and the cities of the Jordan plain are another example of the perils of prosperity. The horrible sinfulness of Sodom is often pictured, with its vices and its corruption. But there is another aspect of the city that is seldom mentioned: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy" (Ezek. 16:49).

Notice these two phrases — "fulness of bread" and "abundance of idleness." These two might be a description of our society today, during this time of prosperity. There is plenty to eat everywhere, and there are large numbers of people with much time on their hands. No longer do men have to labor from dawn to dark to make a living. And labor-saving devices continue to increase!

The big talk today in industry concerns "automation" --the installation of electronic brains to operate entire factories. The result: more idleness. We enjoy increased leisure, but should recognize the dangers in it. Many authorities have wondered if one of the reasons for the increase of juvenile delinquency is that youth do not have enough to keep them busy and occupied. There used to be common household chores for them to do, such as chopping wood, carrying ashes, fetching water. But, with modern conveniences, these tasks have largely disappeared, and nothing has been devised to take their place.

The Scriptures not only record the dangers of prosperity to nations and societies, but also reveal its danger to the individual. Nebuchadnezzar, king of Babylon, learned the sad lesson by personal experience. Under his reign, Babylon achieved world power and wealth. One day, in a burst of pride engendered by this power and prosperity, he boasted, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" (Dan. 4:30). The words were scarcely out of his mouth, when the voice from heaven decreed his humiliating judgment —that he should live as an animal among the beasts of the field. After his punishment was ended, he declared, "Those that walk in pride he [God] is able to abase" (Dan. 4:37).

The Lord Jesus once told the story of a prosperous farmer who laid up riches for years to come. His prosperity made him feel independent of outside help. But he failed to take into consideration one element: God! "God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:20). He forgot God until it was too late. Many individuals follow the same path today. Their prosperity makes them feel independent and self-sufficient. What need do they have of God? And so the spiritual things, the Bible, prayer, and the church, fade out of the picture for them. What a rude awakening awaits them in the day of judgment!

Having said all this, however, we must still face the fact that prosperity is here, it affects us all, and it may be here for some time. What is the true Christian attitude toward prosperity? How should we, as followers of Jesus and believers in God's Word, look upon this condition of abundance of worldly wealth?

First of all, we might use two words to summarize the Scriptural attitude toward prosperity: caution and discretion. In 1 Timothy 6:6-11, the Apostle Paul taught that Christians should be content with having the basic necessities of life, without striving and yearning for the wealth of this world. "Having food and raiment let us be therewith content. But 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. For the love of money is the root of all evil: which

while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." The Diaglott renders this famous last verse, "a root of all kinds of evil is the love of money."

Jesus warned that is would be difficult for the rich to enter the Kingdom of God, and the reason He gave was that they would be prone to "trust in riches" (Mark 10: 23, 24) rather than trust in God. It is certain that no one desires to be desperately poor, but it is also certain that God's Word teaches that the child of God should not desire to be unduly prosperous. Perhaps this thought is best expressed in Proverbs 30:7-9: "Two things have I required of thee; deny me them not before I die: remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

There are, however, and always have been, some followers of the Lord rich in this world's goods. In the present prosperity, most of us have a greater abundance of material goods than ever before. What, then, should be our attitude toward these things? Hear the Apostle Paul once more, as he says, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate" (1 Tim. 6:17, 18). Riches in themselves are not sinful. It is one's attitude toward the use of them that may be wrong. The Christian is told to use his material wealth in service to the Lord-to share it with those in need. If he uses it for selfish luxury and feels himself better than his less prosperous brethren, it becomes a snare and a curse to him!

One of the temptations that came to Jesus in the wil-(Please turn to page 11)

Much cattle and goods





First Objection-"Hath Everlasting Life"

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Here we learn that to have the possession of everlasting life depends on a certain belief. Would believing, or disbelieving, a certain proposition change the nature of an individual being f "He that believeth . . . hath everlasting life." Is it now in the believer's possession f No, is our answer. Where is now that life f Colossians 3:3 answers the question: "Ye are dead [to the world], and your [eternal] life is hid with Christ in God." It is not in our mortal bodies.

Again, in 1 John 5:11: "This is the record, that God hath given to us [believers] eternal life, and this life is [now in us? No?] in his Son." It is not yet bestowed upon us, but God has promised it to us if we are faithful. When? When His Son returns the second time. "This is the promise that he hath promised us, even eternal life" (2:25). Christ said, "This is the will of him [the Father] that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up [not bring him down] at the last day" (John 6:40). "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Thus we see from the Bible that eternal life will be a gift to only a portion of the human family, and is not a part of the present nature of any man. You must know your Bible to understand God.

In the Garden of Eden, just after our first parents had disobeyed God's law in partaking of the tree of knowledge of good and evil, we read: "Now [in that sinful condition] lest he put forth his hand, and take also of the tree of life, and eat, and live for ever [become an

Where Are the Dead?

PART 3 - By L. S. Bronson

immortal sinner] . . . [God] drove out the man . . . and he placed . . . a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:22-24). "Lest he also eat of it and live for ever." Now please tell us when man passed this flaming sword and partook of the tree of life, thereby changing his nature from mortality to immortality.

Again, in Matthew 19:16, we read of a young man who came to Jesus, saying, "Good Master, what good thing shall I do, that I may have eternal life?" Did Jesus say to that young man, "Son, you have that immortal life nature already in you"? No, He said nothing of the kind, but He did say, "Go and sell that thou hast, and give to the poor ... and come and follow me." "The young man ... went away sorrowful: for he had great possessions."

As yet, no man has passed the flaming sword and partaken of the tree of life.

Second Objection-The Transfiguration

The second point the objector urges is this: "If Moses and Elias appeared with Christ, Peter, James, and John on the mount of transfiguration, they must have returned from the spirit world." There is nothing of the kind even hinted in all the Bible. As Christ and the apostles were coming down from the mountain after the transfiguration, Jesus charged them, saying, "Tell the vision to no man, until the Son of man be risen again from the dead" (Matt. 17.9).

Jesus called that scene which inspired the hearts of the apostles with joy, devotion, and astonishment, a vision. Did He not know? Is a vision a reality, or a representation of what has been or may be? In Acts 10:11, 13, Peter declared he saw "heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth, wherein were all manner of fourfooted beasts and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill and cat." Was all this a reality? Did Peter kill and cat as he was commanded? In verse 17, we read, "Peter doubted in himself what this vision . . . should mean." We all know it was a vision, and yet it taught Peter a great fact, as he afterwards stated.

Daniel 7:13, 14 states: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." Was that which he saw a reality at the time Daniel saw it in his "night" dream? Has the time yet arrived since the days of Daniel, when "all people, nations, and languages" have served him? The time will come, however, when that vision will become a reality. The same is true of the vision on the mount of transfiguration. Jesus there revealed to His three disciples the glory and power of His coming Kingdom.

Be careful how you hear, what you hear, and how you read, and do not jump at conclusions in order to sustain a theory of long standing. Error is of value to no one; truth is golden to all and loses nothing by examination and exposure to the light of investigation. Third Objection—The Thief on the Cross

(Luke 23:42, 43)

Next we will venture to notice the oftrepeated and much-abused request of the dying thief on the cross.

As we approach the subject we are reminded of a sign a carpenter once hung out over his shop door. It read: "All kinds of twisting and turning done here." It is much the same in regard to the above quotation by many religious expounders.

The plainness of the request and the promise given are so apparent to anyone desiring the truth that we shall consume very little time and space in its consideration. The passage referred to reads: "Lord, remember me when thou comest into thy kingdom." Remonber the exact language of the request. It was not, "When thou goest to heaven, remember me," but, "When thou comest [back] into thy kingdom, Lord, remember me." Jesus said to him, "Verily I say unto thee, To day shalt thou be with me in paradise." With many, these words forever settle the question and prove that all good people go to heaven as soon as they die, notwithstanding the many passages of Scripture we have already quoted to the contrary. Well, let me say this and remember the same: If the thief went to paradise, or heaven, that day, he went alone.

Proof: On the morning of the resurrection, when Mary sought the grave of Jesus to anoint His body and found the tomb empty, Christ appeared before her and said, "Mary." She turned toward Him and said, "Master." Jesus said, "Touch me not; for I am not yet ascended to my Father" (John 20:16, 17). Did Jesus tell Mary the truth and deceive the thief in not going to paradise with him on the day of His death, as Orthodoxy teaches He promised?

The word "to day" was used, not to denote the time when the request was to be granted, as many claim, but to give emphasis to the words of the promise. The thief did not ask for a home in heaven, nor to go to paradise; but his great desire was, "Lord, remember me when thou comest into thy kingdom." Their condition and surroundings on the day of their crucifixion did not warrant the thought that they were about to enjoy a home and glory, joy and happiness, in paradise. Nol not that1 but after the suffering of the cross is over, after the dark night of death is past, after the resurrection morn has come, "Lord, remember me when thou comest into thy kingdom." This thief seemed to know something about Christ's going into a "far country to receive for himself a kingdom" from the Father and then to return as King, as recorded in Luke 19:11, 12. It was at this point of time that the thief asked to be remembered.

The original Scriptures contained no punctuation marks. Our system of punctuation was invented by Aldus Manutius, a printor of Vonice, in the fifteenth century, and is not inspired. We, therefore, have a right to place the comma after "to day" instead of before it. This gives the true meaning of the Sav-

THE PESTITUTION HERALD

iour's answer and makes the passage harmonize with other scriptures instead of contradicting them, and is according to Rotherham's translation.

"But," you ask, "if Christ did not go with the thief to paradise on the day of their crucifixion, where did He go?" We read, in Matthew 27:57-60, that "when the even was come," Joseph took Jesus from the cross and laid Him in his own new tomb, and a seal was placed upon the door. If Jesus did not remain in that tomb the following three days and nights, but went to paradise with the thief, or went to preach to the antediluvian world that perished centuries before, the words of the Saviour spoken to the Pharisees and recorded in Matthew 12:40 could not be true. They read as follows: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

We think Jonah did very little missionary work for the people of Nineveh during the time he was in the whale's belly. As the Roman seal was not broken and the door of

Christ's tomb was not opened until angel hands rolled away the stone from the door of the sepulcher on the morning of that third day, we think Christ's journey with the thief to paradise, or His missionary efforts among the "spirits in prison," the inhabitants of the old world, must have been very short and greatly disappointing to all. Oh, give us the Bible and the words of Jesus, and not theory without proof.

Now, a few words about paradise that we hear so much about. The word "paradise" is found only three times in the Bible. The first occurrence of the word is in Luke 23:43, as previously quoted. The next place is in 2 Corinthians 12: "I knew a man... (whether in the body ... or whether out of the body, I cannot tell: God knoweth;) such an one eaught up [snatched away, Diaglott] to the third heaven... How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (vv. 2-4). The third use of the word is in Rovelation 2:7: "He that hath an ear, let him hear what the Spirit saith unto the churches;

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The tree which is here spoken of as being "in the midst of the paradise of God," was at the dawn of creation placed in the Garden of Eden on the earth and not in heaven above (Gen. 3:22). We know of no account in all the Book of God of its being transplanted to any other clime. The tree of life and paradise have ever been earth's most beautiful and valuable adornings.

In earth's Edenic state, the tree of life was there, and paradise was there, not in heaven. When the new earth's condition appears to gladden the hearts of the overcomers, it will then be there. "To him that overcometh will I give to cat of the tree of life which is in the midst of the paradise of God." Then the prayer of the penitent thief, "Lord, remember me when thou comest into thy kingdom," will be answered.

(To be continued)

This message may be obtained in tract form from National Bible Institution, Oregon, Illinois, at 15 cents each; \$1.25 per dozen.

Baptism Is Immersion

By Lois Crouch Oregon Bible College

LET US forget what baptism is *not*, and face the Scriptural facts as they are set forth in the positive Word of God!

First of all, the word "baptism" comes from the Greek word *baptismos*, that which means "dipped" and from *baptizeen*, which means "to dip." Paul describes baptism in Romans 6:1-4 as "burial with him by baptism." Colossians 2:12 reads, "Burial with him in baptism."

Secondly, Jesus was baptized by immersion. In no other way could His death, burial, and resurrection, which is what baptism represents, have been so accurately symbolized. Jesus actually died. He was literally buried. He arose bodily from the grave to die no more. (Rev. 1:18.)

Jesus was our example in all things. We read in Matthew three of how Jesus came to John and was baptized "to fulfil all righteousness." At the baptismal service Jesus accepted unusual recognition. As He came up out of the water, the heavens parted asunder, and the Spirit as a dove, or in the manner of a dove, descended upon Him. As the anointing oil (type of the Holy Spirit) was poured upon the head of the priest, or king, being anointed, so the Spirit of God descended upon Christ. There was a voice—not merely a sound, but a statement from, or out of heaven: "Thou art my Son, the Beloved."

The baptism of John was baptism of repentance. We read in Mark 1:4: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Christian baptism is a baptism of faith. In Acts 19:4 and 5, Paul said, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." The difference lies not in the mode of baptism, but the relation thereof to Jesus Christ.

Belief in Christ through His gospel is a Biblical essential for preparedness for baptism. Jesus said in Matthew 16:16, "He that *believeth* and is *baptized* shall be saved." After Philip preached in Samaria, we read, "When they *believed* Philip . . . they were baptized, both men and women" (Acts 8:12). In reply to the Ethiopian eunuch's question, "What doth hinder me to be baptized?" Philip answered, "If thou *believest* with all thine heart, thou mayest" (Acts 8:36, 37). To those who were brought to a belief in Christ and inquired what they must do to be saved, Peter instructed, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

In Jesus' Great Commission, He commanded the disciples to "baptize all nations." (Matt. 28:19, 20; Mark 16:15, 16.) Baptism is a testimony of transferring one's name from the "Adam family" to the "Christ family." The instruction in Matthew 28:19 was that baptism was into "the name." It was a formality which He prescribed. We read in Galatians 3:7, "As many of you as have been baptized into Christ have put on Christ." In Christ, all (Please turn to page 9)

The All-Inclusive Christ

By David Holquist

terpretations and exceptions obscured the intent of the Old Testament from those who were taught. The Pharisees had seized upon this law as the rallying center for Judaism for nearly two hundred years, and had reached the point where they believed that obedience to the law as currently interpreted, was one's only means of salvation. The law had the place in Jewish religion that Jesus Christ has in the Christian religion. Even hearing it read in the synagogue on the Sabbath was believed to impart some merit to the hearer.

The scribes often received pay for their teaching and copy work. Such was not the case of the Pharisees. They had much power and influence in the government of the day, but were in no sense of the word living in luxury. They looked down upon the poor and common man because they felt only those who lived by the strict traditions would take part in their far-away ideals of the Kingdom.

Jesus ate with the lawyers and Pharisees. They were unresponsive to His teaching. The familiar parable of those who with one consent began to make excuse is a typical example of their response to His teachings. Consequently, Jesus turned to the outcasts of society, those figuratively in the highways and hedges, and taught them the cost of becoming His disciples. A great number responded, among them some people classified as publicans and sinners.

The publicans were the Roman collectors of revenue. Their system of taxation was a vicious one. They overcharged whenever they had opportunity. They brought false charges of smuggling in the hope of extorting "hush money." They detained and opened letters on mere suspicion. It was the basest of all livelihoods.

The sinners to whom the Pharisees objected were those individuals who had no code of conduct. They simply were opposed to religion. It made them a natural enemy of Judaism.

An understanding of Jesus' attitude toward the poor can be found in the three parables of the lost. The physician, Luke, seems to capture the problem better than any of the other Scripture writers. (To fully appreciate

THE RESTITUTION HERALD

LET YOUR imagination run rampant! You are a poor person. Your home is in one of the blighted areas of a large city. It is a real struggle for you to get enough money to buy food and clothes. At one time you were interested in becoming a teacher, but financial problems have not given you that opportunity. Most of your friends are in the same position and have little time to sympathize with you. Life is a series of severe experiences.

Are you happy in this condition? Thousands, even millions are in this wretched position today. Their problem is not new, for even during the time of Christ we find evidence of this same distress.

In the Gospel of Luke, we find a repetition of the opposition to Jesus from the Pharisees and lawyers (scribes). They were a constant hindrance to His work because they openly challenged His association with the publicans and poor people, who were generally supposed to be the sinners of that day. Remember that the scribes were the copyists, the interpreters, and the teachers of the law. The law they taught was not the law of Moses so much as it was a large body of written and oral traditions built up around the first five books of the Bible. The traditions of the elders were considered much more important and authoritative than were the original laws on which they were based. Needless to say, countless inwhat follows, read Luke 15 from your Bible.) In Luke 15 you will read Jesus' three parables of the Lost Sheep, the Lost Coin, and the Lost Sons.

What does this whole portion of Scripture mean? We can understand that the scribes and Pharisees objected to Jesus eating with the publicans and sinners. They classified Him with them. But what did Jesus mean in the three parables?

In the first parable, "The Lost Sheep," one out of one hundred was the concern of the searcher. The next parable, "The Lost Coin," shows that the searcher was interested in one out of ten. The last parable, which is often called "The Prodigal Son" is really the story of "The Lost Sons." In other words, two out of two were the concern of the searcher. The elder brother was lost without knowing it.

When you examine the Jewish laws concerning inheritances, you will discover that the elder brother in a family ordinarily received a double portion of the inheritance from his father, including the homestead. He was required to stay at home to possess it, and was morally obligated to care for his parents in their old age. He was also expected to perform the function of a father if his younger brothers or sisters were in distress. These customs lie behind the Parable of the Lost Sons and throw considerable light on its meaning.

Now we are ready to interpret, for the series of parables constituting Jesus' answer comes immediately into sharp focus. If the scribes and Pharisees understood the depth and the riches of God's redemptive love expressed in His Son, Jesus Christ, they would not exclude publicans and sinners from joining God's family in Christ. If they understood the character of that love in its power to transform men, in its pleading with them, they would not only embrace that love for themselves, but they would be eager to share it with others. How the whole series of parables comes grippingly to life!

One can almost see the shepherd leaving his sheep and climbing the mountain, for he has the Father's kind of love. One can see the housewife doing spring housecleaning until she finds her coin, and can hear the backfence telephone as one woman tells another the good news. All are happy that the lost coin is found. The father's searching gaze after his carefree son seeking a fortune sends out a chord of love which only the father or mother of a wayward son can fully understand. One pictures the son recognizing the father's character and deciding to return. We see with the mind's eye the moment of welcome and the excitement of the feast celebrating the prodigal's return. But we also feel the self-righteous judgment of the elder or Pharisaic brother, and understand his reference to his brother as his father's son, not as his own brother.

Then we do more than understand Jesus' answer to

the Pharisees—we begin to search our own hearts to see how lack of concern for others condemns us. We face frankly the full challenge of our unconcern and our limited understanding of the redemptive love of God in Christ.

Yes, Jesus associated with the lowly of Jerusalem, even though the church elders tried to stop Him. There is only one attitude to take in our work with the poor if we believe in the "All-Inclusive Christ."

The religious sects of Christ's day would not take their message from God to the poor, the crippled, the blind, and other unfortunates. Christ opposed this attitude and rebuked them for their actions. What is our attitude toward the poor in our community? What have you done for the blind? What have you done for the lost? Will we treat these people like the scribes and Pharisees, or like Christ wants us to treat them?

BAPTISM IS IMMERSION

(Continued from page 7)

have the same privileges and responsibilities, for in Him all are the children of God and heirs with Christ. (Gal. 3:25-29; 1 Cor. 12:13; James 2:5; John 1:12.)

The ordinance of baptism, then, is used to indicate one's entrance into the name of the Anointed, and into Christ Himself. The appropriateness of the ordinance is noticed when we recall that before one can enter into a new type of life, he must become dead to his allegiance to the former self. Burial in water strikingly symbolizes such death. Rising from the watery grave is also a striking symbol of resurrection to walk in newness of life. (Rom. 6:4.)

In every instance of baptism recorded, those baptized were old enough to hear, confess, and repent.

The flood was a type of baptism (1 Peter 3:20, 21), as was the blood over the doorposts in the Israelite's section of Egypt. (Ex. 12:13.) Baptism was represented by the state of the Israelites "in the cloud and in the sea" (1 Cor. 10:1, 2).

Baptism is important to the believer. It is important that each of us knows and understands its meaning. The word "baptism" signifies "to immerse" according to all the learned Greek scholars. The word "immerse" will in every case supply the word "baptism" so as to make good sense. If the word "baptize" means "to immerse"; if baptism was administered in the Jordan River where there was much water; if they went down and came up out of the water; if baptism resembles the sufferings of the Saviour; if it represents the state of the Israelites "in the cloud and in the sea"; and if it resembles a death, burial, and resurrection; then let the thinking person judge whether baptism does or does not mean immersion!

Resurrection

By Jeanette Reeves Loving, New Mexico

WHATEVER one's views on resurrection may be, one thing is certain, it is one of the most talked-of subjects in the New Testament.

To people who believe that they go to their reward and to a better life at death, resurrection would hardly seem to be necessary. They would be in good estate without it. But to those of us who believe that death is death, and not continued life, the promise of resurrection becomes a burning hope—an only hope—an absolute necessity.

We believe it was in this spirit of urgency that the Apostle Paul expressed his most earnest desire to the Philippian brethren: "That I may know him [Christ], 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" (3:10, 11).

Hear also Paul's message to the believers at Corinth, arguing the necessity of resurrection. "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor. 15:16-18). Could words be stronger? What hope did Paul set before them, other than resurrection?

As Reuben lost his rank as Israel's first-born by unworthiness (1 Chron. 5:1); just so the first Adam lost his rank by disobedience. This rank of first-born was passed to the second Adam, the Lord Jesus Christ, because He merited it. God declared of Jesus: "Also I will make him my firstborn, higher than the kings of the earth" (Psalm 89:27). By what means did God attest the power and rank bestowed upon this more worthy younger Son? We have the answer in Romans 1:4, which reads, "by the resurrection from the dead."

"He is the firstborn from the dead; that in all things he might have the preeminence." Christ was the first to be raised to eternal life—the first to "put on" immortality and incorruption. (1 Cor. 15:53.)

Christ's resurrection is the guarantee that God will fulfill His promise to raise up those who belong to Christ, "that he might be the firstborn among many brethren" (Rom. 8:29); and that He might be the ruler and judge of all the earth. (Acts 17:31; Isa. 11:1-12.)

Can anyone deny the literal significance of the words of God's Anointed One, who opens His Revelation by announcing: "I am he that liveth, and was dead; and behold, I am alive for evermore."

What Does the Bible Teach---One God? or Trinity?

By R. H. Judd

"The foundation of sound faith is sound knowledge"

D^{R.} R. V. FOSTER, Professor of Theology in Cumberland Presbyterian Seminary says, "None of the early fathers were trinitarians." The doctrine of the trinity did not get into the Christian church until the third or fourth century."

Now let us quote from the Bible and from the language used see what it really teaches.

Deuteronomy 6:4: "The Lord our God is one Lord." The following verses command us to teach this to our children.

Exodus 20:3: "Thou shalt have no other gods beside me."

- Isuiah 44:8: "Is there a God beside me? Yea, there is no God; I know not any."
- Isaiah 45:5: "I am the Lord, and there is none else, there is no God beside me."

Isaiah 45:22: "Look unto me, and be ye saved, all ye ends of the earth: for I am God, and there is none else."

Isaiah 46:5: "To whom will ye liken me, and make me equal?"

Isaiah 46:9: "I am God, and there is none else; I am God, and there is none like me."

Deuteronomy 4:39: "Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else."

Psalm 83:18: "That men may know that thou, whose name is Jehovah, art the most high over all the earth." (Is it possible to have more than one "most high"?)

Mark 12:29: "Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord." See also verse 32. "There is one God; and there is none other but he."

- John 5:44, R.V.: Here Jesus calls the Father, "The only God."
- John 17:3: Here Jesus calls the Father, "The only true God." Surely such language as this from the very lips of Jesus completely shuts out any idea of a trinity of gods.
- 1 Corinthians 8:4: Paul said, "We know . . . that there is no other God but one."
- 1 Corinthians 8:6: Paul said there are gods many and lords many, "but to us there is but one God, the Father."

THE RESTITUTION HERALD

1 Timothy 2:5: "For there is one God, and one mediator between God and men, the man Christ Jesus."

Friends, the Bible language quoted above is simple and easy of understanding. Not so the doctrine of the trinity. I plead with you, as, one Christian to another, why not accept the language of the Bible? You cannot accept both, for the one contradicts the other!

Can There Be Living Existence Without Body?

The answer to the foregoing questions is basic to many difficulties, Biblical, legal, and everyday life.

Existence cannot be expressed without the supposition that it has body, for anything "to be" must have body. "Being" implies substance; therefore, no substance, no "being." We even speak of a body of air, but if there is no air, there cannot be a body of air. Even an apparition, to be described, must have form, and form, whether real or imagined, implies "being," and "being" implies body. We never see a tree without body, for in the case of the oak, it is the body of the acorn. "God giveth to every seed a body of its own." Likewise, we never see a man or a woman without body, and never will.

THE PERILS OF PROSPERITY (Continued from page 5)

derness was to turn the stones into bread, so that He might eat. His answer to the tempter is a profound insight into the relative value of things. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). The spiritual must always be given first place in a Christian's outlook. The bread, the material side, of this life is good and proper in its place; but alone it is not enough and cannot truly satisfy. The Prophet Isaiah wrote: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (55:2). Many, in the quest for the prosperity of this world, have found nothing but frustration and dissatisfaction. Only spiritual bread really satisfies the inner longings of the heart of man.

George Pullman, founder of the famous Pullman Company, was asked once how it felt to be a millionaire. He replied, "I am no better off—certainly not happier—than when I was poor. I enjoyed my meals better then, had fewer cares, slept better, and was far happier." His answer reveals that he had learned that material things cannot really satisfy.

Jesus Christ is the Bread of Life who satisfies the

hunger of our hearts. (John 6:35.) He was born in Bethlehem, which means in Hebrew, "House of Bread." He alone can satisfy and fill the hungry soul, and His way of life brings the true prosperity that is far better than any worldly prosperity.

Yes, today we are enjoying a boom of great material prosperity, and everyone feels the effects of it. But let us, as followers of Him who had not "where to lay his head" (Matt. 8:20), recognize the perils of such prosperity and determine that we shall put *spiritual* prosperity first in our lives!

RESTITUTION HERALD RACKS

If you would like to have a part in the spreading of the gospel, one opportunity is the placing of RESTITUTION HERALD racks in public places. These attractive metal racks are being widely and successfully used. We have already had several inquiries from persons who have picked up copies of THE HERALD from racks and wish to know more about the Church of God.

We will send racks free of charge to anyone who will purchase ten papers each week for each rack and keep the rack supplied with papers. The cost of the papers is six cents each, which may be paid monthly, quarterly, or annually. Let us help you be a preacher through the printed word!

RISING TIME RETRING TIME RETRIN

FOR JULY 9, 1956

Life Needn't Be Simply a Revolving Door



STEWARDSHIP

By Mary Cook, Fenwick, Ontario

A steward of Christ! These words should thrill us beyond all earthly imagination. Just the knowledge that not one, but all of us have the privilege of serving the King of Kings, should fill us with a joy unsurpassed by anything our glittering world has to offer.

But are we being true stewards? Are we filling our mission to the best of our ability? These are questions which the individual can answer for himself only.

Why should we be stewards of Christ? Because we are indebted to Him. God is the giver of every good thing we possess and without His generous gifts we would be most unhappy. Since Christ, without a word of complaint, gave up His life for us, the small amount of time, thought, and energy which we devote to Him seem like small gifts to offer in return.

How can we be stewards of Christ? There are countless ways—even a smile to brighten someone's outlook on life, a kind word here, a good deed there. We can be active in our church and young people's group. We can invite others to Sunday school. Young people can distribute Christian literature; many things can be done for shut-ins, and hospital patients. Everywhere there is something to do in the name of Christ.

Our lives should be like mirrors reflecting the peace, love, and happiness which the Christian holds in his heart. As Christians we are being watched closely, by non-Christians. Our lives should be so lived that anyone we contact will say, "There is a true Christian steward."

If ever we are tempted to do wrong and neglect our duties as Christian stewards, it would help if we would ask ourselves the question, "What would Christ do?" Then we can answer the question honestly in our hearts and act accordingly. We could not possibly go wrong! One philosopher has said that one does his very best when he imagines Christ Himself standing bodily beside him, His hand guiding and working out each minute detail.

God has blessed most of us with talents. Some excel in music, others in public speaking, everyone is blessed with a talent of some sort. If we would all use these talents for the Master, what a strong army we would have to fight for truth and right! Some have fewer talents than others; however, we all have our youth which is a great asset to the Christian work.

What is so energetic or vigorous as a teen-ager? If we would all turn our time, talents, and energy into Christ's service, perhaps many others would follow our example.

If we learn to practice the principles of Christian stewardship while we are young, we will continue to practice them for the remainder of our lives.

The world gives us a mighty challenge. Let us accept it and conquer in the name of our King.

What are the rewards of being a Christian steward? Someone has said, "We get from our work what we put into it." The Bible tells us, "Whatsoever a man soweth that shall he also reap." The Bible also tells us that even the smallest deed we do in the name of Christ will be rewarded. If we are true stewards, fulfilling the task left us to the best of our abilities, we will be richly rewarded not only by the peace in our hearts now, but in the Kingdom which is to follow.

MAIL APPLICATIONS SOON

An early deadline was set this year for the Berean Youth Camp at Dewart Lake. There were reasons for this. We heard of many young people who are planning to attend the camp, but applications have been slow in coming in to the youth department. Please get your applications in soon so that the staff can make its last-minute plans for the camp and have everything ready for the best camp we have ever had.

SUMMER SLUMP IN YOUTH WORK?

Reports coming to us reveal a summer slump in the youth work in the various churches. It would seem that the summer, with school out, would be the most profitable season for the service projects and fellowship meetings so essential to the youth meeting. Informal, outdoor meetings may be the answer to the summer slump. Learning in the field might be tried.

EMBLEMS

We still have orders for Berean Youth Fellowship emblems that we cannot fill. If you have emblems that have not been sold, please return them to the Berean Youth Department so that we can fill these orders.



John's Message

By Jane LeCrone

Tucked away in the hills of Galilee, far to the north of Bethlehem, is the little town of Nazareth. Here Jesus lived during His boyhood. While Jesus played and studied and worked in Nazareth, He had a cousin named John who was growing up in the hill country of Judea, to the south.

John was a little older than Jesus. John's mother, Elisabeth, was a cousin to the mother of Jesus. Before John was born, the Angel Gabriel had told John's parents that they would have a son who would help the people to know and love the Lord. An angel also talked to Mary about the same time to tell her she would have a son, and should call His name Jesus. So these two boys were chosen of God before they were born, for God had a work for each of them to do.

When John grew to young manhood he went into the wilderness to talk to God and listen for God to speak. John lived here so that he could be in a quiet place to be trained of God.

We find the story in our Bibles in the first chapter of Mark. "As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost."

Now, whom do you suppose John the Baptist was talking about? Who was this great One who could give the baptism of the Holy Spirit? Why, it was Jesus, of course!

Let us read on! "It came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

Boys and girls, we read here that Jesus Himself was baptized in the Jordan River. He knew it was proper and right that He obey God and so Jesus was baptized.

John was not afraid to speak plainly to the people. He told them the truth about the way God wanted them to live. He told them they should share with one another when they were in need and that they should be honest and true in everything they did. He told them to be gentle and kind to everyone. Then John told the people that if they were really sorry for the wrong things they had done, and wanted to start over, they could make a new start by being baptized. John baptized many people who wanted to be ready for Jesus. So people began calling him John the Baptist.

Yes, all the while that John grew older, year by year, his mother and father taught him everything they knew about God and His plan of salvation. When John grew old enough to decide what he would do with his life, he decided to do as God wanted him to do, to preach and teach. But, above all, John had a very special job to do. His was the privilege to prepare the people for the coming of Jesus Christ, his Lord and their Lord. He did his best to make them ready to receive the teachings of Jesus.

Sure enough, Jesus was like John the Baptist in His preaching. He was not afraid to tell the people what they needed to know for their own salvation.

NEXT WEEK

We will learn of a few people whom Jesus taught and how it affected their lives.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Judy Kay McGraw, July 7, age 9, Denver, Colo. John Thomas Daniels, July 7, age 3, Little Rock, Ark. Robert W. Young, July 9, age 11, Hammond, La. William L. Young, July 9, age 11, Hammond, La. Robert Lee Cummings, July 9, age 5, Rock Island, Ill. James Brian Davenport, July 11, age 13, Eldorado, Ill. John Edward White, July 11, age 12, Eldorado, Ill. Caroll May Guillory, July 11, age 11, Hammond, La. John Thomas Young, July 16, age 9, Hammond, La. James Eugene Bender, July 16, age 3, Moorefield, Nebr.



- July 16-22-Washington Bible Camp, Wenatchee.
- July 16-22-Southwest Youth Camp at Prescott, Ariz.
- July 19-22-Arkansas-Oklahoma Conference, Clark's Chapel Church of God.
- July 23-29-Southwest Conference at Prescott, Ariz.
- July 26 August 5 Illinois Conference and Bible School at Oregon.
- July 26-August 5---Virginia Conference Maurertown. Harry Sheets, guest speaker.
- August 5-12-National Berean Youth Rally, Quaker Haven Camp, Dewart Lake, Ind.
- August 12-19-Western Nebraska Conference, Holbrook. C. E. Randall and James Mattison, guest speakers.
- August 13-17-General Conference, Dewart Lake, Ind.
- August 18-26--Iowa State Conference at Waterloo.
- August 25-September 2-Missouri State Conference at Jordan. Alva Huffer, guest speaker.
- Aug. 29 Sept. 2-Ohio Conference at Brush Creek. J. R. LeCrone, guest speaker.

WASHINGTON, D. C., CHURCH REPORT

We are announcing the birth of a new baby girl, Debra Lynn, to Bro. and Sr. Joseph Fletcher, May 31, 1956, at Doctors' Hospital, Baltimore, Md.

The annual business meeting of our church was held at the V.M.C.A., May 10. Officers were elected for the coming year and regular reports and business attended to. As Bro. Fletcher is leaving the full-time ministry for awhile, in order to attend Aurora College this autumn, we considered finding a new pastor.

Bro. Curtis Simpson, of Hedrick, Ind., aceepted our invitation to come and visit us, and we have arranged to have him for our pastor. Bro. Simpson is a nephew of Bro. Harry Sheets, who was pastor of the Virginia churches at Maurertown and Fort Valley for several years. Most of us were living in that vicinity then, so we feel almost acquainted with Bro. Simpson.

We are sorry to have Bro. Fletcher leave, but our prayers and best wishes will be with him as he enters his studies.

Bro. Delbert Jones, pastor of the church at Heetor, Minn., worshiped with us last Sunday. He paid us a visit two years ago when he was here on a similar tour with high school pupils.

When you come to Washington on your vacation, or to live, look us up. We are at the Y.M.C.A., 18th and G Sts., N.W., every Sunday at 10:00 a.m.

Ruth M. Bauserman, Secretary.

EDEN VALLEY, MINNESOTA NEWS

Our June State Conference which convened at Eden Valley Church, June 6-10, was a very successful gathering of people from various parts of the state and Wisconsin. Interesting and inspiring sermons were given each evening by pastors of the state-Bros. T. M. Savage of St. Cloud, Delbert Jones of Hector, William Wachtel of Litchfield, Ernest Graham of Stillwater, and our local pastor, Bro. E. O. Routson. Bro. Otto Dick and Adib Liddawi of Oregon, Ill., were with us over the week end and were guest speakers en Sunday. There were also classes each day for adults and children of all ages which were informative and interesting. Very good attendance was noted at all these meetings.

Our Sunday school contest which ran for six weeks ended Sunday, June 24, with the "preachers" winning over the "teachers."

Bro. and Sr. Routson have been retained to serve our pastorate for another year.

Following Conference vacation Bible school was held for a week with an enrollment of about fifty. Mrs. Norman Ruhn prepared the lessons and assisted as much as possible. Due to the illness of her son Timothy, she was unable to attend all classes, so Sr. Routson very capably carried on. The children presented a very nice program at the close of the classes.

Bible camp for the young people assembled at the Gaspar cottages on Eden Lake, June 18-22 with thirty-eight enrolled. Sr. Carroll Bennett of Minneapolis and Sr. Routson were matrons and Bro. Delbert Jones of Hector and Bro. Routson, as instructors. On Sunday, following the close of camp, three young girls accepted Christ as their Saviour and were baptized by our pastor at Eden Lake during the afternoon. They were: Cheryl Ann Gaspar of Eden Valley, Sarah Jane Peters of Paynesville, and Sharon Brossard of Richmond. All attend the Eden Valley Church. May the blessing of God be with them always. Members from over the state plan to meet at our camp site on Long Lake for a work day and picnic on July 4.

Mrs. Earl Brossard, Reporter.

ATTENTION GALVA, ILLINOIS

Mr. and Mrs. Vernon Breeden, members of the Arkansas City, Kansas, Church of God have moved to Galva, 11. They are anxious to meet Church of God members who may live nearby. Their address is: 312½ Front St., Apt. 4.

GREENFIELD - CLINE

On Sunday afternoon, June 3, 1956, at two o'clock, Lois Carpenter Greenfield and Howard O. Cline were united in marriage at the Church of God parsonage in Oregon, Ill. Their attendants were Lois' sister, Mrs. Walter Anderson, and Mr. David Warner. Following the double ring ceremony a reception was held at the Walter Anderson home, after which Mr. and Mrs. Cline left for a week's wedding trip in Wisconsin. They are now at home at Rt. 2, south of Oregon.

We pray God's richest blessings on this fine couple and their new home.

Harvey U. Krogh, Jr.

PROPOSALS TO BE CONSIDERED AT GENERAL CONFERENCE

Delegates will be asked to consider the following proposals at General Conference, 1956. Others who have motions or resolutions to be considered should send them to THE RESTI-TUTION HERALD in advance of Conference so that delegates can have time to get instructions for voting from their churches.

1) The Board of Directors will recommend that the General Conference fiscal year be changed to begin October 1 and end September 30. The fiscal year now begins July 1 and ends June 30. This recommendation is made to give General Conference an opportunity to make changes and adjustments in the hudget before the fiscal year begins to which the budget applies.

 Delegates will be asked for definite stewardship suggestions that will help insure the raising of all funds, local, state, and national.

ATTENTION, CHURCH SECRETARIES

In making out General Conference delegate forms, please number the individual names listed on the forms. For instance: 1) Mr. John Doc, 2) Mrs. John Doc, etc. Please return the completed forms as early as possible to General Conference, Box 231, Oregon, Ill.

OHIO WEDDING

On June 16, Marquita Talbert was married to Larry Dunbar at Raker, Ohio. After a trip to Atlantic City, N. J., they will make their home in Swanton, Ohio. Larry is the son of Dale Dunbar, former president of the General Conference.

BAPTISMS IN CALIFORNIA

Last April 8 the Temple City Bible group met at Sunnysprings Ranch, home of John and Rena Taylor. At that meeting Marilee Rae Hummel, and Linda Emily Olsen, were baptized into the body of Christ by Bro. Harry Payne. Nina Olsen, Reporter.

SOUTHEASTERN CONFERENCE

Bros. T. M. Ferrell and C. F. Pryor will be the special speakers at the Southeastern Conference, to be held at the Guthrie Grove Church of God, Pelzer, S. C., July 1-8. The program will include morning classes and worship and preaching services each evening.

	ONFERENCE GET
Budget	\$39,849.00
Received	31,737.68
Needed	\$ 8,111.32
Remember the prayers and in ti	Lord's work in

THE RESTITUTION HERALD

Sponsors, May, 1956

Mrs. Glen Booth	\$ 35.00	Mr. & Mrs. S.
Mrs. Harvey Jenkins	10.00	Oregon Sund
Mr. & Mrs. George		Dixon Chure
McMurtrie	50.00	Ruth Savage
F. H. Burke	10.00	Mr. & Mrs. C
Mrs. Kate Olmstead	10.00	Mr. & Mrs. V
Burr Oak Church of God	100.00	Mr. & Mrs. C
Mr. & Mrs. Elmer		Mrs. Ray M
McChesney	150.00	Mr. & Mrs. R
Delbert Dunbar Family	100.00	Leila White
Phyllis Johnson	10,00	Robert John
Mrs. Mildred Dolph	10.00	Elmer Maga
Eden Valley Church	22.93	Almeda Wer
Mr. & Mrs. Hollis Partley		Blanchard M
Mrs. Lulu Stilson	25.00	Aurora Chur
Virda Sitler	60.00	Alice & Amy
Mr. & Mrs. C. E. Randal	1 10.00	
Hope Chapel	10.00	Mr. & Mrs. I Mr. & Mrs. I
Pennellwood Church	115,50	Michigan St
Dale Dunbar Family	40.00	Mary E. El
Delta Church of God	140,00	Mr. & Mrs. R
Macomb Church of God	16,75	Mr. & Mrs. L
Truth Seeker's Church	25,00	Mr. & Mrs. H
Golden Rule S. S.	50,00	Mrs. Grace
Dorothy Smith	10.00	Mr. & Mrs. F
Mr. & Mrs. Arlie Townsei		Mr. & Mrs. (
Clarke Ballentine	80,00	Mr. & Mrs. 7
John Lewis	11,00	Litchfield Su
Dale Johnson	11.00	Mr. & Mrs. V
Maple Grove Church	140,65	Mr. & Mrs. I
Mr. & Mrs. Paul Riley	16.00	Maybelle Ha
Helen Burnett	20,00	Mrs. Z
Mrs. L. R. Hillard	25,00	Mrs. F. Wo
Mr. & Mrs. Glenn Birkey		R. T.
E. F. Marsh	8.00	Betty Hight
Mrs. Louisa Murdock	10.00	Mr. & Mrs. I
Brush Creek Church	116.22	Dorothy Ma
R. H. Judd	7.00	Mrs. J. A. I

22,28 O. Ross lay School 68.45h of God 37.17 10.00 E. Lapp 45,00 50.00 Wm. Andrew Otto Dick 20.00 aysilles 15.00 R. C. Stilson head 20.00 7.0018.00 son 6.00 11" 10.00 tz iss, Society 35.00 ch of God 9.00 75.00 Young Frank Fox ... A. Chaplin 50,00 10.00 ate Conf. 55.00 60.00 ton 77.00 abert See 10.00 Dean Moore Edw. O'Neil 50,00 Ruhn 10.00 E. Warren 25.0026.00 G. Canfield F. Savage 25.00 unday School Wm, Wells 6.06 25.00Tarvey Krogh 4.02 14.27 inson 10.00 od & Judy 7.00100.00 5.00ower 25.00 I. Simpson 10.00 gaw Patrick 20.00

Mrs. Alice Groff Mr. & Mrs. C. Wood Mr. & Mrs. D. Onderdonk Mr. & Mrs. R. Powell St. Cloud Bereans Lois Crouch Rockford Church of God 12 A Sister Lydia Soc., Hope Chapel Mr. & Mrs. E. Gaspar Mr. & Mrs. E. Gaspar Happy Woods Church Mrs. J. C. Waller Mrs. Alice Koontz Arkansas City S. S. Verna C. Thayer Mr. & Mrs. H. Moore Southwest Conf. Litchfold L. Porcent อิง Litchfield Jr. Bereaus Willing Workers Blood River Church Blood River Church Mrs. Jessie Shea Mr. & Mrs. W. Holland Mr. & Mrs. R. Foster Mr. & Mrs. A. Hetrick Mr. & Mrs. L. Burnett Deal Hetch Paul Hatch Arkansas City Church Mr. & Mrs. W. Naylor L. H. Anderson Mr. & Mrs. W. Holland Esther Sprinkle Robert & Joan Follin Mrs. M. Hodges A Friend Mrs. Ida Jeffrey Mrs. M. Powell Fremont Willing Workers Minneapolis Church Wilbur Burnham Maurertown S. S. Wm. J. Halls

M. A. Patrick

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00.00	Silas M. Claypool	100.00
2.00	Fort Valley S. S.	50.00
5.00	Mrs. J. D. Shelly	10.00
7.00	Hildred Momsen	10.00
20.00	Washington D. C., Church	31.00
0.00	Mr. & Mrs. R. Lindstrom	50.00
0.00	Macomb Miss. Society	50.00
5.50	Mrs. Ethel Gross	25,00
5.00	Grace Marsh	10.00
5.00	Lillian Stone	15.00
25.00	Oregon Church of God	160.31
3.71	Blood River Sunday School	
5.00	A Contributor	10.00
5.00	Mr. & Mrs. H. Stadden	25.00
0.00	Azalia Winfrey	10.00
5.00	Washington D. C. Dorcas	10.00
50.00	Warren Story	25.00
8.17	Glad Tidings Chapel	55.00
1.85	Blanchard Church in mem	
1,00	of Sr. Dora Ellsworth	30.84
25.00	Pomona, Calif., Dorcas	100.00
25,00	Golden Rule Sunday Schoo	
0.00	Ladies Adult Class	15.00
00.00	Anonymous	11.00
20.00	Pearl Zechiel Family	30.00
4.00	Blanchard Jr. Bereans	10.00
0.00	Jorge Roque	18.86
15.00	Golden Rule Family	100.00
50.00	Mr. & Mrs. J. A. Johnson	7.00
00.00	Mr. & Mrs. C. A. McLain	10.00
1.00	Salem Sunday School	15.00
25.00	Emma Sissle	12.00
0.00	Mr. & Mrs. H. Sheets	25.00
5.00	Mrs. Mildred Stantial	150.00
7.00	Phyllis Mumford	25.00
6.50	Mr. & Mrs. Fred Nelson	5.00
0.00	George Long	10.00
2.00	Mr. & Mrs. B. Woods	10.00
1.00	Olaf Lewis	25.00
5.00	Mr. & Mrs. D. Jones	16.50
0.00	Ida Lapp	50.00
50.30	Ellen Riesener	25.00
25.00	Baltimore Church of God	15.00
	Mrs. W. H. Lindsay	5.00

HAPPY WOODS CHURCH OF GOD

Hammond, La.

The annual business meeting of the Happy Woods Church and Sunday School was held June 14, 1956. The following officers were elected: elders, Clarence Barnum, Sam Bottolfs, and Warren Landry; deacons, Elvin Campbell, Martin Bankston, L. C. Anthon, Millard Hutchinson, and Martin Bottolfs; secretary, Eva Bottolfs; treasurer, Elvie Landry; deaconesses, Esther Bottolfs and Mable Bottolfs; conference representative, Warren Landry; conference delegate, Charles Bottolfs; Sunday school superintendent, Millard Hutchinson; assistant, Charles Bottolfs; secretary, Mary Lou Baird; assistant, Eliska Anthon; Sunday school treasurer, George Halverson; junior Sunday school superintendent Sylvia LaDew; assistant, Rita Lukawecki.

During the recent Southern Berean Youth Rally in Texas, one of the students attending from Happy Woods, Michiel Bankston, requested baptism, and it was our privilege to baptize him into the saving name of Jesus for the remission of sins. We pray God's blessing upon Michiel in his new walk of life

The average attendance at Sunday school for the past quarter was ninety. The average attendance for the previous quarter was eighty-five. Average attendance one year ago was seventy-four.

Our vacation Bible school was held June 11-15 with a total curollment of one hundred. Our average attendance for the week was seventy-six. Classes were held for all age groups and we all felt it was a most success-Harry Gockler, Pastor. ful Bible school.

BAPTISMS IN NEW ORLEANS

We arrived home May 29 after traveling for eleven weeks, through thirteen states. We traveled 8.433 miles and visited eleven churches, and visited dear ones of like precious faith in the different states.

Bro. Anthon had Bible classes in New Orleans, La., and baptized Patricia Lobell, 8824 Peach St., and Tom Hulette, of the same address.

Bro. and Sr. John Humphreys and family have come to Oregon to live and we are enjoying their help in the Corvallis church. Flora E. Anthon, Corvallis, Ore.

OHIO YOUTH RETREAT

The second annual Ohio Youth Retreat was held June 1-3 at Camp Chaffee, north of Tipp City. Eighty-six young people from five Ohio churches attended the week-end camp, which was open to ages 9-19 this year. Though the weather was cool, everyone seemed to have an enjoyable and profitable time in Christian fellowship, study, and worship. A great deal of credit is due the competent staff of sixteen members, who donated their time and resources to make the camp a success.

T. M. Ferrell, Ohio Youth Director.

EDMOND OMAR RICHARDSON

Edmond Omar Richardson was born December 10, 1873, and died June 20, 1956. He was the son of Mr. and Mrs. Russell Richardson, and had five brothers and six sisters.

Edmond was married in 1897 to Ida Hutchinson, and to this union eight children were born, three of whom preceded him in death.

He leaves to mourn his death his devoted wife, Ida: two sons, Ellsworth and Taft, near Springfield, La.; three daughters, Mrs. Lula Strebeck, Collins, Miss., Mrs. Mary Bunch, Phoenix, Ariz., and Mrs. Thelma Goekler, Hammond, La.; three brothers, Sam, Springfield, La., Dewey, New Orleans, La., and Lem-uel, St. Louis, Mo.; two sisters, Mrs. Ruth Shandor, Springfield, La., and Mrs. Florence Mack, Livingston, La.; twenty-four grandchildren, five great-grandchildren, and many other relatives and friends.

Having been laid to rest in Carter Cemetery near Springfield, Edmond now sleeps in death until the day of resurrection.

Gordon Landry, Pastor.

OREGON BIBLE COLLEGE HONOR ROLL

The following students were on the Oregon Bible College honor roll the second semester of the school year: Richard Dick, Daniel Fyfe, Nancy Nichols, and Hollis Partlowe. Congratulations on fine scholarship!

BEREAN YOUTH FELLOWSHIP CAMP August 5 - 11 Quaker Haven



• Deadline for enrollment, July 5, 1956.

Dewart Lake

- Tuition \$25.00. Of this, \$5.00 is payable on enrollment and the balance on or before August 5, 1956.
- Get enrollment applications from your youth leader or mail the coupon below to us and we will send you a form.
- For all Church of God young people ages 12-19.

THIS YEAR'S CLASSES

- "What Youth Can Do in the Church"—Harold Doan, teacher.
- "Youth Problem Clinic"-Darrell Maddock, teacher.
- "Our Faith"-Warren Sorenson and Harry Goekler, teachers.
- "Prophecy in the Bible"—Harry Goekler, teacher. (For the older campers.)

EVENING WORSHIP PROGRAM

- Sunday-A Family Life (film, with discussion period)
- Monday—Dating Do's and Don'ts, and Going Steady (films, with open discussion)
- Tuesday—How to Say No, and Are You Popular? (films, with open discussion period)
- Wednesday-Lung Cancer and Tobacco (film)
- Thursday—Oregon Bible College program by Brothers Dick and Lapp.

Friday—Closing message by Bro. Warren Sorenson. We know you will want to be among the many young people who will enjoy the Berean Youth Fellowship Camp this year.

OTHER FEATURES OF THE PROGRAM

- Cra/ts-Leaf and flower making, leather, wood, metal, plastic lacing,
- Recreation-Archery, swimming, boating, badminton, volley ball, horseshoes, softball, basketball, tether ball.
- Special Events-Staff banquet, camp-outs, boat excursions, popcorn parties, student stunt night.

THIS YEAR'S COUNSELORS WILL BE:

For the Boys Milon Hall Curtis Simpson Harry Goekler Warren Sorenson Darrell Maddock Dale Johnson Larry Townsend David Holquist Harold Doan For the Girls

Joyce Knapp Eunice Otto Mary Patrick Linda Wagganer Mildred Duncan Pat Schier Hope Errett Mattie Agard

DO NOT DELAY-ENROLL TODAY

BEREAN YOUTH DEPARTMENT

Box 231, Oregon, Illinois

Please send me an enrollment blank for the 1956 Berean Camp.

NAME	
ADDRESS	
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ZONE	STATE



VOLUME 45. NUMBER 40

A JAPANESE GOD

How far removed from paganism is belief in a trinity of gods, natural immortality of the soul, and the reincarnation and transmigration of souls?

(Picture by Bill McCorkle, Gatesville, Texas.)

SEE INSIDE

ONE GOD, OR A TRINITY? FALSE PROPHETS AND TEACHERS

DID JESUS PRE-EXIST HIS BIRTH?

Articles of interest on the nature of God, of Christ, and of man.



General Conference -- August 13-17

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke Love for God 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 sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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DAILY HOME READINGS

M. July 16. Be ye therefore perfect. Matt. 5:43-48.

- T. July 17. If thou wilt be perfect. Matt. 19:16-26.
- W. July 18. Made perfect in one. John 17: 9-23.
- T. July 19. Perfected by God's Spirit. Gal. 2:16-21; 3:1-3.
- F. July 20. Not already perfect. Phil. 3: 4-16
- S. July 21. Our love made perfect. 1 John 4:7-21.



The basic motive of Christian life is love. First place in Christian requirements is given to love. A Christian's first love must be for God and for His Son, Jesus Christ. This is the first and great commandment.

The Apostle Paul wrote, "The love of Christ constraineth us. . . . He died name of Jesus Christ for the remission of for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again" (2 Cor. 5:14, 15). The constraining and controlling force in Christian life is love for the Lord. Such love keeps us in His will and in His way. Those who love the Lord are those who are most obedient and anxious to serve Him who first loved them.

L'ue for Others

The Christian's second great love will be for others, inside and outside the fold of the Lord. He will be especially concerned for the brethren, and filled with kindness and care for those of the Christian family. "Let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). How many Christians are congenial and respectful of the rights of fellow workers or neighbors, but contentious and difficult with those of the household of faith? Jesus prayed, "Keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:11).

This love must go also beyond the household of faith and embrace the whole world. There are two and one half billion of God's children by creation in the world and God and His Son dearly love every one of them. God desires to have every one of these children in His Kingdom. To us they may be very unlovable, but God loves them. "This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:3, 4). The Parable of the Good Samaritan teaches that our love must be broad enough to include each person on the earth, lovely and unloved.

Love of the Truth

2

> The Christian's third great love will be love of the truth, the gospel of salvation in the Kingdom of God through the blood of Christ. Love for the truth is easily cooled in our cynical and complex world. It is easy to develop the "What-difference-does-it-make-we-are-all-going-to-the-same-place?" attitude. Only when we know what it is that saves, and that there is only one way of salvation, and become convinced that without that way all are lost, will the love of the truth of the mercy and judgment of God compel us to act. When we can forget Satan's snare that "sincerity saves" and remember that there is one Lord, one faith, one baptism, and one hope we will, through love of the truth, be motivated to witness.

> When we are convinced of the eternal truth of the gospel and its necessity to salvation, it will generate the evangelistic zeal and a loyalty to the Church of God so essential to service and church growth.

2

One God -- or a Trinity?

By C. F. Pryor, Pastor Cleveland, Ohio

The trinity theory developed when church and state united in the days of the Roman Empire



HOW important is it that we have the proper understanding of the difference between the Jehovah God and Jesus Christ, God's Son?

During Old Testament history there was no thought of a plurality of gods except among nations worshiping idols. Old Testament history reports the sad fact of Israel's missionary failure and the nation's own degeneration from time to time into idolatry. Through the Babylonian captivity Israel was, once and for all time, cured of idolatry. Since that time, faithful Jews have been loyal to the truth of the unity of God.

One of the chief duties of the nation of Israel as a chosen people of God was to teach other nations and people to serve the one true and living God. So important to the children of Israel was a clear understanding of God, that God spoke to Moses and delivered to him certain commandments. God said, "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, 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. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes" (Deut. 6:4-8).

The correct conception of God is of equal importance today and the responsibility placed upon parents to teach their children the correct understanding of God is just as great.

The teaching of the oneness of God did not change or become any less important in the New Testament. Christianity is built upon this doctrine and the present teaching of a plurality of Gods is contrary to the original teachings of the true church. The Apostle Paul, in giving instructions to the church at Corinth, which was

FOR JULY 16, 1956

made up of those people who had been converted from idol worship to the Christian faith, stated, "As concerning therefore the eating of those things that are offered to idols in sacrifice, we know that an idol is nothing in the world, and that there is none other God but one. For 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, by whom are all things, and we by him" (1 Cor. 8:4-6).

The beloved disciple, John, who wrote his gospel message to the Christian believers with an effort to prove to the world that Jesus was the Son of God, gave us the words of the Son as He said, "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me ye would rejoice, because I said, I go unto the Father: for my Father is greater than I" (John 14:28). Jesus never attempted to teach men to believe that He was God.

The Apostle Paul, giving instructions to his son in the faith, said to Timothy, "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). Paul did not look upon Jesus as God. He looked upon Him as one who was in a position to die for man's sin. This God could not do and retain His immortal nature. (Read Heb. 2:9-18.) Paul at no time attempted to teach that Jesus was co-eternal or pre-existed with God. Neither did he teach that Jesus had the same immortal nature as the Father until He was resurrected to immortality by the power of God.

The controversial matter concerning Jesus and God being equal or even the same in person began among the churches around 300 A.D. Two church leaders in Alexandria, Egypt, began an argument. One man, named Arius maintained that Jesus, although great, was in some (Please turn to page 11)



BEFORE beginning our subject discussion, we wish to say we believe that all Scripture, as we have it in the Holy Bible, is given by inspiration of God. (2 Tim. 3:16, 17.) We believe the Genesis account of man's creation, fall, and consequent death to be literally true, and that only by God's provided redemption through Christ can there be any future life for us. The Bible very plainly explains this plan of salvation, and all Christians are duty bound to accept it as their rule of faith and practice.

Many false teachers have crept into the nominal Christian church from the time of the Apostle Paul till now, with unscriptural doctrines. Many confused people do not know what is Bible truth or what to believe. Most of the confusion is on such subjects as death, immortality, resurrection, heaven, hell, the coming of Christ, and the future home of the redeemed.

In order to properly understand the Bible on some of these topics, it is necessary that these simple rules of Bible study be followed: 1) All plain factual statements of Scripture must be taken as meaning literally what is said. 2) All parables, figurative, or symbolic language that may seem to contradict the plain statements can and must be interpreted to harmonize with the plain statements. To reverse these two rules makes language meaningless, and the Bible a book incapable of being understood by anyone. A good concordance Bible is essential for an easy, intelligent, topical study of the Scriptures.

Now we give a few Bible citations proving that false teachers and prophets have and are to rise. Christ said, "False Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect" (Mark 13:22). "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). It is obvious that the spirits here mentioned are false prophets and teachers. Paul says in 1 Thessalonians 5:21, "Prove all things; hold fast that which is good." To be safe, we must test or prove by the Scriptures the truth or falsity of teachings we hear. Acts 17:11, speaking of the preaching of Paul and Silas to the Berean Jews, says they "searched the scriptures daily, whether those things were so."

False Teachers and Prophets

By L. M. Howell Tempe, Arizona

To my mind, the most infamous false doctrine in the world today is that of the natural immortality of the soul. It was in the beginning a pagan idea, taught by the Greek philosopher Plato, then taken up by the Roman Catholic Church. Now most of the Protestant churches embrace it. The only thing in the Bible to sustain this untruth is the Devil's lie in Genesis 3:4, "Ye shall not surely die" for disobeying God. But Adam and Eve both disobeyed and God executed the promised penalty, death.

We all must now suffer the Adamic death. Life was lost through sin. If, as we are falsely told, there is no real death, but we at once enter into the glories of heaven, knowing more than ever, then we need no Redeemer or Saviour. Christ was sent into the world, suffered and died, and rose again to immortality, to redeem us from death and restore to us what we lost—life.

Some people say Christ did not really die and lie in the tomb three days and nights, but was away preaching to the spirits in prison. If Christ did not absolutely die, as the Bible teaches, then we have no Saviour, and are yet in our sins with no hope of future life. When we stray away from plain Bible teachings, we get into all kinds of trouble.

The Book of Revelation was given to John in vision in 96 A.D. This last book completes the Holy Bible and all that is needful for man to know today concerning salvation and God's plan for the ages. In Revelation 22: 18, 19 we read, "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." This would seem to bar any later visions and revelations as being from God. Rather, we would seem justified in classing such persons as false prophets prophesied by Christ in Mark 13:22.

Early in the last century one Joseph Smith in New York claimed to have had visions and revelations and organized what is popularly called the Mormon Church. It is so called from its main textbook, the *Book of Mormon*. This church is very aggressive and has grown to great proportions. We wish to examine just two of its unscriptural teachings: 1) reincarnation, or transmigration of souls, 2) vicarious, or substitute baptism for those who have died out of Christ.

Reincarnation is a purely pagan idea taught by Plato in his book *The Phaedo*. He teaches that the souls of the wicked at the death of the body enter into some animal or bird. Thousands of Hindus will kill no sort of animal lest its body may contain the soul of some dead ancestor.

The Mormons believe we all have previously existed. One, a lovely woman, once told a new friend she just felt like she had always known her, so she must have known her in the spirit world.

No, we do not enter this life as a previous being warmed over or renewed. The Bible explains creation clearly. Genesis 2:7 says, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Eve's creation is described in Genesis 2:21, 22. Genesis 1:27 says, "God created man in his own image, in the image of God created he him; male and female created he them." Verse 28 tells them, "Be fruitful, and multiply, and replenish the earth." From that time hence all multiplying of the human race has been through natural, physical, biological processes, as with the animal world. Each new life has its beginning at the time of conception by the mother. Said Solomon: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no preeminence above a beast; for all is vanity. All go unto one

place; all are of the dust, and all turn to dust again" (Eccl. 3:19, 20). No reincarnation is possible in either case. The whole idea rests on the false notion of the natural immortality of the soul.

Substitute baptism is obviously unjust and unscriptural. God desires that all may repent and be saved. Just as truly He does not compel us against our will to accept His selvation through Christ. It is purely a personal matter with each individual. Paul, said, in Philippians 2:12, "Work out your own salvation with fear and trembling." Romans 2:6 and 7 says of God, "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." In Mark 16:15, Christ sent out His apostles to all the world to preach the gospel to every creature. Then He said, in verse 16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Again, salvation is a personal matter.

In Hebrews 9:27 we find that "it is appointed unto man once to die, but after this the judgment" Second Corinthians 5:10 says we must all appear before the judgment seat of Christ to receive the things done in the body whether they be good or bad. Man's record on which he must be saved or lost is closed at death. It cannot be changed by anyone. Evidently referring to man at death, Ecclesiastes 11:3 says, "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." After one's death no friend can change his record or status toward God.

In the light of the Scriptures we are unable to see how being baptized for some friend who died out of Christ can be anything less than assuming the role of a second redeemer or mediator, or pure sacrilege. May such misled persons ponder 1 Timothy 2:5. "There is one God, and one mediator between God and men, the man Christ Jesus."

Now a little explanation of "baptized for the dead," found in 1 Corinthians 15:29. Paul had been arguing the fact and necessity of Christ's death, burial, and resurrection to insure resurrection and future life for baptized believers. Many were then denying the resurrection of Christ. Read carefully all of 1 Corinthians 15 to verse 29 and note closely Romans 6:3, 4. You will find all Christians are, or should be, baptized for or into Christ, and He is the "dead" into and for whom we are baptized.

Hope of life eternal in the Kingdom of God is dependent upon being in Christ when He comes to reward the faithful. One must accept Jesus Christ as Saviour and put on His name in baptism for the remission of sins. There is no eternal life without Christ, and none can accept and put on Christ for another. Salvation is a personal matter between you and God!



Does Jesus Care?

By Kirby Davis, Pastor Fredericktown, Missouri

DURING the entire ministry of Jesus, considerable compassion toward groups of people and individual persons was very well known. The raising of the widow's son is a good example of Jesus' feeling toward fellow human beings. When it was in keeping with God's wishes, Jesus often showed His compassion on people. Rather early in His ministry, Jesus at times had to lose Himself from the crowds of people who gathered to be healed of physical infirmities. Otherwise, His time to teach the words of God concerning the Kingdom and salvation would have been limited.

Jesus Had Compassion

Sincere compassion is a feeling of sorrow and sympathy for another who is in distress or who has had misfortune. Often words of sympathy or action to correct the situation are taken, that compassion might be sincere. The healing ministry was one of the ways Jesus reacted when He saw the misfortune of others. The blind were given sight, the lame were made to walk, and even dead people were raised. This was an important part of Jesus' ministry. (Matt. 11:4-6.)

Another instance of Jesus' thoughts for those in trouble was His attitude toward the woman taken in adultery. We ordinarily think of that sin as one of the worst, which is true, but Jesus sympathized with her, admonishing the accuser who had no sin to throw the first stone. (John 8:3-11.) We must remember, however, that Jesus told her to go and sin no more! Is Jesus concerned about the cares and troubles of His own?

More prominent than any other attitude of Jesus toward the conditions of man was His feeling toward mankind's eternal salvation. Jesus could readily see that His brethren of Israel and also the Gentiles were living in darkness. They were separated from God and would perish unless Jesus could bring light. This was, of course, the main goal in His ministry, to lead men to the marvelcus light and salvation. Consider the following scriptures in this light: John 3:14-21: 10:16, 11; Luke 19:10.

Jesus Has Compassion

Since Jesus continues to live from the time of His resurrection, it is logical to believe that He has compassion for the world and His followers today in a similar way to the

time of His earthly ministry.

When Jesus was ready to ascend to the right hand of God He gave to us a promise that is encouraging if we desire His care for us. (Matt. 28:19, 20.) He is with us in the great work of His commission to preach and teach the gospel till the end of the age.

When we come to Jesus we are able to receive rest and have an easier yoke to bear because of His kind feeling and thoughts toward us. (Matt. 11:28-30.)

One of the offices that Jesus holds has much practical help for the Christian. As the great High Priest He is at the right hand of God to make intercession for us. It is Jesus' position to vouch for our conduct in relation to the Kingdom. He is responsible to God for us and thus all judgment is given to Him. We need have no fear of Jesus unless we do not know Him. There are three advantages we have through Jesus as the High Priest. 1) He can be touched with the feelings of our infirmities because He, too, was tempted to do wrong. 2) We have access to the throne of grace that our sins might be remitted. 3) He extends mercy and grace to help in *time of need*. (Heb. 4:14-16.)

Our time of need may be any time during our lives, because of great disappointments, death of loved ones, or other troubles. Spiritual help in temptation, and general guidance can be ours if we ask of the Lord. If we dedicate our lives to Him, we will not be strangers, but shall call upon Him often. We shall find that Jesus cares.

The Kingdom of God

MOST people have heard in church, over the radio, on television, or by casual conversation, that there is or that there is going to be a Kingdom of God, or Kingdom of Heaven. To most people, however, it seems very unrealistic. They picture something like angels with wings playing harps on clouds, or other fantasies of similar nature. Is it really that vague? Let us look into a few scriptures from God's Holy Word and see if He has given us a more realistic, or understandable description of this Kingdom.

Where Will the Kingdom of God Be?

In the verse above, we have seen that "the *earth* shall be filled with the knowledge of the glory of the Lord." We know, for sure, that it is not filled with the knowledge of the Lord right now, so this must be speaking of something in the future.

Jesus said, in Matthew 5:5, "Blessed are the meek: for they shall inherit the earth."

Psalm 37:9 tells us that "those that wait upon the Lord, they shall inherit the earth." Also, in verse 11, we find that "the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

From these verses, we can plainly see that the Kingdom will be on the earth.

Who Will Be in the Kingdom of God?

In Jesus' Sermon on the Mount, we find many qualifications of those that will be in the Kingdom of God.

- Matthew 5:3 -"the poor in spirit"
- Matthew 5:5 --- "the meek"
- Matthew 5:6 —"they which do hunger and thirst after righteousness"
- Matthew 5:7 -- "the merciful"
- Matthew.5:8 -- "the pure in heart"
- Matthew 5:9 —"the peacemakers"
- Matthew 5:10—"they which are persecuted for righteousness' sake"
- Matthew 5:11-those that are reviled and spoken of in an evil manner falsely for Christ's sake.

Now let us look to 2 Peter 1:5-7. Here we find more qualifications of the individuals that will be in the Kingdom. They are: 1) faith, 2) virtue, 3) knowledge, 4) temperance, 5) patience, 6) godliness, 7) brotherly kindness, and 8) charity.

How Can We Be Assured That There Is Such a Promise of a "Kingdom of God"?

If we look in our Bibles to Genesis 13:14, 15, we read how God made the promise to one of our forefathers,

FOR JULY 16, 1956

By Arlene Dearing Oregon Bible College



"The earth shall be filled with the knowledge of the glory of the Lord" (Habukkuk 2:4).

Abraham. "The Lord 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."

In our Bibles we read in Galatians 3:28, 29, that we are not all different races, male or 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."

Also, in Romans 8:16, 17, we read: "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."

What Will the Nature of the Earth Be Like in the Kingdom of God?

Reviewing creation, we read in Genesis 1:31, that "God saw every thing that he had made, and, behold, it was very good." In Genesis 3:15, after Eve had sinned and caused Adam also to sin, God put enmity between the serpent and woman. Woman's sorrows were greatly multiplied because of sin. (V. 16.) Also, we find that thorns and thistles were brought forth because of sin. (V. 18.) In verse 19, the curse of death was placed on man.

Looking ahead to Revelation 22:3, to the wonderful new paradise promised in the Kingdom; "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." This surely means that all those curses mentioned in Genesis will be taken away.

In Isaiah 11:6-8, we find a beautiful description of the nature of man and animal in this new Kingdom. It tells how the wolf will dwell with the lamb; the leopard with the kid; the cow and bear shall feed; and a child will be able to play where snakes live.

Everyone enjoys the beauty of the earth! After reading those wonderful scriptures, doesn't the Kingdom of God seem more real in your mind? To think that God offers this to us by His loving grace! "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Don't you want to be there? Choose Christ's way today, before it is too late!

7

Did Christ Pre-exist His Birth?

• A consideration of Philippians 2:6-11

By R. H. Judd Colborne, Ontario

"Who being in the form of God, thought it not robbery to be equal with God" (Phil. 2:6-11).

THE above quotation from the Authorized Version is yet another text that is thought by leaders of "orthodoxy" to be strong proof of the pre-existence of the Christ and His co-equal relationship with the Father.

Our friends are assuredly very fond of texts. The context is seldom consulted. The utterance of a text is, with them, the simplest, the shortest, and surest method of winning an argument; for whatever the argument may be, some text taken by itself from the sacred pages of Scripture, can generally be found to give, at least, seeming support. As for verifying the translation, or examining the import of the surrounding matter with a view to better understanding of the text in question, the effort is too great to attempt; and were they to do so, a lurking fear might be felt that some long-cherished theory would be made void.

With sincere and sure confidence in the correctness of our assertion, we put forward the statement that there is nothing in the whole passage indicated at the head of this page, that has reference to the pre-existent personality of Jesus the Christ.

The theme of Paul's discourse in Philippians 2 is humility, and his message was to living men. When urging them to "each esteem other better than themselves," he puts before them an example known to all—the man Christ Jesus. No other person as fulfilling that requirement is even mentioned. He then adds, "Who [like yourselves] being in the form of God [see Gen. 1:27] thought it not a thing to be grasped at to be equal with God" (cp. Gen. 3:5, R. V.). Any thoughtful mind will see that the translation of the Authorized Version naturally results in the correct translation just given. Dr. Paley renders it, "Did not affect to be equal with God." Dr. Adam Clarke's rendering is, "Who did not think it a matter to be carnestly desired to be equal with God." The Revised Version reads: "Counted it not a prize to be equal with God." The Revised Standard Version translates it: "Did not count equality with God a thing to be grasped at."

It is the purpose of a robber to take by force—to grasp —that which is not his by right. The cognate Greek word is translated "extortion" in Luke 11:39, R.V. (See also Matt. 11:12.) Indeed, in nearly every instance, if not in all, the word implies a wrong action, namely, to take (by force, if necessary) that which is not his by right. This was precisely the advice of "the serpent" in Eden. (Gen. 3:5, R.V.) Christ not only refused to follow that course, but He also acknowledged that God was "greater than" Himself. (John 14:28.)

The Scriptures continually assert that "there is but one God" (1 Cor. 8:4). When that fact is literally accepted, the statement, "Who being in the form of God" is equivalent to an assertion that He (Christ) was *not* God; for that which is in the form of another can never be the other itself.

"But Emptied Himself"

The whole context clearly shows that it was Jesus Christ who emptied Himself, and not one who was to become Christ. It is Christ Jesus who continually submitted His own will to the will of the Father. Orthodoxy (and Weymouth's New Testament, we are sorry to say) renders these words—"stripped himself of his glory." There is no hint of such in the original. We are glad to see that a note in Weymouth's New Testament admits the literal reading is "emptied himself." Any man empties himself when he submits his own will to the control of another.

"Took Upon Him the Form of a Servant"

The Apostle Paul did the same. The Greek word here is *doulos* meaning a servant or bondservant. It occurs more than one hundred times in the New Testament. In chapter one of this epistle, Paul said that he and Timothy were "servants of Jesus Christ." In 2 Corinthians 3:5, he said, "Ourselves your servants for Jesus' sake." In 1 Corinthians 9:19 Paul said, "For though I be free from all men, yet have I made myself servant to all that I might gain the more." Christ Himself said, "Whoever shall be chief among you shall be your servant, even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt, 20:27, 28).

"And Was Made in the Likeness of Men"

There is nothing cryptic in this quotation. Paul actually states the same in Galatians 4:4. John the Baptist, and other men were "sent from God," and all were born of women. (Please turn to page 11)

THE RESTITUTION HERALD

Church of God MISSIONS

By Alva Huffer, President National Missionary Society

PROGRESS REPORT ON PROJECTS

You will remember that the three foreign missionary projects of the Church of God National Missionary Society are: 1) Fianacial support for the native Church of God pastor, Mr. Sundaram Singh Manoah, in Bangalore, India. 2) A fund to send one of our workers to India for a certain period of time in the near future to strengthen the work there. 3) Financial support for Mr. Adib Liddawi, a student from Palestine, who is studying at Oregon Bible College in preparation for starting a Church of God work in his own country.

A few months ago we reported the progress that had been made in receiving funds for the missionary society budget. That report covered a period of six months (August 1, 1955 - February 1, 1956). We thought you might appreciate having a report on the progress made since then.

As of June 1, 1956, all the funds required for the support of the foreign student at Oregon Bible College through the current General Conference financial year (ending June 30) have been received. Only \$428.07 more was required to be raised for the two India projects before August 1.

We want to thank you local and state missionary societies and interested individuals who have supported these missionary projects thus far this year.

ANNUAL MISSIONARY MEETING

The annual business meeting of the National Missionary Society will be held Wednesday, August 15, in connection with the General Conference of the Churches of God at Dewart Lake in Indiana. A period of devotions, inspiration, and prayer entitled "Missionary Essentials" will be led by Bro. Harold Doan at 9:00. The business meeting of the Evangelism and Missions Department will begin at 9:45. At this meeting, missionary reports for the past year will be made. Missionary plans and projects for the coming year will be adopted. Officers of the National Society will be elected. We know that every local and state missionary society will want to be represented at this meeting.

REPORTS OF LOCAL SOCIETIES

Local missionary societies are interested in knowing what missionary groups in other local churches have been doing during the past year. Local and state missionary societies of the Churches of God are being asked to prepare a written report concerning the missionary work done by their groups during the past year. These reports will not be read at the annual meeting. The secretary of the National Society plans to assemble these reports in mimeographed form and distribute them at the annual meeting. In order to do this, our national secretary must have these reports immediately. Send the annual report of your society to Mrs. Ada Simpson, 1018 Cass Avenue S.E., Grand Rapids, Michigan.

MINNESOTA SOCIETY SENDS FUND

A few years ago, the Minnesota Society established a special fund to send one of our workers to India. The churches in Minnesota regularly contributed to this fund. In some of the Sunday schools, missionary offerings for this project were received regularly in special missionary banks. Last fall this fund totaled \$251.54.

The National Missionary Society, at its annual meeting last summer, voted to send one of their workers to India sometime in the near future to strengthen the Church of God work there and survey future possibilities. Estimated expense for the trip was \$1700.00.

When the Minnesota Society had its fall meeting last October, decision was made to send its entire fund to the National Missionary Society to be used for this project. During the past year, all of our local and state missionary societies have been contributing regularly to this project. At the present time, it seems quite certain that the funds required for this project will be received this year. As of June 1, 1956, only \$428.07 more was needed for the two India projects before August 1.

CAMERA SENT TO INDIA

As a special project last winter, the Pennellwood Church of God Missionary Committee of Grand Rapids, (Please turn to page 11)

Where Are the Dead?

By L. S. Bronson (Conclusion)

Fourth Objection-The Third Heaven and Paradise

Now, for a few moments, let us look at the third heaven and paradise of which Paul spoke in 2 Corinthians 12:2-4, which reads: "I knew a man in Christ about fourteen years ago, (whether in the body... or whether out of the body, I cannot tell: God knoweth;) such an one caught up [snatched away, Diaglott]... into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

From these words of Paul it is claimed by many that heaven and paradise spoken of here are one and the same place; that heaven is a kind of three-storied place, one above the other, the third one being paradise, the abode of all saints. That the third heaven and earth and paradise are inseparably connected we admit and believe, but we do not accept the popular combination and arrangement.

Does the Bible teach a three-storied heaven, one above another i It does not! Let us see if we can learn how the Scriptures have them arranged. The Bible does speak of three heavens and of three earthly conditions, and the order in which they occur. That order is very different from the one given in these days.

Here is the Bible order, as given in 2 Peter 3:1-6: "For this they [the scoffers, v. 3] willingly are ignorant of [we find such now], that by the word of God the heavens were of old [Gen. 1:6-9], and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished."

The first heaven and earth were destroyed by water. "The heavens and the earth, which are now, by the same word [of God] are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (v. 7). Thus, the second heaven and earth are to be destroyed by fire. "Nevertheless we, according to his promise [Rom. 8:21-27], look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). "I saw a new heaven and a new earth" (Kev. 21:1). Here we learn of the third heaven and third earth, not a three-storied edifice, one story above another, but one following the other in succession until the third heaven and the third earth appear, "wherein dwelleth righteousness." There, again, the tree of life will be found growing in the "midst of the paradise of God" (Rev. 2:7), and as in Eden of old, once more yielding its fruit every month for the healing of the nations (Rev. 22:1, 2). Is not this harmonious teaching far better than theory without any evidence!

Fifth Objection-Spirits in Prison

(1 Peter 3:18-21)

This passage of Scripture is often popularly and confidently used as proof of a present spiritual world where departed spirits congregate, can hear, understand, and receive instruction from spirit teachers. If there are spirits in a spirit land that as yet has never been located by anyone, its inhabitants, according to the Bible, have but little to do and are not capable of doing that. What say the Scriptures on this point? "Whatsoever thy hand findeth to do, do it with thy might [be quick and carnest about it. Why?]; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [not heaven or not hell], whither thou goest" (Eccl. 9:10). Not very much business going on in the grave where we lay our dead, according to the Bible! The text continues as follows:

"Christ . . . hath suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened [mado alive] by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

Here is the wonderful spirit passage in all its spirit fullness and also in its simplicity, and what have we? Let us examine and see.

First, it is stated that Christ suffered for sin, the just for the unjust. He suffered by being put to death in the flesh, but He was quickened (or made alive) by the Spirit of God.

Second, by which Spirit (not personally)-by the same Spirit of God which brought His Son from the grave-Christ was enabled to do something more. What was it? Answer: It enabled Christ to go and preach to the spirits in prison. When and where did Christ (by God's Spirit) do that preaching?

We are very confidently told by many learned teachers that it was during the time between His death and the hour of His resurrection, and that the spirits to whom He preached were the spirits to whom He preached were the spirits of those destroyed by the Flood in Noah's day. Let us see if this popular theory is true. It is stated in the text when that preaching was done and to whom the message was delivered. "When once [at one time] the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

That was the time when, and the place where the preaching by Christ through Noah and the Spirit of God took place, thereby condemning them to death because of their rejecting the warning message delivered to them. Do you understand the thought? If not, read the passage again and see what you learn. It has been said, "He who has the darkest vision is the one who will not see." Enough is better than more.

Sixth Objection-House of Many Mansions

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myscif; that where I am, there ye may be also" (John 14:1-3).

This is a very popular text and often chosen to give comfort to mourning friends. The thought men derive and believe they are justified in deriving from this text is this:

Christ, when He left this world, went to heaven to prepare a place for His chosen ones in that house of many mansions; that at death He comes to waft them home to glory to enjoy a place He has prepared for His people. "If I go... I will come [back] again, and receive you unto myself; that where I am, there ye may be also." Because He has gone to heaven to prepare a house of many mansions (apartments) for the saints, does it follow that it is to be created and remain where it is being prepared to all eternity? that the righteons are to go there at death, or at any other time in order to enjoy its beauty and grandeur? We answer, No.

Let us present an illustration. When Solomon, would prepare a temple with its many mansions, or compartments, in which his people could serve and worship God, he sent thousands of mon into the forests of Lebanon and the meride quarries, and there formed the beams, timbers, and marble pillars. When all was prepared and perfected, did Solomon rear the Tentile there? No. When all was ready, all the perts of the temple were transported to the city of Jerusalem and then, without sound of axe, hammer, or any tool (1 Kings 7:1-7), it appeared in all its beauty and grandeur. So it will be with the house of many mansions which Christ has gone into a "far country" to prepare. As Solomon brought the temple to Jerusalem, Christ, too, will bring the temple (the house of many mansions) down to earth where His people may dwell forever, and where the nations may bring their glory and honor into the city, as shown in Revelation 21:24-27, and as pictured in different symbols in the Scriptures.

One of these descriptive passages we will quote in full. "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (vv. 2, 3). When the Holy City, the New Jerusalem, comes down from God out of heaven, and the tabernacle of God, with its many mansions, appears in the new earth conditions, and Christ is there with His people, and "God himself" shall be with them as above stated, what will there be left in heaven for man to visit or enjoy? It is when Jesus returns, that the people of God are to be rewarded, and not one at a time as death claims them.

"I will come again, and receive you unto myself; that where I am, there ye may be also." The enjoyment of what Christ has gone to prepare for His people, according to the language here used, all depends upon His return. When He returns, where will He bef You say, "On earth!" True. Then if the many mansions He has gone to prepare are rorever in heaven, they certainly are beyond the reach of Christ and His people ever to enjoy; for there is not a single text in all the Bible that teaches that Jeaus will ever return to heaven after His second coming; but there are many passages, as we have already shown, that He will bring His reward with Him when He comes. One of these I will quote once more, and close this chapter on John 14. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). He will come to carth the second time to reward all and not to trans-

ONE GOD-OR A TRINITY?

(Continued from page 3)

ways inferior to God. He argued that if Jesus was really the Son of God, then there must have been a time when there was a father but no son; therefore, the father was greater than the Son. The other man, Athanasius, on the other hand, maintained that Christ was equal in every way with God. In a church council held in 321 A.D., Arius and his friends were excommunicated from the church because of their opinion and because the church favored the false theory proposed by Athanasius.

Trinitationism, however, was not readily accepted as a church doctrine and did not become an official doctrine of the church until Theodosius became Roman emperor in 379 A.D. It was during his reign as emperor that the Roman Catholic Church had its real origin, and became the state religion. Clergy and lay members who would not accept the teachings of the trinity were excommunicated from their churches. Church history reveals many faithful believers throughout the twenty centuries of church history who have insisted on the Bible's teaching concerning the unity of God.

In the Revelation scenes, which were the last scenes in which Jesus appeared to man after His resurrection and ascension, a distinguished difference is presented between God and Jesus. Jesus is portrayed many times in these scenes as the Lamb of God as John had known Him in His earthly ministry. (Rev. 5:6-14; 21:9, 22-27; 22:1-3.)

The child of God should be prepared to support his stand concerning the unity of God and to differentiate between God and His Son Jesus. When the highly educated clergymen of today take their places in the pulpits as the spiritual leaders of the world and declare that God left heaven and came to earth and was killed by wicked men, something is wrong. What is it? They have departed from the faith and the doctrine of God's Word and instead have adopted the doctrine of Mystery Babylon the Great, the Mother of Harlots and Abominations of the Earth. This doctrine, along with many other false doctrines introduced by this system and accepted as authentic by a major portion of the "Christian" religions of today will come to an end when Jesus reveals Himself to the world and destroys the false teachings of the present day. These teachings have come through the apostate church.

port any to heaven. Know what your Bible teaches, obey the same, and all will be well.

> "King of kings, His sway extending Over all earth's wide domain; Justice, love, and life unending, Bring back Paradise again.

linois, at 15 cents each; \$1.25 per dozen.

"Jesus comes, earth's rightful Ruler,

Peace shall flow, a gentle river,

This message may be obtained in tract form

from National Bible Institution, Oregon, Il-

Every knee to Him shall bend.

Life and joy shall know no end."

DID JESUS CHRIST PRE-EXIST HIS BIRTH?

(Continued from page 8)

"Being found in fashion as a man he humbled himself, becoming obedient unto death, even the death of the cross."

We might paraphrase the passage, "Being, or recognizing himself as in human form, namely, in the human scheme of things" (for that is the meaning of the word translated "fashion" explained in Young's Concordance, page 330) and realizing that He was therefore mortal-subject to death-Jesus humbled Himself to the extent that He was willing to suffer the ignominy of an inflicted death, the death due to sin. (Gen. 2:17.) The word "humbled" here, and in every other instance of its use, refers to a voluntary, not a forced humiliation-not from glory to humanity, but from innocent God-approved manhood to death, "yea, the death of the cross." Therefore also (for this reason) God highly exalted Him, and gave Him the name which is above every name, 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.

From beginning to end of this passage there is no other name mentioned than the name of Jesus, the name given to Him at birth; and everything recorded is the record of happenings since that date.

"For there is one God and one mediator between God and men, the man Christ Jesus." "There is none other name . . . given among men whereby we must be saved."

Witness for truth! Send THE RESTITUTION HERALD to your family and friends!

CHURCH OF GOD MISSIONS

(Continued from page 9)

Michigan, purchased a very good camera and sent it to S. S. Manoah in India. This camera is equipped to take slide pictures that can be shown on a slide projector. Bro. Manoah has taken several photographs of his church groups. He already has sent one group of slides to Sr. Ada Simpson. He plans to send another group soon. We hope to have these pictures available at General Conference.



Stories of Jesus

By Mrs. Jane LeCrone

EVERYWHERE Jesus went, great crowds of people followed Him. They came to hear Him tell stories of God and His Kingdom. The poor and rich came to Him; the crippled came to Him; the lame, the blind, the deaf, the unhappy—all came to Jesus. They loved to hear Jesus speak, for He expressed love for all. He seemed to understand the trials and burdens that people must bear. Because Jesus was God's own Son, He had power to make the blind see, the deaf hear, the lame walk. He had power to make the burdens and trials seem light. He had power to bring happiness to the unhappy and sorrowing, the people who followed Him.

One evening Jesus was very tired from a long, hot day's toil. He went to the chamber room of the home where He visited, or the guest room, we would call it. Soon He heard a knocking and gave permission for entrance. Looking up, He saw a man He knew well. He had seen him in the temple dressed in rich robes, for this man was a teacher and highly respected in the temple. It was unusual for a teacher of the temple to come to Jesus for instruction, for the rulers of the temple did not like the 'way Jesus taught.

This man, Nicodemus, was not angry with Jesus. He knew that God had sent Jesus to teach the people how to live righteously. Nicodemus came at night so that he might not be seen by anyone, especially by other rulers of the temple. Jesus taught Nicodemus that night, many things that Nicodemus did not know. Nicodemus became a believer in Jesus.

Day after day, Jesus walked along the stony roads that led from one town to another. Sometimes it was hot, and sometimes it was cool; but Jesus traveled in all kinds of weather. He had a task to do. "I must teach the people about God and His Kingdom," He would tell His disciples. Even though they were tired, Jesus always encouraged them with words of comfort and love that made them go on teaching and preaching with Him.

Many times Jesus would walk alone up a winding path to a quiet place where He could talk with God. He could look down over the valleys, see the lakes and seas and all of God's wonderful earth. Here in a quiet, beautiful spot Jesus would pray for strength to carry on His work. Often He spent whole nights in prayer and communion with God.

Then, in the morning, refreshed and refilled with God's power, He would join His disciples again, traveling and preaching to a few here, a crowd there. One day Jesus and His disciples were walking along and gradually a large group of people began following after them.

On this day Jesus gave a long, long sermon. We call it the Sermon on the Mount. This was the day that Jesus named the people whom God loves and blesses—the merciful, the hungry, the pure in heart, the peacemakers. Jesus knew He was talking to people from many walks of life in His congregation, so He spoke of many things so that all could understand. But behind the whole sermon was this kernel of truth. God has clothed the earth with grass. He feeds the birds in the sky and provides trees for them to nest. God made the beautiful flowers and provided the sun and rain to help them grow. And God has not forgotten us, either! God feeds us, and clothes us, and gives us all good things to make us happy. All He asks in return is that we use everything He has given us properly, and live the way all Christians should.

Yes, boys and girls, Jesus taught many things. Though He is not here now, He will be here with us. John the Baptist told of His coming and Jesus did come. Our Bible tells us that Jesus is coming again and He will come. So we must be ready and help other boys and girls that they, too, may be ready.

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Aaron Boyd Davis, July 17, age 6, Fredericktown, Mo. Charles David, Jr., July 17, age 3, Little Rock, Ark. Thomas Joseph Lewis, July 18, age 10, Mt. Sterling, Ill. Orville L. Boos, July 19, age 12, Itasca, Ill. Anease Helwig, July 19, age 13, San Angelo, Texas. Corbin Lee Brubaker, July 20, age 8, Mishawaka, Ind. Karen Christie, July 20, age 14, Grand Rapids, Mich. Donald McKinney, July 21, age 13, Hammond, La. Jon Adler Lippert, July 21, age 2, Oregon, Ill.

This is Promotion Day for Karen Christie, who is fourteen years of age. We invite you to read the Berean Youth Fellowship page, also, Karen.

THE RESTITUTION HERALD

Come to **GENERAL CONFERENCE**

August 13-17



Plans have been made for the General Conference for 1956 to be conducted, August 13 through 17, at Quaker Haven Camp, three miles south of Syracuse, Indiant.

The Camp can accommodate about two hundred people in separate cabins for men and women. Fine meals are served by the Camp staff in the large dining room, Expenses for the Conference are met by freewill offerings, taken at the evening services.

The Camp charges us on the basis of \$2.65 per day per person (one-half price for children under twelve years of age; no charge under five). This price includes use of all facilities, and meals.

We are trusting that there will be a large number of delegates and ministers in attendance at Conference this year, along with many other members who would like to take part in Confer-ence study, worship, fellowship, and business discussion. We know that you would understand and appreciate the work of the Churches of God and the General Conference more if you could attend the Conference this summer.

Classes for Children and Young People

There will be daily Bible classes for all children and young people. Children's classes will be in charge of Sister Verna Thayer, and young people's elasses will be taught by various minis-ters and youth workers. There will be classes for 9-11 year olds and for 12-18 year olds, morning and afternoon, as well as the regular adult classes. In addition, there will be planned recreation and supervised swimming periods for children and young people.

The young people and children will enjoy camp life and the Bible study work. Come and bring the family!

PROPOSED GENERAL CONFERENCE SCHEDULE

Monday, August 13

9:00-Morning Devotions

- 9:30, 10:45-Bible Classes for all ages
- 1:00, 2:30-Bible Classes for all ages
- 7:30-Evening Worship, Harvey U. Krogh,

Jr., speaker

9:30-Campfire Service

Tuesday, August 14 Sunday School Day

9:00-Morning Devotions

- 9:30-Making Decisions for Christ in the Sunday School
- 10:45-Sunday School Department Business Meeting
- 1:00-Sunday school workshops
- 2:30-Superintendent's Panel Discussion
- 7:30-Evening Worship, Vernis Wolfe,
- speaker
- 9:30-Campfire service

Wednesday, August 15 Evangelism and Missions Day

- 9:00-Missionary Essentials
- 9:30-Evangelism and Missions Department **Business** Meeting
- 1:00-Youth Department; local and state Youth Leaders Meeting, also, Bible Study for others
- 2:30-Youth Leader's Meeting. Also, Bible Classes for others
- 7:30-Evening Worship, Alva Huffer,
- speaker 9:30-Campfire service

Thursday, August 16 General Conference Business Meetings

9:00-Morning Devotions

9:30-11:30-Conference Business

1:00-Discussion of Home Evangelism and

- Foreign Missions
- 2:30-3:30-Conference Business
- 7:30-Evening Worship, William Wachtel, 9:30-Campfire service

Friday, August 17

General Conference Business Meeting

- 9:00-Morning Devotions
- 9:30-Conference Business
- 10:30-Communion and Installation of Officers
- 1:00-Presentation of the Budget
- 2:30-Conference Business
- 7:30-Evening Worship, J. R. LeCrone, 9:30--Compfire service

Ouaker Haven Camp

Three

Miles South nf Syracuse, Indiana

on

Dewart Lake

BEREAN YOUTH FELLOWSHIP CAMP August 5 - 11

Quaker Haven Dewart Lake



- Deadline for enrollment, July 5, 1956.
- Tuition \$25.00. Of this, \$5.00 is payable on enrollment and the balance on or before August 5, 1956.
- Get enrollment applications from your youth leader or mail the coupon below to us and we will send you a form.
- For all Church of God young people ages 12-19.

THIS YEAR'S CLASSES

- "What Youth Can Do in the Church"—Harold Doan, teacher.
- "Youth Problem Clinic"-Darrell Maddock, teacher.
- "Our Faith"—Warren Sorenson and Harry Goekler, teachers.
- "Prophecy in the Bible"—Harry Goekler, teacher. (For the older campers.)

EVENING WORSHIP PROGRAM

- Sunday-A Family Life (film, with discussion period)
- Monday—Dating Do's and Don'ts, and Going Steady (films, with open discussion)
- Tuesday—How to Say No, and Are You Popular? (films, with open discussion period)
- Wednesday-Lung Cancer and Tobacco (film)
- Thursday—Oregon Bible College program by Brothers Dick and Lapp.

Friday—Closing message by Bro. Warren Sorenson. We know you will want to be among the many young people who will enjoy the Berean Youth Fellowship Camp this year.

OTHER FEATURES OF THE PROGRAM

- Crafts-Leaf and flower making, leather, wood, metal, plastic lacing,
- Recreation-Archery, swimming, boating, badminton, volley ball, horseshoes, softball, basketball, tether ball,
- Special Events—Staff banquet, camp-outs, boat excursions, popcorn parties, student stunt night.

THIS YEAR'S COUNSELORS WILL BE:

For the Boys Milon Hall Curtis Simpson Harry Goekler Warren Sorenson Darrell Maddock Dale Johnson Larry Townsend David Holquist Harold Doan For the Girls

Joyce Knapp Eunice Otto Mary Patrick Linda Wagganer Mildred Duncan Pat Schier Hope Errett Mattie Agard

DO NOT DELAY-ENROLL TODAY

BEREAN YOUTH DEPARTMENT

Box 231, Oregon, Illinois

Please send me an enrollment blank for the 1956 Berean Camp.

NAME		
ADDRESS		
CITY		
ZONE	STATE	

Toty 23, 1956 Restitution Herald

VOLUME 45, NUMBER 41

AN UNUSED BRIDGE

This picture might-be titled, "Old Ways Are Not Always Best." There is nothing but the gospel, God, and Christ, that cannot be improved. Age does not imply infallibility.

IN THIS ISSUE

Second Chance?

(Is their more than one opportunity for salvation?)

The Second Coming of Christ

(The importance of Jesus' future ministry.)

Church of God Missions

(A report from India.)



Next Week: Annual Report Issue

THE RESTITUTION HERALD

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 (Isn. 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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- S. July 28. John 10:11-18. The Good Shepherd gave His life.



Jacob and Esau

Before Jacob and Esau were born, the Lord told their mother Rebekah that "two nations" were in her womb and that "two manner of people" would be born to her. (Gen. 25:22, 23.) One of the children, Jacob, father of the people of Israel, a smooth man, was domestic. He was a businessman. The other, Esau, father of the Arab nations, a coarse man, was a wanderer, a hunter, a man of war. The characteristics of these two men and their seed can be seen illuminated in the debates and negotiations over the Middle East problem.

Abba Eban is a smooth, cultured diplomat. He speaks with reason and restraint, yet as with Jacob, all the facts and motives are not immediately apparent. A recent masterful speech before the Security Council of the United Nations, outlining Israel's desire for peace, and the history of the negotiations and treaties and truce settlements that brought Israel to its present position, was an outstanding example of the "manner of people" descended from Jacob. But like Jacob, there is pride there. There is deviousness. There is a lack of dependence on God and a reliance on cleverness and might, which God must correct.

On the other side of the United Nations debate stood "Esau," brash, militaristic, impulsive, and vindictive. The representative from Syria said in the course of his speech, "It is common knowledge that Palestine is nothing but southern Syria." — Israel Digest. Again, he said that all United Nations opinions, treaties, and provisions concerning Israel and the Middle East would have to be written off and deliberations would have to begin again. This is the only mutual term on which Esau will tolerate Jacob.

Like Esau of old, who married a strange wife to spite his mother, modern Esau is flirting with Communism to spite the West and bring it into line. Here, too, the Lord will have to intervene and teach that the elder will serve the younger.

Prophecy reveals that the time must come when Jacob's sons must be brought to their knees before the Lord. Their pride and self-sufficiency must be broken till they will say, "Blessed is he that cometh in the name of the Lord," till they will look on Him whom they pierced and mourn for Him.

Prophecy also reveals that the enemies of Israel will be punished and made to answer for touching the apple of God's eye. Those who would fly up to Jerusalem and drive Israel into the sea, will one day stand before God to answer for inhumanity, injustice, and injury to the people of God.

The world has to deal with two manner of people, opposite by birth and historical background. Only God can work out the final solution to the problems created by this difference when Jesus returns to rule the world. Only when Jesus rules the Kingdom of God on earth will Jacob and Esau be reconciled to one another and to God. OCCASIONALLY we are asked whether or not we believe that God gives men and women more than one chance to find salvation. The answer that we give depends upon whether or not they are speaking of another chance in the world to come for those who have rejected or neglected their opportunities in this world, or whether they mean are we given more than one opportunity in this life to find salvation through Jesus Christ our Lord. We know of nothing in the Bible that teaches, or even suggests that those who refused Jesus as their Saviour in this life will be given another opportunity to accept Him in the next age. But we do believe that most men and women are given many opportunities now, in this life.

Jesus came into contact with some people who trusted in themselves. They thought that their lives were sufficiently righteous that they did not need to repent and find forgiveness. They regarded the misfortunes that befell others as evidence of their sinful condition, and looked upon their own more fortunate condition as proof of their righteousness. Jesus set them straight on this, for we are told in Luke 13:1-5: "There were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."

This announcement Jesus followed immediately with a parable, designed to show them that, though they might be given many opportunities to repent, there would come a time when such opportunities should be withdrawn and there would be no more. "He spake this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down" (Luke 13:6-9).

It seems probable that Jesus had reference to the three years of His ministry. However that may be, the teaching is that He was interceding with the Father on their behalf, to the intent that they might be given another opportunity to bring forth the fruits that the heavenly Father had a right to expect of them. But, unless the fruits made their appearance the tree, would eventually be destroyed, not as a matter of taking vengeance upon the

Second Chance?

By J. R. LeCrone, Pastor Hillisburg, Indiana

tree, but because it "cumbereth the ground" using space and nourishment that could better be used by a tree that would bear fruit.

When the self-righteous Pharisees and Sadducees presented themselves to John the Baptist to be baptized, John challenged them with these words: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Matt. 3:7, 8). John wanted them to understand that baptism without repentance was of little value, and that a changed life is the only acceptable evidence of repentance. John's challenge was, "Show by your attitudes and deeds that you have repented."

Jesus was exceedingly severe with the scribes and Pharisees who refused to acknowledge a need for repentance in their lives. But with those disciples who had repented and were striving to do better, Jesus was exceedingly patient, giving them not one but many chances to improve. When they quarreled over who should be greatest, Jesus instructed and forgave them. When they lost their faith and were afraid during a storm on the Sea of Galilee, Jesus went to them. When they feared to acknowledge Jesus before His enemies but "followed afar off" while He was bearing His cross, He forgave them. Even to Peter, who thrice denied that he even knew Jesus, the Master sent a special invitation to meet Him following His resurrection. Peter was penitent, and Jesus was willing to give him another chance. How Jesus would have dealt with a penitent Judas, we do not know. But the example of His dealings with the other disciples when they repented of their wrongdoings leads us to suppose that even Judas could have been forgiven and given another chance, had he repented and sought it.

Do I believe in a second chance? I believe that a loving and sympathetic Jesus gives us many opportunities. In so doing He but reflects the desire of the God who gave Him to us.

God keeps giving man another chance. What would God think of last year as we lived it? A doctor, shocked to learn of the sudden death of a brilliant colleague, began to wonder if he had to face the Eternal, what would be the most merciful judgment God could give. He concluded that it would be this; that God would say to him, "Son, I have considered your life, and have decided to give you a chance to go back and live your life over, knowing from the beginning what you know now."

"Like a flash," said the doctor, "It came to me that this was exactly what God's mercy was granting me in letting me live that day I was just beginning. At least I had one day more. And I determined to live it as though I were starting over. The ten years since that experience have been the greatest years of my life. For I have lived every day in that spirit."

The Bible tells how every person may begin all over, retaining the knowledge that he has gained along the way. In 2 Corinthians 5:14-17 is to be found these words of instruction: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Perhaps this is what Paul had in mind when he remarked, "I die daily." Each day he crucified afresh the old man and was renewed in his life in Christ Jesus. Each day was for him a fresh beginning, another opportunity to make good where he had failed the day before.

A second chance? Why, brother and sister, the Lord gives each of us three hundred and sixty-five chances every year! Every day that we are permitted to live is another opportunity to repent and make a fresh start in life. It is another evidence of the love that God has for us!

But we must not forget, that there will come an end to our lives, and after that there will be no more chances. Even though we should live until the coming of Jesus and the great judgment upon the earth, our opportunities for repentance shall be cut off. Peter speaks of this fact, calling attention to the flood which snuffed out the lives of millions, ending their opportunity to repent. So he says, "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. 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 3:7-9).

Have you hitherto missed or neglected your opportunities to repent and start over again in God's sight? Today is another opportunity. Do not waste it. It may be the last that you will have. Even though you may have many more, opportunities are of no value unless we take advantage of them. Do you want your life to be a long series of missed or neglected opportunities to repent and start over? Then give heed to the words of 2 Corinthians 6:2. "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."

ISRAEL-BOUND VESSEL CONFISCATED

A Greek ship bound from Haifa to the Israel port of Eilat in the south, has been held for several days by the Egyptians and its cargo of cement has been confiscated. The ship was intended to go through the Suez Canal, which is open to all shipping by agreement. In spite of the truce settlement, the warnings of the United Nations and international law, Egypt is blockading the Suez Canal to shipping for Israel, and is also blockading the approach to the port of Eilat.

The American State Department can be thanked for urging the English out of Egypt and the Suez and helping create the vacuum into which Communism is moving. War in the Middle East is inevitable, the only question is, "When?"

Bouquet of Marriage Insurance

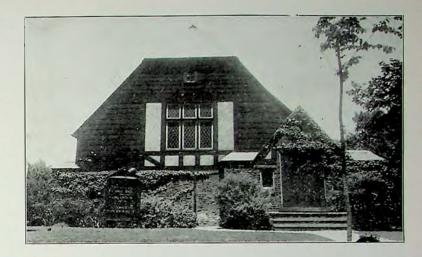


THE RESTITUTION HERALD

The Second Coming of Christ

By C. F. Pryor, Pastor Cleveland, Ohio

> A cardinal doctrine of the Church of God



S O CHRIST having been offered once to bear the sins of many, will appear the second time, not to deal with sin, but to save those who are eagerly waiting for him" (Heb. 9:28, R.S.V.).

So important in God's plan of the ages is the return of Jesus Christ to the earth, it is referred to more than three hundred times in the New Testament. This subject occupies an average of one in every twenty-five verses from Matthew to Revelation.

The Apostle Paul emphasized three great truths in his ministry. First, the sacrificial death of Christ by which the atonement for sin was made for all who would accept Him. Secondly the resurrection of Jesus, which gave to the world a living Saviour and filled our lives with new and more vigorous hope. Jesus, speaking of the new life, gave us assurance of a resurrected life when He said, "Because I live, ye shall live also." The third great truth emphasized by Paul was the second coming of Jesus to the earth to complete the work of restitution of all things.

One of the most important things Jesus will restore to those who are faithful will be life, through resurrection. To all who have part in the first resurrection the life we have lost will not only be restored, but Jesus will reward us with the gift of eternal life, promised to us by our heavenly Father. Death is not the time of reward for either the just or the unjust, therefore, Paul emphasized the importance of the threefold ministry of Christ, His past, present, and future work for men.

There are many things to consider when we speak of the second coming of Christ. Perhaps the first thing one should ask himself is, "Why should I believe Christ is literally coming again to this world?" Jesus Himself said, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also" (John 14:3). The angels also said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11). The angels were not mistaken when they announced Jesus' first coming. Why should some attempt to alter the literal fact of His second coming?

It is prominently taught among many religious bodies today that the sending forth of the Holy Spirit of God on the Day of Pentecost was the return of Christ. Others teach that Jesus comes at death for those who are His and carries them to a heavenly abode to be with Him. Still others teach that Jesus comes into the heart of all believers at the time of their conversion and when they accept Him they are instantly translated into the Kingdom of God or that the Kingdom of God is that moment set up in their hearts. All of these man-made theories prove to be a fallacy when we turn to the Word of God and to the testimony of the holy men of God.

The Holy Spirit of God, speaking through the mouth of the apostles, repeatedly spoke of Jesus' literal coming again. The language was clear and concise. (Study Heb. 9:28; 10:37; 1 Peter 5:4; Rev. 1:7; 22:12; Jude 14, 15; and the last verses of each of the five chapters of 1 Thess.) Thus we have the testimony of God, the angels, the apostles, and the Son Himself of His second coming. Surely we have proof enough to declare it a fact.

Christ's coming is declared to be: 1) personal. "The Lord himself shall descend from heaven." 2) Jesus' coming is bodily. "This same Jesus which is taken up from you into heaven, shall so come." Jesus went away with a real body of flesh and bones. He is now a living man at the right hand of God and, as such, He will come again. 3) His coming will be visible. "Every eye shall see him" (Rev. 1:7; 1 John 3:2). 4) It will be sudden and unexpected by many. (Matt. 24:27-39; 1 Thess. 5: 1-8.) (Please turn to page 11)



• When Peter was converted he became a rock of strength

HOW it must have grieved and shocked Peter to hear His Lord say to him, "When thou art converted strengthen thy brethren." Peter knew he believed. He had readily believed Andrew, his brother, when Andrew came to him, saying, "We have found the Messias." Then, he had met the Christ who immediately changed his name to Cephas, or Peter, meaning a rock or stone.

Peter no doubt realized Christ often used him as spokesman for the disciples. Early in Jesus' ministry, when many followers began to forsake Him, He asked the twelve, "Will ye also go away?" Can we doubt Peter's faith when he answered, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure thou art that Christ, the Son of the living God." This was an expression of utter belief and confidence. Peter was unconverted, but a believer we are certain. Wherein lies the difference?

Let us go with Peter and his Lord looking for things needful that Peter might become a converted believer. Perhaps first we should find some pointed weakness in Peter, things of the flesh rather than things of the spirit. First, Peter was often conceited and self-confident. Though all be offended he would not be offended. (Matt. 26:33.) Secondly, he was rash. (John 18:10, 11.) Thirdly, he followed afar off. (Matt. 26: 58.) Fourthly, he was

"When Thou Art Converted"

By Mildred N. Huey Tempe, Arizona

not concerned enough to stay awake in prayer. (Matt. 26:40.) Fifth, he was in wrong company. (John 18:25.) Sixth, Peter told an untruth and denied knowing Christ. (John 18:27.) Seventh, he blasphemed and denied with a curse. (Mark 14:70, 71.)

This was a bad record we must admit, yet Peter showed great possibilities as a leader, and his great faith made him profitable to his Master. Peter's willingness to admit his weakness is evident, for upon seeing the miraculous draught of fishes, he was overcome and, falling at Jesus' feet, he said, "Depart from me: for I am a sinful man."

It was this same Peter who affirmed his belief when others had forsaken Christ by saying, "We have believed and know that thou art the holy one of God." Again, when Christ asked His disciples, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God" (Matt. 16:16). Christ added, "Blessed art thou . . . for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Peter loved intensely and his love for Christ prompted his very human reaction to any harm which would come near Christ. Thus Peter rebuked Christ when He told them of His coming suffering and death. Peter said, "Be it far from thee Lord, this shall not be unto thee." Jesus so aptly described Peter's impetuous comments by answering, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of man."

Can we not understand by this that not until Peter had submitted wholly to God's will, was he converted. The satanic power within Peter, this opposing force or adversary, had to be put under subjection. Peter was an outstanding example of the "spirit is willing, but the flesh is weak." This same weakness caused Peter to quickly deny Christ, even with an oath, when he had so firmly affirmed his loyalty only a short time before.

Peter, although impetuous and hasty, was one of those chosen by Christ, to be near Him during many special occasions: the healing of Peter's mother-in-law, the raising of Jairus' daughter, the transfiguration, in Gethsemane. He was the first of the disciples to enter the empty tomb and to observe that the graveclothes were undisturbed. Before His ascension, Jesus again questioned Peter personally by asking three times, "Lovest thou me?" and accepting Peter's replies, "Thou knowest that I love thee." Jesus instructed Peter, "Feed my sheep."

We remember Peter for his courage to begin the walk on the water to meet his Lord, and we understand his lack of faith to continue that walk. We begin a walk with Christ at baptism, but unless our faith remains strong and we grow in grace and knowledge of our Lord and Saviour we, too, will sink into the sins of this world and be lost.

Was it lack of love on Peter's part, or rather a lack of understanding the extent to which one will serve when he loves, and the lack of God within him to carry out this service. Peter was like a reed blown about by weakness of the flesh until he became a rock at Pentecost when filled with the Holy Spirit. The Spirit of God was stronger in him than the weakness of the flesh and he was able to strengthen the brethren, feed the lambs, and then went down courageous and immovable to a martyr's death.

How like Peter we sometimes are—loud to proclaim that we are Christ's, yet denying by our very lives the truth of our statements. Could it also be said to us, "When thou art converted?" What made the difference in Peter from a believer, to a converted believer? To be converted is to be turned about. Sinners need conversion.

Isaiah 6:9, 10 describes an unconverted person. They hear and understand not, see and perceive not, their eyes shut, they are sick.

What heals or converts them? "The law of the Lord is perfect, converting the soul" (Psalm 19:7). Christ's own words should assure us we can be converted if we are willing to go all the way with Him. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love" (John 15:7-9). He has given to us that which is needed for us to be converted believers.

Peter was a changed man from Pentecost, fully converted, ready to face death if need be for his faith. A transformed character follows a sinner's repentance and conversion. Let us name some in whom conversion made a great change.

John, who was willing to bring down fire and consume the Samaritans because they would not receive Christ, became the disciple whose plea was, "Beloved, let us love one another: for love is of God: and every one that loveth is born of God, and knoweth God" (Luke 9:53, 54; 1 John 4:7).

The woman of Samaria of bad reputation became an evangelist. (John 4:17, 18, 29.)

Saul, who persecuted the church more than any other man, became Paul the loving, tenderhearted brother. (Acts 21:13.)

Peter, the profane fisherman, became a man whose very shadow healed. (Acts 5:15.)

Whatever converted them, whatever changed them, turning them about, can work the same today in us. It can remove our sins and awaken us to righteousness, for when free from sin, we become the servants of righteousness. (Rom. 6:18.) Let everyone who names the name of Christ depart from iniquity. Is this beyond our ability? We believe not, for we can do all things through Christ who strengthens us. (Phil. 4:13.)

Perhaps there are many reasons why young men and women should attend Oregon Bible College; however, I believe the two most important ones Why Attend

are Christian fellowship and understanding of the truth. Those with whom we associate have much influence upon our lives; hence the importance of *Christian* fellowship. Furthermore, this is especially important for young people because this is the time that they make many of life's decisions. If you are graduating from high school this year, or if you are a young married person, why not consider Oregon Bible College and be sure to lay a good foundation for future work in the Lord's vineyard.

Our College, or should I say *your* College, teaches the truth of God's Word. Understanding and believing the truth concerning God's great plan of salvation is essential not only for our own deliverance, but also for the teaching of others. Jesus said, "Sanctify them through thy truth; thy word is truth." Indeed, the need for a solid foundation cannot be overemphasized.

I can truthfully say I have enjoyed the two years I have been here at Oregon Bible College. Certainly many gems of truth have come to me through our most able instructors. Yes, Oregon Bible College cannot be equaled in the eyes of truth seekers. Why Attend Oregon Bible College? By Hollis Partlowe





The Keys of the Kingdom

By Harry Sheets, Pastor South Bend, Indiana

OUR MASTER said to Peter, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19). This statement of Jesus divides itself naturally into two parts. First of all, let us consider what Jesus meant when He gave Peter the keys to the Kingdom.

Clarke's Commentary has this to say about this text, "When the Jews made a man a doctor of the law, they put into his hand the key of the closet in the temple where the sacred books were kept, and also tablets to write upon, signifying, by this, that they gave him authority to teach, and to explain the Scriptures to the people."

Granting the keys to the Kingdom was equivalent to our ordination service. Jesus was saying, in effect, You have been carefully instructed in the gospel of the Kingdom. You know the message of salvation and have proved your faithfulness, so I now license and commission you to go to the world and preach the gospel." Jesus was nearing the end of His ministry and it was time to ordain others to continue His work. He had twelve who were specially trained and instructed, and the reference to the keys was the method He used to tell them that they were now free to preach the gospel.

The way Jesus' statement is worded, it would seem that this authority was given only to Peter. In reality, the authority was given to the twelve and to all Christians who were to follow. This will become evident if we will consider the words of Jesus as found in Matthew 18:18 and John 20:23. The Great Commission was given to the twelve and to the faithful who were to follow them. "Go ye therefore," commanded Jesus, "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" (Matt. 28:19, 20). Jesus certainly must have known that the twelve were not to live to the end of the world, so His words would be meaningless if they were not directed to all His faithful believers who were to follow.

The keys to the Kingdom were not the exclusive possession of Peter. However, he does seem to be the first to exercise the authority. It is also altogether possible that Peter was the first to usurp authority not granted to him. Jesus told the apostles that they were to remain in "the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). While they were waiting for this power, we find that Peter assembled the disciples and got them to appoint a successor to Judas. He seems to have had no authority for making this move. There is no indication in the Scriptures that Matthias was accepted by Jesus. Nothing more is heard from him. Peter had not yet received the authority he was told to wait for. It would seem that he usurped authority in this instance.

A few days later the Holy Ghost came upon all those who were in the upper room. Now these people had the authority they were waiting for. Peter was the first to speak. He defended the behavior of those who had just received the Holy Spirit, and then he preached the message of the Kingdom of God, proving from the Scriptures that Jesus was the promised Messiah. Peter preached such a powerful sermon that many were stung in their hearts. The record is, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:37, 38). There was no uncertainty in Peter's mind about his message, or about what the people needed to do to receive forgiveness. Peter unlocked the Kingdom to about three thousand people that day. He had the key and he was willing to use it.

Among the disciples who were scattered abroad following the stoning of Stephen was a man named Philip. He went to Samaria and preached to the people. He converted and baptized many people there. Philip unlocked the Kingdom and allowed these people to enter. Peter and John went up to see what was being done and approved of Philip's work by giving the Holy Ghost to the new converts. Both John and Peter were able to impart the Holy Ghost. This was not the exclusive ability of Peter. In the ninth chapter of the Acts we see Saul, later known as Paul, being led to conversion by Jesus Himself. However, it was a man named Ananias who received Paul's confession and baptized him. Peter did not unlock the Kingdom to Paul. However, God did use Peter to unlock the Kingdom to another people.

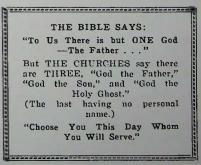
Acts 10 gives the account of a Gentile, named Cornelius, being directed to send to Joppa for Peter. Peter was conditioned for the trip by a vision from God. Peter entered into this Gentile home and preached the gospel to them. While he was yet preaching, the Holy Ghost came upon Cornelius and his household. When Peter saw this act of God, he said: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord" (Acts 10:47, 48).

When Peter returned to Jerusalem, the Jews contended with him for entering into a Gentile home and eating with them. Peter defended his actions by relating the vision he had seen and how he had been directed to return with the servants of Cornelius. He listened as Cornelius told hew an angel had directed him to send for Peter, "who shall tell thee words, whereby thou and all thy house shall be saved" (Acts 11:14). Peter told how the Holy Ghost had fallen upon these Gentiles while he was preaching to them, then he asked his questioners, "What was I, that I could withstand God?" When the people heard Peter's defense of his actions, we are told that "they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Peter unlocked the Kingdom to the Gentiles. He was specially honored with the privilege of being the first to preach the gospel of the Kingdom to both the Jews and the Gentiles. Peter left the door open and all may today preach the gospel to Jew or Gentile.

The Bible records many faithful ones who did preach and lead people to repentance. Paul was one of the greatest of these preachers. Others were Barnabas, John Mark, Silas, Lydia, Timothy, Apollos, and many others, named and unnamed. These people all possessed the keys to the Kingdom. They had been instructed and commissioned to preach the Word. They had authority to baptize and to establish new churches. That key has been offered to every loyal believer today. In fact, every follower of Jesus Christ is commanded to tell his neighbor about the glad tidings of the Kingdom.

Beyond the initial privilege of being the first to preach the gospel to the Jews and the Gentiles, we do not discover that Peter was granted any more power and authority than were the rest of the apostles. In fact, the authority given to Peter was limited to what he was commanded to do and teach. Notice again the words of Jesus as He gave the Great Commission. "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 1 have commanded you" (Matt. 28:19, 20). Peter was allowed to teach only those things which Jesus had commanded him. He was not free to add anything, or to leave out anything. He had a definite course to follow.

Brother R. H. Judd inserted this advertisement in the local Colborne (Ontario) Sentinel-Star on its regular church page. As a result of the ad a two-column front page story later announced, "Advertisement Stirs Protestant Clergy." They were apparently stirred to denounce as a heresy the Bible fact of the oneness of God. Brother Judd asks for the prayers and assistance of the brethren in defending the doctrine of the unity of God against the prevailing pagan error of a trinitarian god. If the nominal Protestant clergy could only stir itself to the extent it would separate truth from tradition, great good might result.



FOR JULY 23, 1956

Church of God MISSIONS

A report from India By Alva Huffer

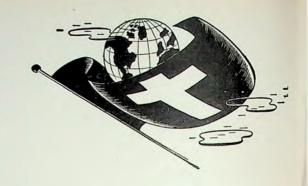
REPORT FROM BANGALORE, INDIA

Mr. Sundaram Singh Manoah, our native Church of God pastor in Bangalore, India, sends the following report of his gospel work. The report was included in a letter to the president of the National Missionary Society. Bro. Manoah wrote:

"Thank the Lord for all his goodness to us so far. By the grace of our heavenly Father His work is being carried on in Bangalore (South India) like a growing plant. I should thank my Lord for His blessings in spreading His gospel in this growing city of Bangalore. At the same time I am bound to express my humble gratitude to my Board of Ordination for their gracious missionary spirit in spreading the Lord's gospel. I once again thank all of those who are co-operating and supporting in spreading the Lord's gospel. Our brothers and sisters of the three churches in this city of Bangalore are blessed to walk in the light of the Lord. They are more happy in Jesus Christ.

"Our work is carried out in three centers and I have already intimated to you about this. Two prayer halls (churches) in villages and one in the town. Our congregation (brothers and sisters in Christ) are growing more and more, gradually. It will not be out of place to mention that we should take further steps in the improvements of the churches very early. Our Children's School is also continuing in a bright manner. It is really of more use to our church children in particular and of others in general. I have herein disclosed briefly about our activity of our church and schools.

Prayer Hall Church at Village. "I have rented a hall in which about sixty members can be accommodated. There are thirty-two families and one hundred three members attending here. For want of accommodation, some stand outside during the worship service. The people here are mainly employed in a tannery and they are very poor. Some of the deserving people are helped financially. Widows are also helped financially. Of course there are some emergency expenses to meet such as after the child's birth they come for help. Bibles, New Testaments and hymnbooks are distributed to some. Some



furniture is required for this prayer hall. Pending construction of a new church this furniture is quite essential. Separate list of furniture and an approximate amount required will be sent in the very near future. The village people need a separate burial ground (graveyard) for their burials. This is a deserving case because the government cemetery is about six or seven miles from this village. Hence, I have decided to purchase a piece of land measuring 173 feet by 100 feet (about half an acre). I have already advanced a little amount and taken two months' time to settle the balance.

Prayer Hall (Church) at Town. "At present, the members are assembling in a small rented hall. This is a slum situated in the town. Members are mainly humble laborers, Coolies and so forth, and are very poor. Of course there were some educated people also. And slowly they were decreased in number because of the employment problem. Some got employment outside station, some got transferred, and so forth. But yet we have good scope to increase the number and bring regular attendance on Sundays. Even here, widows and deserving people are financially helped. Bibles, New Testaments and hymnbooks are also supplied to the poor people. The people are increasing gradually.

Prayer Hall (Church) at Another Village. "My Lord is again and again leading me to give His message to the poor people who are living in huts and slums, and I am carrying out His will and spreading His gospel in this village. People coming here are also very, very poor and I have to do the same kind of work as I do in the case of the other two churches.

School for the Children. "We have a school for the children. We have about one hundred twenty children studying in our school. We have daily morning prayer for the children and the first period is devoted for Scripture (Bible lessons) and one period in the afternoon is devoted for hymns and the other periods for general lessons. I shall send in the very near future a proposal for the furniture, timepiece, and blackboard, and other items for the school.

"I pray for the General Conference scheduled to take

place during August, 1956. God will bless the Conference for its efforts and in its deliberations. Even though I will not be present, I wish the Conference every success. I close this with my sincere Christian regards to all the brothers and sisters."

MANOAH'S NEW ADDRESS

Bro. S. S. Manoah's new address is: No. 11 Haudin Road, Near Ulsoor Lake View, Civil Station, Bangalore 1, South India.

Pixasx Xxcusx Xrrors

Wx do wish you would xxcusx xrrors. Wx had just about finishxd all thx work on this issux whxn onx of thx lxttxrs on thx Linotypx just complxtxly took out. Many xfforts wxrx madx to gxt this littlx mxmbxr of thx working forcx to carry on his part, but hx just could not bx movxd to act, so wx had to ask anothxr to do his work. Wx arx making no apology for thx work of this "Pinchbittxr." You sxx, hx is doing his own work and thx work of anothxr. Wx arx ovxrworking him, but hx doxsn't sxxm to mind. Wx xxprxss to him our dxxp apprxciation.

It has just occurrxd to this writxr that thx work of thx congrxgation looks about likx this to thx Lord whxn onx of thx mxmbxrs takxs out. Pxrhaps thosx who takx out nxvxr think of how much thxy arx missxd, and how incomplxtx thx work will bx without thxm. But no onx would havx guxssxd that thx inactivity of just onx littlx mxmbxr of this kxyboard would causx us to almost fail in our work this wxxk on thx papxr. But doxsn't it look txrriblx? If this writxr is corrxct in fxxling wx may look likx this to thx Lord, what can wx say for oursxlvxs in thx day of rxckoning?—Adaptxd from Kansas Prxsbytxrian Nxws.

THE SECOND COMING OF CHRIST

(Continued from page 5)

The object of Christ's coming again is, 1), to receive His own unto Himself. (1 Thess. 4:16, 17; 1 Cor 15:51-53.) 2) He will come to reward His servants. "The Son of man shall come in the glory of the Father with his angels and *then* he shall reward every man according to his work" (Matt. 16:27). 3) Jesus is coming to judge and to reign. (2 Thess. 1:7-10; Jude 14, 15; Luke 1:31, 32; 1 Cor. 15:24-26.)

The exact time of Christ's coming is not revealed, but we are admonished to watch and pray always that we might be ready when He comes. Perhaps the best way to watch is to study the Word of God and compare the words of prophecy with current events. Jesus spoke a par-

FOR JULY 23, 1956

able to the people, telling them of the time of His return. "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, when you see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:29, 30). The fig tree in the Scripture represents Israel as a nation and from a governmental standpoint. The olive tree represents the religious phase of the life of Israel. (Rom. 11.) On May 14, 1948, Israel was recognized as an independent state and later accepted as a member nation in the United Nations Organization. The fig tree began to bud and now Israel is making headline news. Surely it is near the time Jesus will again visit the fig tree in search of fruit.

Is God Near to You?

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth" (Psalm 145:18).

TO MANY people, God seems so remote and far away that they hardly think of Him as a real person. They would not deny for a moment that God exists. They would even concede that He takes an interest in the affairs of men. But when it comes to thinking of Him as being personally near and real to *them*, they can scarcely imagine such a thing.

We live in a secular-minded age, an age that is highly materialistic in its outlook and values. By this we mean that men tend to think more and more about the things one can see and touch, as opposed to the eternal values that are invisible to the eye and only perceptible to faith.

Along with this trend has come a lessened awareness of the presence of God in human lives. As we have already said, God seems so far away, so unreal, to most people. The sad thing is that this is true not only of people of the world, but also of professing Christians. When people go to church, for example, do they really expect to find God in the service? Do they really believe He will meet them there? If we do not worship with such an expectation, certainly we cannot be surprised if we do not find Him! This writer sincerely believes that if we come to church with the determination to find God's presence, we will not be disappointed. Let our spirit be that of the Psalmist, and we will come face to face with our God - "My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Psalm 42:2.)-William Wachtel.

GENERAL CONFERENCE ANNUAL REPORT

Next week's Herald will be the annual report issue. It will summarize the last year's work, and present plans and program for the year to come.



Berean Youth Fellowship News

THE DEAD SEA

By Adib Liddawi

The Dead Sea is called by the Arabs, *Bohr Lout*, the "Sea of Lot." It is fifty-eight miles in length and about eleven miles in width, with a perimeter of one hundred forty-four miles. The area is five hundred seventy-five miles square. The superficial level of the water is one hundred thirty-one feet under the Mediterranean Sea. The water attains a maximum depth of one hundred thirty-three feet, actually the bottom is two hundred sixty-seven feet. The Dead Sea is surrounded by mountains.

The main characteristic of the lake, called by the Greeks "Asphaltic Lake," is the density of its water. It contains on the surface from twenty-four to twenty-six per cent of solid matter in which chloride of magnesium prevails. Its specific weight is 1.119 which keeps the human body from sinking. The salts have their origin in the tributary streams and in the salt springs so frequent in the area. We find many things in the Dead Sea—potassium chloride, magnesium bromide, sodium chloride, magnesium chloride, and calcium chloride.

The Dead Sea is a wonderful sea, specially to those who cannot swim. It is easy to swim in the Sea, but dangerous if the person is in shallow water. The taste of the Dead Sea water is between bitter and salt. Some people take the water to use for eye drops, specially for trachoma.

Why are we interested in the Holy Land? It is the land that gave us our Holy Bible and our religion. Here we can walk step by step where our Lord Jesus Christ walked, and remember many things of God which happened thousands of years ago.

CAMP ENROLLMENTS

To date we have more than one hundred thirty campers enrolled for the Berean Youth Camp at Dewart Lake. This promises to be the largest and best camp yet. We hope you will be there.

ORECON YOUNG PEOPLE SUMMER ACTIVITIES

Junior Bereans have been meeting monthly at the Oregon Church of God. A recent project was to clean up and beautify the church yard.

The Youth Department of the Oregon Church of God Sunday School sponsored a picnic for all Rock River Valley youth. Sixty-eight young people and leaders attended the picnic from Rockford, Dixon, Flagg Center, East Oregon Chapel and Oregon. Flagg Center had the largest delegation among the guests.

Christian fellowship with each other and with God was enjoyed out of doors during the games, supper, and devotions. An ideal supper of hamburgers, with everything—chips, drink and watermelon--was devoured almost to the last chip.

In our devotions we learned that Christian youth have many ways in which to fellowship together and we all look forward to the next Rock River Valley Youth Fellowship.

EDEN VALLEY BEREAN NEWS

The Hector Bereans had charge of the Sunday evening services, April 8, at Eden Valley. The services included a sermon by Brother Delbert Jones, various specials by the younger Bereans and some very beautiful singing by the Hector choir. After services, lunch was served in the basement.

Sunday evening, April 29, the junior Bereans had charge of the services. There were specials followed by slides from the youth rally at Dewart Lake, Indiana.

Gail Brossard.

GENERAL CONFERENCE PROGRAM FOR YOUTH

This year, there is a special program planned for children and young people. There will be daily classes for young people 12-15, and 16 and up. The daily recreation period, under direction of Brother Dallas Demmitt, will include swimming, crafts, and planned games. Come to conference and enjoy the classes and the fellowship.

YOUTH LEADER'S MEETINGS

On Wednesday afternoon at 1:00 and 2:30, there will be meetings for all youth leaders, conducted by the Berean Youth Department. We hope to discuss the youth program and hear your recommendations for improvements and share our ideas for growth and organization.

Discussions will include the Handbooks, the camp program, the rally and retreat program, department finance, youth leader's training, and a question period. Plan to attend the Youth Leader's meetings.

The Importance of the Bible

By Mary Railton

ONCE upon a time a ship was lost at sea. A great storm had caused the ship to drift from its course. The sailors watched the horizon every day for land.

Suddenly land appeared and the ship drifted towards the shore; but before they could reach the land, the ship screeched and stopped with a jolt that shook all the sailors off their feet.

Confusion reigned on board. Sailors were running to and fro to learn what had happened and what to do. Their questions were soon answered, for the ship seemed to gape open and swallow the sea.

The men groped for anything to hang on, and heard the command from their superior officer to swim for shore as best they could. The ship was grounded. Many men drowned in their feeble attempts to swim or stay on top of the water.

The small group, fortunate enough to reach shore, wandered inland, wondering on what island they were shipwrecked. The first building they saw was a church. Some of them began to make fun of it. They were hot and thirsty, and wished it had been a place where they could get a drink instead.

One islander heard their talk and tried to reason with them, showing them how wrong they were to make such remarks. He showed them how that the Christians who had come to this island had taught them about Christ. A fact for which these sailors could well be very thankful, for the islander said his people used to be cannibals.

The sailors stared at the man and looked away to the church. "Yes," said the islander again, "if you sailors had been shipwrecked here twenty years ago, you would have been killed and eaten in a short time after you landed."

The islander continued, "Our church means a great deal to us, for we have learned to love our neighbors and the Christ we worship. The Bible is in every home on this island, and is dearly loved and practiced by us all."

The sailors, ashamed of their actions and ungratefulness, slowly entered the little chapel on the island, remembering those who were not so fortunate as they to survive the storm and shipwreck. Indeed, they were thankful that this building was a church instead of a place to get a drink. They felt more secure and protected in this chapel on the island and were thankful for missionaries who had come before them.

These islanders who loved their Bibles remind me of

the Christians in Berea who studied their Scriptures daily. Paul wrote that they were "more noble" because they had gained knowledge and wisdom from reading their Bibles.

Yes, the Bible is the most important Book in the world. We think bread is important, and we must have water to drink or we will die. However, the Bible is even more important than these. It brings us the message of life everlasting. It tells us how to find that life, through Jesus the Saviour.

The Bible has been printed for four hundred years, and in that time about one billion copies have been distributed. It has been printed in many, many languages, more than nine hundred fifty in all. Many Bible societies give away copies of the Bible. No one needs to be without a Bible.

Don't you love your Bible? Doesn't it seem like a dearer and more precious Book than any of your schoolbooks? During vacation, especially, read a little of it every night before you go to sleep. You will find that the Bible can change even you. It brings love where hate dwells. It makes the proud humble. It makes the cruel kind, and helps us to know true wisdom and gain true knowledge.

Reading the Bible still makes people "more noble," even as it did in the days when the Apostle Paul traveled to the countries around him to preach the gospel of Christ.



GOD'S BLESSINGS ON YOUR BIRTHDAY!

Carol Sue Benge, July 22, age 9, Frankfort, Ind. Laureen Ellen Macy, July 24, age 12, Urbana, Ohio Kenneth Wesley Ward, July 25, age 13, Astoria, Ill. Anita Pryor, July 26, age 13, Cleveland, Ohio Lorraine Anger, July 26, age 3, Fonthill, Ont. Anna Arlene Gaskill, July 28, age 12, Fort Wayne, Ind. Thomas J. Ellis, July 30, age 11, Waterloo, Iowa Duane E. Stott, July 30, age 11, Mitchell, Nebr. Ritchie Alan Brubaker, July 30, age 5, Mishawaka, Ind. Robert M. Bottolfs, July 1, age 11, Hammond, La.



- July 16-22-Washington Bible Camp, Wenatchee.
- July 16-22-Southwest Youth Camp at Prescott, Ariz.
- July 19-22—Arkansas-Oklahoma Conference, Clark's Chapel Church of God.
- July 23-29-Southwest Conference at Prescott, Ariz.
- July 26 August 5 Illinois Conference and Bible School at Oregon.
- July 26-August 5-Virginia Conference Maurertown. Harry Sheets, guest speaker.
- August 5-12-National Berean Youth Hally, Quaker Haven Camp, Dewart Lake, Ind.
- August 12-19-Western Nebraska Conference, Holbrook. C. E. Randall and James Mattison, guest speakers.
- August 13-17-General Conference, Dewart Lake, Ind.
- Angust 18-26-Jowa State Conference at Waterloo.
- August 25-September 2-Missouri State Conference at Jordan. Alva Huffer, guest speaker.
- Aug. 29 Sept. 2-Ohio Conference at Brush Creek. J. R. LeCrone, guest speaker.

BAPTISMS AT LITCHFIELD MINNESOTA

The Litchfield Church of God rejoiced as four young people came forward to give their lives to Christ, Sunday morning, June 24. The writer had the joy and privilege of assisting them in baptism into the saving name of Jesus Christ, that afternoon on the beautiful shores of Lake Ripley, near Litchfield. Baptized were Kent and Scott Ross, sons of Mr. and Mrs. Stanley O. Ross, 425 E. 4th Street, Litchfield; and Joy Ann and Merridee Rae Wood, daughters of Mr. and Mrs. Willard E. Wood, 619 Marshall Ave. North, Litchfield.

We pray that the Lord may richly bless these young lives that have been given to Him, and that they may be led into fruitful paths of service and happiness.

William M. Wachtel, Pastor.

BAPTISM AT ST. CLOUD, MINN.

Marilyn Yager, Sharon Saatzer, and William Savage were our three young people who attended the Minnesota Bible Camp at Eden Lake this year.

The following Sunday, June 24, Marilyn Yager accepted Christ as her personal Saviour and the following evening, June 25, was baptized into Christ in Pleasant Lake, near her home. May the Lord's blessing and guidance ever be hers. T. M. Savage, Pastor.

NORTHWEST CONFERENCE

Washington and Oregon

The Northwest Conference held its fortyeighth annual Conference at Corvallis, Ore., June 14-17, 1956.

Our Conference opened Thursdav evening at 8:00 by our president, Sr. Ava Kelly. She gave a talk to welcome us to our Conference. Then Sr. Kelly read Psalm 19 and introduced Bro. G. J. Gordon of Los Angeles, Calif., Church, our guest speaker. Bro. Gordon's theme of these ten meetings was "The Jews" and their return and returning back to the Promised Land, and the hardship they are meeting. As we see the Jews returning, we can see the signs of Christ's return.

After preaching service each night, we enjoyed the colored pictures on the screen. Bro. Gordon had carefully selected these pictures of the Jews in and around Jerusalem, the Jewish section, old Jerusalem where the Arabs are, and the several towns along the Mediterranean Sea. They were of great interest to us. We enjoyed them!

We were glad that so many from Felida could come early Saturday, and that Bro. J. Eagleston from Yakima, Wash., could be with us and lead the singing. He sang a special number called "A Thousand Years," and gave us a talk after business meeting. We also had Bro. and Sr. John Humphreys and family with us. The Humphreys girls, Sally, Freda and Nellie Sur, sang several selected songs.

We were happy to have Sr. Mary Bell and daughter Fern of Portland, to join us at this Conference. They have come to Portland to live. They brought our elderly Sr. Darby with them.

On Sunday, Bro. Gordon gave a sermon and brought out the faith of our fathers, in starting and building the Church of God here in Corvallis, fifty years ago. He named J. J. Cady, H. B. Cramer, A. Harland, G. W. Smith, and E. A. Morgan. Sr. Minnie Kerr and Sr. Flora Anthon were the only ones present at this meeting, that were here fifty years ago when the building was built.

At 2:30 p.m. we assembled for our afternoon service. Bro. Gordon brought us another sermon, which was followed by Communion, conducted by Bro. J. Humphreys. After this meeting, many had to leave for their several homes. Eight o'clock brought to a close our forty-eighth annual Conference.

We feel that God has been with us to let us have such a wonderful time with these dear ones of like precious faith. Much interest and study had been held in these few days to advance us to grow and carnestly contend for the truth.

Our business meeting was held Saturday and the same officers were re-cleeted. They are Sr. Ava Kelly, president; Bro. Archie Loether, vice president; Sr. Flora Anthon, secretary; Bro. Edd McIrvin, treasurer. Bro. J. Humphreys and Bro. Alfred Anthon each gave us a short talk at the close of business meeting.

Let us all work together with dear ones so that we will all grow stronger in the Lord's work.

We pray for the Lord's help to continue to build for a better day.

Our thanks to Bro. and Sr. Gordon for their part in this effort.

Flora E. Anthon, Conf. Sceretary. 29.

GLAD TIDINGS CHAPEL

Dayton, Ohio

On June 11, Faye Schwartz became the bride of Dean Pearson in a double ring ceromony performed by the writer at Brush Creek Church of God. Then, on June 22, the wedding of Phyllis Fessler and Dwaine Rapp was performed at the Church of the Brethren in Pleasant Hill, Ohio. We pray God's continued blessing on these two young couples.

The church was very happy when, on June 24, three young married people requested baptism following the morning worship service. Mary Ann Miller with her husband Martin, and Marcella Sabatino were baptized by the writer at Brush Creek on Sunday afternoon. These young Christians can trace their faith back to northern Indiana and the faithful teaching of Bro. F. L. Austin. They now join other members of their family, Orpha and Marshall Sabatino, in the Faith.

July 6, completed one week of Bible school at Glad Tidings Chapel and we can report an average attendance of fifty-five. A good spirit prevailed. First use was made of our new recercation exaipment purchased by the Sunday school and Berean departments.

The church and master are looking forward to the coming year and the first full-time work in Dayton. Please pray for the work here. Timothy Pearson, Pastor.

PASTORAL CHANGES

While we have mentioned these changes hefore, in some cases we know you are interested in the changes in pastorates to take place this year. Bro. Curtis Simpson will work in the Baltimore and Washington, D.C., Churches of God. Bro. T. M. Ferrell will pastor the Los Angeles Church. Bro. Francis Burnett will become pastor at Brush Creck, Ohio. Bro. Grover Gordon will work with the Chappell, Nebr., Church of God. Bro. Kenneth Milne is to be pastor at Rockford, Ill. Bro. James Mattison will be pastoring the Blood River, La., Church of God. Bro. Gordon Landry will work with the newly developing church at Baton Rouge, La. Bro. Humphreys will become pastor of the Macomb, Ill., Church.

Churches seeking pastors are: Dixon, Ill.; Hedrick, Ind.; Fonthill, Ont.; Pennellwood, Mich.; Fremont, Nebr.; Arkansas City, Kansas; Jordan, Mo.; Harlingen, Texas; and Chicago, Ill.

CONFERENCE WORKERS

Bro. Walter Wiggins has completed his work for the General Conference and, with Sr. Wiggins, is vacationing in Minnesota. . Bro. C. E. Lapp is taking an extended trip through southern Illinois, Missouri, Arkansas, and other points, to represent Oregon Bible College and the missionary program. Adib Liddawi is traveling with him. . The editor will be on vacation in Wisconsin, July 15-22. . . Sr. Mary Railton and Sr. Juanita Logsdon are vacationing in the West. . . Bro. Otto Dick will preach for the Southlawn Church (Grand Rapids), July 22, and the editor will preach there July 29.

GENERAL CONFERENCE REMINDERS

General Conference will be held August 13-17 in Indiana at Quaker Haven Camp on Dewart Lake, the same place it was held last year.

Quaker Haven Camp is located between Warsaw (which is on U.S. 30) and Syracuse (which is just off U.S. 6). From Warsaw one must turn north on State Highway 15 to Leesburg. Turn cast through Leesburg and follow the Quaker Haven signs to the Camp entrance. (It is a winding road.) Those traveling on highway U.S. 6 will leave the highway at the sign pointing to Syracuse. Turn right in Syracuse at the STOP light and follow that road and the Quaker Haven signs southward to the Camp entrance.

Those traveling by bus or train will be met in Warsaw, Syracuse, or Nappanee, if they will notify the writer as to the time and place of arrival. Light planes will find a landing field north of Warsaw, Again, someone will meet you if we know the time of ar- 1 Skan projector. 200 watt. Slides only. rival.

The cost of the Camp will be the same as last year. \$2.65 per day per person. This in- 1 Slidette slide projector. 150 watt. cludes meals, lodging, use of Camp facilities, and insurance against accidents. This cost will be mer by freewill offerings again this year.

Each person will provide his own sheets, blankets, pillows and pillow slips, towels, washeloths, soap, and so forth. We request that all bathers provide themselves with beach robes, or equivalent, for wear over bathing suits between the cabins and the lake.

Mailing address for the Camp is Quaker Haven Camp, Dewart Lake, Syracuse, Ind. The Camp telephone number is: 734 F 30, North Webster, Ind.

We need special music for the evening services. If you are attending and can furnish instrumentals, solos, ducts, or other specials, please come prepared, and volunteer. If you can let us know in advance as to what you can furnish, and when, we will appreciate it. If advance notice is not possible, let us know after you arrive.

All lodging at the Camp is on the dormitory plan with complete segregation of men and women. There are no accommodations for families as such. Those wishing lodging outside the camp will find motels available within reasonable distance. A limited number of privately owned cabins may be available again this year. We will try to reserve these on a first-come-first-served basis.

Those desiring information about the camp, bus connections, reservations, and so forth, please write to us at the address below. (Mail reaching us between July 24 and August 3 should be sent to Maurertown, Virginia. We will be at Virginia Conference.)

Due to the fact that mail may be delayed because of our being away, it may not be possible to acknowledge all letters, but we will do our best!

> Harry Sheets, Camp Superintendent 1717 Leer Street South Bend 14, Indiana

Certificate of Baptism - new prices. The prices on the new printing of the Certificate of Baptism arc: 20 cents each; \$2.00 per dozen, postpaid.

SALE OF VISUAL-AUDIO SUPPLIES

We still have on hand several projectors that we wish to close out. We have reduced the prices to near cost and are offering these items first of all to ministers and workers in the Church of God. These are new projectors of the standard lines. Terms are cash, F.O.B. Oregon. Write: Resale Room, Box 231, Oregon, Ill.

- 1 16mm. Natco sound projector.
- Regular price \$350.00. Now \$250.00 100 watt filmstrip projectors. S.V.E.
- Regular price \$45,45 each. Now \$ 34.00 1 slide and filmstrip projector. Air-cooled, 300 watt, no case. S.V.E. Schoolmaster
- Regular price \$68.50. Now \$ 48.00 2 Tri-purpose slide and filmstrip projectors. With cases. S.V.E. Regular
- Now \$ 60.00 price \$80.00. 1 Skan projector, 200 watt. Slides only.
 - Air cooled with cases, two slide-storage cases. Regular price \$50.95. Now \$ 38.00
- Air-cooled. No case. Regular price \$34.95 Now \$ 25.00
- Now \$ 16.50 Regular price \$21.75.

BLOOD RIVER, LA., BAPTISMS

At the close of services Sunday morning, July 8, 1956, Mr. and Mrs. Bryant McKinney came forward to accept Christ as their Saviour. We gladly received their confession of faith and, shortly thereafter, in Blood River, they were immersed into the all-saving name of Jesus. Bryant and Patsy recently were married, and now they are one in the Lord. We pray God's blessing to continue with them throughout life.

Gordon Landry, Pastor.

NEW BIBLE SCHOOL IN WASHINGTON

A summer Bible school was conducted at Upton Landing, Wash., by Bro. and Sr. Ronald Rankin. The average attendance was thirty-five and a program was presented for fifty visitors at the end of the school. Regular services are conducted here.

Ethel Upton, Rosburg, Wash.

PROPOSALS TO BE CONSIDERED AT GENERAL CONFERENCE

Delegates will be asked to consider the following proposals at General Conference, 1956. Others who have motions or resolutions to be considered should send them to THE RESTI-TUTION HERALD in advance of Conference so that delegates can have time to get instructions for voting from their churches.

1) The Board of Directors will recommend that the General Conference fiscal year be changed to begin October 1 and end September 30. The fiscal year now begins July 1 and ends June 30. This recommendation is made to give General Conference an opportunity to make changes and adjustments in the budget before the fiscal year begins to which the budget applies.

2) Delegates will be asked for definite stewardship suggestions that will help insure the raising of all funds, local, state, and national.

HANSEN - JOHNS

At 8:30, Friday evening, June 29, 1956, at the Oregon Church of God, Bro. Arnold T. Johns of Oregon, Ill., and Sr. Marie Hansen of Clinton, Iowa, met before the altar to exchange vows to walk together throughout life. Before her marriage, Sr. Hansen was a Sunday school worker for several years and we pray her experience will be a great blessing to Bro. Johns in his ministerial work.

A large number of gifts testified to the good wishes of their many friends. They are spending their honeymoon in northern Minnesota with the groom's sister. C. E. Lapp.

I. MONROE HELMER

J. Monroe Helmer, age fifty-eight, died June 1, 1956, in a Muskogee Hospital. He was the son of the late Joe S. Helmer and Nora Mathews Helmer. He was baptized in the Church of God of the Abrahamic Faith twelve years ago by Bro. J. M. Morgan. His life was humble and strong in the faith. He leaves to mourn: two brothers, Ted Helmer and Cecil Helmer of Muskogee, Okla., and two sisters, Mrs. Cloud Gann of Muskogee, and Mrs. Jack Padgett of Alexander, Ark.

Mrs. Jack Padgett.

OLD SONG BOOKS WANTED

We have a request from a man in Canada who is starting a new Sunday school, for some old song books that he can use in his mission. If any church has several used books that it would like to donate to this cause, please write The Restitution Herald, and we will arrange shipping.

HERALD RECEIPTS

Mrs. John Saylor; Iva M. Boyd; Ida Vogel; Mrs. Ivan Powers; Ethel Johnson; Mrs. Edith Barber; M. Bottolfs; A. B. Lobell; Harry Jonath; H. J. Edmister; Mrs. J. A. Kitts; Wilmer Wendroth; Edward Dystra; Clayton Nelson; Fanny Lund; Mrs. B. A. Johnson; George M. Hartman; R. H. Judd; Mrs. L. Story; Mrs. Guy Lewis; Esta Starbuck; Mrs. Homer Boyle; Mrs. Cora Shipman; David Houser; Mrs. T. E. Lynn (2); Mrs. Laura Keenan; Daniel Kump; H. S. Bell; John Railton; C. R. Randall; Lorene Orr; Mrs. B. Webber; Minnie O. Evans; Frank Partlow; Mrs. Mary Jackson; Mrs. Glen Booth; Adolph Johnson; Mrs. Nocl Buckley; Mrs. Archie Barnes (2); Nora E. Pearson; L. M. Doeden; Helen Burnett (2); Carrie Henkel; Dwight Pestle; Dorothy M. Black; Edwin Smith; Chas. H. French; Mildred Yankee; Vernon Nichols; Mrs. John Sheaffer; Lucy E. Fuson (2); Darrell Maddock; Mrs. Anna Boyanovsky; Mrs. Trella Venneberg; Richard Appleby; Mrs. S. Cleck (4); Laura M. Ashelford; Terry Ferrell (2); W. W. Kirkpatrick; Alfred Authon; derson (2); Leland P. Marsh; T. A. Drink-Driver; Mrs. Wallace Woolf; D. T. Stedman (10); Mrs. Ruth Bulthaus; L. H. Anderson (2)); Leland P. Marsh; T. A. Drinkard: W. R. Simmons; Ferrell Purdy; Nelson Anthony (2); Herbert Stadden; Clyde Barlow.

Come to **GENERAL CONFERENCE** August 13-17



Plans have been made for the General Conference for 1956 to be conducted, August 13 through 17, at Quaker Haven Camp, three miles south of Syracuse, Indiana.

The Camp can accommodate about two hundred people in separate cabins for men and women. Fine meals are served by the Camp staff in the large dining room. Expenses for the Conference are met by freewill offerings, taken at the evening services.

The Camp charges us on the basis of \$2.65 per day per person (one-half price for children under twelve years of age; no charge under five). This price includes use of all facilities, and meals.

We are trusting that there will be a large number of delegates and ministers in attendance at Conference this year, along with many other members who would like to take part in Conference study, worship. fellowship, and business discussion. We know that you would understand and appreciate the work of the Churches of God and the General Conference more if you could attend the Conference this summer.

Classes for Children and Young People

There will be daily Bible classes for all children and young people. Chil-dren's classes will be in charge of Sister Verna Thayer, and young people's classes will be taught by various ministers and youth workers. There will be classes for 9-11 year olds and for 12-18 year olds, morning and afternoon, as well as the regular adult classes. In addition, there will be planned recreation and supervised swimming periods for children and young people.

The young people and children will enjoy camp life and the Bible study work. Come and bring the family!

PROPOSED GENERAL CONFERENCE SCHEDULE

Monday, August 13 9:00-Morning Devotions 9:30, 10:45-Bible Classes for all ages 1:00, 2:30-Bible Classes for all ages 7:30-Evening Worship, Harvey U. Krogh, Jr., speaker 9:30-Campfire Service Tuesday, August 14 Sunday School Day 9:00-Morning Devotions 9:30-Making Decisions for Christ in the Sunday School	Quaker Haven Camp
 10:45—Sunday School Department Business Meeting 1:00—Sunday school workshops 2:30—Superintendent's Panel Discussion 7:30—Evening Worship, Vernis Wolfe, speaker 9:30—Campfire service Wednesday, August 15 	Three Miles South
Evangelism and Missions Day 9:00-Missionary Essentials 9:30-Evangelism and Missions Department Business Meeting 1:00-Youth Department; local and state Youth Leaders Meeting, also, Bible Study for others 2:30-Youth Leader's Meeting. Also, Bible Classes for others	of Syracuse Indiana
7:30—Evening Worship, Alva Huffer, speaker 9:30—Campfice service Thursday, August 16 General Conference Business Meetings 9:00—Morning Devotions	on
9:30-11:30—Conference Business 1:00—Presentation of a new budget 2:30-3:30—Conference Business 7:30—Evening Worship, J. R. LeCrone	Dewart Lake

Friday, August 17 General Conference Business Meeting 9:00-Morning Devotions

9:30-Conference Business-Election of Officers

- 10:30-Communion and Installation of Officers
- 1:00 3:30-Conference Business

7:30-Evening Worship, Bud Goodwin

9:30-Campfire service

9:30-Campfire service



VOLUME 45, NUMBER 42

ANNUAL REPORT ISSUE

Annual reports from the workers and departments of the General Conference of the Churches of God.

Analysis, progress, recommendations for the future are included for consideration by the membership, pastors, and delegates.

PICTURES

The 1955 General Conference in Session

General Conference Office Building in Oregon, Illinois

Willis Turner, President of the General Conference.







Beginning --- "The Year of Stewardship"

Golden Rule Home has been showing a yearly deficit. The Home was not included in the budget estimates in years past, and deficits have been met out of earnings and centributions. Fixed assets have been held intact, though reserve cash has been long since depleted by Golden Rule Home expenses.

Recommendations:

- 1. That fixed assets of Golden Rule Home be adjusted to more nearly coincide with contract reserve requirements, and a cash reserve be built up to meet the yearly deficit.
- 2. That every effort be made to secure a capacity number of residents for Golden Rule Home.

OREGON BIBLE COLLEGE

Oregon Bible College presents one of the greatest areas of service that the General Conference performs. The need for trained workers, able and willing to furnish leadership in the work of the local church and in evangelism and missions, stands at the head of the list of church problems. Oregon Bible College is equipped to train the workers provided by the Churches of God. We have an excellent staff and curriculum, and facilities to meet the training need.

Brother Otto Dick is Superintendent of the College. As superintendent, Brother Dick is the administrative leader of the College, directing policy and personnel. Bro. C. E. Lapp has been made Dean of the College, with authority to handle all student relations, and oversee housing, discipline, work of students, social and service activities, and student counseling.

Oregon Bible College could train double the number of present students at little or no increase in operating cost. The present subsidy needed to operate Oregon Bible College is \$6,700.00 per year. Enrollment of more students could reduce this necessary subsidy as well as help provide needed workers.

Recommendations:

- 1. We recommend that the Board of Education be encouraged to greater activity and study of the problem of obtaining and holding Oregon Bible College students.
- 2. We recommend that the housing of students be thoroughly investigated; especially the possibility of housing single men students in one building, under supervision, and housing single women students in another building, under supervision.
- 3. We recommend an intensive education campaign to teach the values and importance of Oregon Bible College.

FINANCIAL CONDITION

Due to higher operating costs and lack of attaining the budget goals for several years, the cash reserves of National Bible Institution are depleted. For the past year there has been an acute shortage of operating capital.

It has been necessary to borrow \$5,000.00 from the local bank, \$3,000.00 from the Minister's Fund, and \$1,500.-00 from the Minneapolis Church of God. These loans should all be repaid this year.

When added to the proposed budget for the next fiscal year, the cash needs of the General Conference will total approximately \$46,000.00. Since it seems improbable that such an amount can be raised by contributions alone, we recommend that some fixed assets, namely, the duplex house owned by the General Conference, be sold and the cash used to repay outstanding loans and offset the expected deficit at Golden Rule Home. Fixed assets at Golden Rule Home still would exceed contract reserve requirements, and the General Conference would have necessary cash for operating expenses.

Every effort should be made to establish a realistic budget, remembering that there is no cash on hand to offset failure to raise budget requirements.

As an alternate recommendation we suggest the following changes in our general operations in Printing and Publishing, and Evangelism.

1. That Restitution Herald be made a semi-monthly paper, published on the 15th and 30th of each month and the Decade of Development paper be mailed monthly to the entire membership as a supplementary house organ.

This step would allow us to publish a better quality paper, since we have difficulty securing sufficient, good copy for a weekly printing. It would free the print shop for more work on the Sunday school quarterlies and tracts, and allow us to take more outside printing and give quicker service to churches ordering printing.

By supplementing The Herald with the Decade paper, we could concentrate on a general evangelistic appeal in The Herald and leave most strictly promotional and church information items for the house organ. The saving in printing costs would finance the next recommendation.

2. That an evangelist be hired by the Conference for Home Missions and Conservation. As a field representative of the General Conference he would concentrate upon helping to develop new fields and strengthen established fields. While we do not have enough pastors at the present time, we expect that there will be several men graduating from Oregon Bible College in the next two years.

GOAL OF MANAGEMENT

National Bible Institution is a service organization. It is a corporation established by the voluntary efforts of co-operating churches to supply printing needs, trained (*Please turn to page 15*)

Oregon Bible College

By Otto E. Dick, Superintendent

OREGON BIBLE COLLEGE was established by the General Conference of the Churches of God in 1939, primarily for the training of ministers. Of the fortytwo men graduates of the College, thirty are now preaching. Six of the remaining twelve graduates preached for awhile then withdrew from an active ministry for other employment; two preach occasionally, and one, Harold Doan, is editor of THE RESTITUTION HERALD, National Youth Director, and General Manager of the National Bible Institution. In addition to those who have been graduated from the College, over one hundred others have received from one semester to three years of training and have returned to their church communities as lay workers in the church.

While the specific purpose of our College is the training of ministers for the Church of God, the more general purpose is that of providing a Christian education for all who come. Stated briefly, our aim is to develop the best Christian character possible, with available facilities, by means of the Bible and related subjects, with the aid of a Christian environment.

Our emphasis will always be upon Christian service, especially the ministering of the gospel of the Kingdom of God. We remember that our duty is to teach students, not subjects. We are governed by a conviction that students are all different, that they have feelings and attitudes, and they have developed a storehouse of experiences and patterns of responses before they came to Oregon Bible College.

We try to be as realistic as possible, knowing that we are limited in many ways: small enrollment, the necessity of operating on a half-day schedule, small teaching staff, and a strong competition from secular schools for our youth. Until such limitations are removed, we shall try to be the best small Bible College it is possible to be under existing circumstances.

We are organized as a four-year school with our course of studies on a four-year cycle, some courses being offered every two years. The entire Bible is covered in this course, certain parts being covered many times. Subjects other than the Bible are included in the course to help the student to a better understanding of the Bible, of people, of his environment, and of how to preach and teach the Word. Through opportunities to teach, preach, and to do personal evangelistic work, students are able to obtain practical experience. Through several gospel team trips, our students are able to enjoy the fellowship of brethren in many places. Six correspondence courses are



offered by the College to those who cannot attend the College and as individuals study courses to a few of the resident students. The number of correspondence students who have enrolled since the first of this year numbers eleven.

The prospects for graduates for the next two years are good, since we should be able to graduate at least ten young men in the next two years. The prospects for new students is fairly encouraging. We have contacted by letter and literature over fifty young people of the Church of God who graduated from high school this spring.

If our critical need for ministers is to be met, we must put forth more effort to encourage our young men to enter the ministry and to remain in the ministry. We recognize that the greatest responsibility for appealing to our young people rests with us, but we appeal to you for help. We should begin early in the lives of our young people to emphasize the importance, the necessity, and rewards of the high calling of the ministry if we expect to fill our pulpits.

The courses taught during the last year are as follows.

Semester Two
Millennial Prophecy New Testament Studies 4 (He- brews, James, Peter, Epistles
of John, Jude)
English Composition II
Psalms
Preaching 4
Evangelism
Bible Survey
Church of God Doctrine
Music Directing
Practice Teaching
Choir



During the past year, the Berean Youth Department has been supplying materials and assistance to the local youth programs of Churches of God. This is a most important phase of the work of the General Conference, since young people constitute the future church, and even a large part of the present church.

Materials

During the year we have mailed four Senior Youth Leader's Handbooks, and three Junior Leader's Handbooks, to each youth leader and pastor in the Church of God. These books are put out quarterly and contain lesson helps, social suggestions, service suggestions, and other youth aids. These Handbooks are replacing the former Berean lesson books.

Each month a Youth Leader's Newsletter is mailed to each youth leader and pastor, containing helps and reminders in carrying on the local youth program.

We also mailed to each youth leader and pastor a course in Youth Leadership to help in better preparation for the duties of adult youth leadership.

Emblems were designed and distributed to youth leaders for sale to the young people. The emblems, symbolic of the youth departments training program, are the seal of the youth department.

Correspondence

A large correspondence was carried on with youth leaders and workers to give counsel and advice in the youth work.

Visual Aids

A library of visual aid material has been accumulated. Several youth groups were able to use the films, slides, and filmstrips that we have on hand for loan and rent. A complete listing of all General Conference visual aids was printed and made available to workers.

Service Projects

The youth department sponsored several national proj-

Berean Youth Department Annual Report 1956

ects during the year. Young people contributed to the Christian Outreach projects such as: support for S. S. Manoah; funds to the CROP agency for food for Indian orphans; purchase of visual aid materials; assistance to the General Conference pastoral aid program; assistance to Adib Liddawi; and help with the Oregon Bible Colleges student fellowship room.

Local youth fellowship groups were also encouraged to engage in local projects of service, and suggestions were given for this.

Berean Youth Fellowship Page

Each week, as news was available, a Berean Youth Fellowship page appeared in THE RESTITUTION HERALD with news about other youth groups and other items of interest to young people.

Camps, Rallies, and Retreats

State and district youth groups were encouraged to conduct week-end rallies and retreats, and to conduct a summer camp if outside the area served by the National Youth Camp.

Many rallies and retreats were conducted with much success. Retreats in Fonthill, Ohio, Illinois, Louisiana, Texas, Arizona, Minnesota, and Michigan were well attended and plans are to conduct others this year. Many states have regular organizations and regular youth rallies at various churches throughout the year.

One-week summer camps are being conducted now in Texas, the Southwest Conference, Nebraska, Washington State, and Minnesota, in addition to the annual national Berean Youth Rally now being held at Dewart Lake. We estimate that about three hundred Church of God young people attend these Church of God camps each summer.

The fellowship, worship, and study of the camps and retreats are a definite asset to the entire work of the Church of God.

Finances

The Youth Department is financed by the contributions to the General Conference. Materials are mailed free of charge and there are no dues. We ask that local Berean Youth Fellowship groups tithe to the National Berean Youth Department. Income from this source about pays for material mailed during the year.

The youth director has made trips this year to Nebraska, Minnesota, Michigan, Louisiana, and Texas to attend camps and rallies on behalf of the youth work. These trips have paid for themselves in contributions received.

As the youth work develops and grows, we know that it will become more financially strong, but anticipate the (Please turn to page 15)

National Sunday School Department

ANNUAL REPORT 1955 - 56 By Louise Lapp, Vice President

The officers for this year have been: Louise Lapp, vice president; Dudley Lippert, treasurer; and Mary Railton, secretary. The officers held eight meetings during the year, and received the best co-operation from Sunday schools with thirty member associates.

Teacher Training

The teacher training courses have been used by eleven Sunday schools during this year. One course was used for a district convention.

The lending library of twenty-five books was used by a few workers. A new listing, including new books added to the Ebrary, has been inserted in the Christian Workers' Manuals.

Sime Sunday School Departments

We know of teven Sunday school departments: Illinois, Indiana, Ohio, Eastern Nebraska, Southwest Conference, Missouri, Michigan, and a district convention was held in Virginia. We urge all state conferences to use a portion of their quarterly and annual state meetings for discussion of Sunday school matters. Sections B-3 and C-9 of the Christian Workers' Manual have helpful information on forming a state Sunday school department and conducting conventions.

Sunday School Bulletin

Go Ye, our monthly bulletin, was mailed to about 450 Sunday schools teachers and workers for nine months. Favorable comments and requests are beginning to come in concerning the suggestions in the bulletins.

One New Sunday School

We are happy to welcome the new Sunday school at Denver, Colo., making the total of Sunday schools in the United States and Canada number ninety-seven.

Bible Memory Course

A memory course has been included in the Junior quarterly, and a recommended course for adults has been mimeographed to be used by adults and young people, or to be learned by the whole Sunday school in general assembly.

Things to be Considered at Business Meeting on Sunday School Day

We would like to have Sunday school representatives come to the Sunday school business meeting prepared, after discussing with their home Sunday school, to undertake the following items:

1. Do your teachers and workers feel that the Go Ye bulletin should be continued for another year? Of what value has it been to further your Sunday school work? (Please turn to page 15)

The Restitution Herald

ANNUAL REPORT - 1956 By the Editor

During the past fiscal year, The Restitution Herald, official periodical of the Churches of God has been mailed from Oregon, Illinois, each Tuesday except two.

The Restitution Herald now goes into seventeen hundred homes in the United States and foreign countries, and into seventy-two Herald racks placed in various parts of the country. About twenty-four hundred Restitution Heralds are mailed each week, an increase of about one thousand since last Conference.

Improvements

Efforts have been made to improve the appearance of The Herald without adding greatly to printing costs. Use of cuts and pictures, variety of layout, and variations in type, have been attempted and the additional cost has been kept relatively low.

Racks

In co-operation with the National Missionary Society, metal racks were designed and purchased, and about seventy are now in use. This has greatly increased the circulation of The Restitution Herald.

The racks are given free to any who will purchase ten Heralds per week and maintain the racks. This has been an opportunity for isolated members as well as for churches and Sunday school classes to engage in a form of home missionary work.

Writers

The continuing need of The Herald is for good writers who will contribute material for the paper. We need a variety of writers to set before the readers the very best views and explanation of the gospel truths the Church of God upholds. The Restitution Herald offers to writers an interested audience for the truths that are "commonly taught among us."

Financial Status

The cost of materials going into The Herald are rising steadily. While we are able in our own shop to print The Herald much more cheaply than we could elsewhere, material and labor costs are still high.

At present rates The Restitution Herald costs about twelve cents each to print in quantities of twenty-four hundred. The present subscription rate pays six cents for each issue. We estimate that at present costs we would need to print about nine thousand Heralds each week to break even. Every new subscription and new rack user helps us take a step toward this goal of breaking even and brings down the per unit cost of printing the paper.

Goals

Our first goal is to have The Restitution Herald in (Please turn to page 13)



National Society of Evangelism

and Missions

S. S. MANOAH, INDIA MISSIONARY

There is a large number of Church of God members who have an intense desire to fulfill Christ's evangelistic commission. They want to obey their Lord's instructions to go into all the world and preach the gospel. Having experienced the blessings of the gospel in their own lives, they want to share the knowledge of the truth with all mankind.

In order to work together and accomplish specific missionary projects, local and state missionary groups four years ago organized themselves into a National Missionary Society. Through working together in this manner, evangelistic-minded believers can accomplish things that they could never do alone.

Annual meetings of the National Society are held in connection with the General Conference. The meeting this year will be held Wednesday, August 15. At these meetings, missionary reports for the past year are made; missionary plans and projects for the coming year are adopted. Officers are elected. The officers who served during the past year are: Alva Huffer, president; C. E. Lapp, vice president; and Ada Simpson, secretary-treasurer. These officers constitute the National Missionary Board and meet several times during the year.

A total of twenty-nine local and state missionary groups have become affiliated with the National Missionary Society.

Information about missionary projects, missionary news, and progress reports were made available during the year through special bulletins and The Restitution Herald. Special missionary bulletins were mailed to local groups in September and December, 1955. Special pages concerning Church of God missionary work appeared in The Restitution Herald, February 21 and 28, March 6 and 27, and July 16 and 23. During the year, Mrs. Ada Simpson, secretary - treasurer of the National Missionary By Alva Huffer, President

Society visited several local groups and explained the work of the National Society.

Foreign Missionary Projects

The Church of God has had three foreign missionary projects during the past year. They are: 1) Financial support for the native Church of God pastor, Mr. Sundaram Singh Manoah, in Bangalore, India. 2) A fund to send one of our workers to India for a certain period of time in the near future to strengthen the work there. 3) Financial support for Mr. Adib Liddawi, a student from Palestine, who is studying at Oregon Bible College in preparation for starting a Church of God work in his own country.

Fifty dollars per month is sent to Pastor Manoah. Total contributions required for his support for the twelve month period (September, 1955, to August, 1956) have been \$600.00. Estimated expense for a visitor's trip to India is \$1,700.00. Total expense for support of Adib Liddawi (October, 1955, to June 30, 1956) has been \$1,722.10. The missionary budget for the three projects totaled \$4,022.10.

As of June 1, 1956, all the funds required for the support of the foreign student at Oregon Bible College through the past General Conference financial year (ended June 30) were received. All funds designated for that project received since that time will be applied to his expense for the next year. As of June 1, only \$428.07 more was required to be raised for the two India projects before the annual meeting.

The missionary projects of the National Missionary Society are determined at its annual meeting. Representatives from local and state societies attend this meeting and have a part in deciding on the projects. Then, during the year, the local and state societies and interested individuals voluntarily send funds to the national treasurer to help support these projects. Projects for next year will be decided on Missionary Day at General Conference. We want to thank everyone who supported the missionary projects during the past year.

Home Missions

The Church of God in the United States and Canada is continuing to experience outward and inward growth. The gospel is being preached and taught; men are being

won to Christ. Existing churches are being strengthened; new churches are being established. All this is a reality because of faithful evangelistic-minded Church of God workers who are consecrating their lives to the Lord's work.

Two new churches that were formed during the past year are Denver, Colorado, and Bedford, Ohio.

During the past year, we have continued our work of compiling and recording current statistics concerning the General Conference and churches associated with it. Last fall, we prepared our annual revised membership mailing list for the use of the General Conference. Total active membership of the Church of God now totals approximately 4,300.

The three greatest needs of the Church of God are: 1) more qualified workers; 2) a more adequate pastoralaid program; 3) a church building loan fund.

Literature Distribution

The Church of God, under God's guidance and blessing, could experience tremendous growth in the next few years. The prayers of believers and the work of consecrated members will provide a channel through which Jesus Christ, the Head of the church, can perform His work of building His church in these last days.

One of the outstanding ways in which this growth can be attained is through an intensive, organized distribution of Church of God literature. This is one way in which the gospel message of truth can be carried throughout the world. In order to be successful, we need to have the right literature, use the right methods, and have the right attitude.

Church of God literature that eventually would be included in such a distribution project would be books, booklets, tracts, corresponding courses, and The Restitution Herald.

The proper place to begin in this program is through the mass distribution of The Restitution Herald. This can be followed by other types of literature. A major project of the National Missionary Society, therefore, is the distribution of The Herald through the special racks that have been prepared for this purpose. We hope every Church of God member will get behind this project.

License and Ordination Committee

By C. E. Lapp, Chairman

The following report sums up briefly the work of those in our brotherhood who are engaged in the noble calling of "preaching the gospel." At the present time we have seventy-two workers in the field. About half of this number find it possible to give their entire time to the work of winning others to Christ through the gospel message. The remainder have been forced, because of economic necessity or ill health, to give only part time to their work.

Once again, we are reminded that death is no respecter of persons, for one of our faithful full-time workers has fallen to await the Saviour's call. Brother Melville Lyon, pastor of the Fonthill Church of God, died suddenly on the evening of June 4 of a heart attack. After services in Fonthill he was taken to Cleveland, Ohio, and was laid to rest on the afternoon of June 8. Brother C. F. Pryor of the Golden Rule Church of God had charge of both services. We shall miss another noble character who has given of his best for our Master.

Due to circumstances beyond our control there were no graduates from Oregon Bible College this year. The words of Jesus still ring in our ears when He said, "Pray ye therefore the Lord of harvest, that he will send forth labourers into his harvest." More prayer on the part of all our brethren will bring more workers into the service of the Lord.

FOR JULY 30, 1956

It is with gladness of heart that we report encouraging results from our missionary worker, Brother Manoah, who is working in Bangalore, India.

Brother Walter Wiggins, who has been serving as our National Evangelist for the past year, will this year again take on pastoral duties at Southlawn Church of God, Grand Rapids, Michigan.

Sister Verna Thayer, our Children's Evangelist, is still completely given over to the great and satisfying work of winning children to the Lord.

There have been a number of pastors who have made changes this year, and in the shuffle we have a number of churches without pastors. We believe churches and pastors should re-examine the idea of too frequent changes. With the ordinary pastor it takes about one year to get acquainted with the field and his people. This being true, if a change is made under five years we can easily see that one year is almost lost, for every change that is made. Prayerful consideration should be the only basis for changing, both on the part of the pastor and the church, and then we believe there would be far less lost time.

The great need of the Church of God today is for consecrated workers, both men and women, who will not count their life dear, but will answer the challenge of our times and say, "Lord, here am I, send me!"

Traveling With Us

JULY 1, 1955 - JULY 1, 1956 By Verna C. Thayer, Evangelist for Children

CONFERENCES

Southeast Conference

The Southeast Conference, Guthrie Grove, S. C., was the first conference visited at the beginning of this another year. This was my first time to work with these people and I enjoyed it immensely. Their lovely new church, their royal welcome, along with their hospitality, made this visit a joyous one. Three classes were taught each day, morning, afternoon, and night. That seemed a full schedule, but when children are so anxious and want classes that often, how happy we are to have them. *Illinois State Conference*

The path to the Illinois Conference has been followed for so long a time, thirty-two consecutive years, that it seemed only natural to be there. We missed all the children who had been attending in connection with the General Conference. As usual, my work was to superintend all the work for the children and teach the primary class. Sixteen classes were taught. There was an average attendance of forty-two for the three classes.

General Conference

There was some misunderstanding as to whether or not there would be classes for the children at General Conference. Many parents did not bring the children, thinking there would be no classes. Therefore, our enrollment, forty-two, was small as was the attendance in each class. Classes for three age levels were taught. One thing that helped make the work so much more pleasant was the fact that we had a place where the children could have supervised play and not disturb the other sessions of the conference. We are looking forward to a much larger attendance in the children's department this year.

In connection with this work it was my privilege to participate in the Sunday School Work Shop, my part being, "Teaching the Pre-School Child." *Iowa State Conference*

Immediately following the General Conference came the Iowa State Conference at Waterloo. In the children's department we had three classes which were taught morning and afternoon each day. Enrollment was fortynine. Classes were conducted in the basement of the dormitory. It was my pleasure to again superintend all the work with the children.



Virginia State Conference

My visit to the Virginia Conference was very short, spending only the last three days of their conference with them. I have missed going to the Virginia Conference for the past two years and it seemed so good to meet with them again. Although this was simply a visit, I was invited to help with the children's classes, have one of the children's hours, and have charge of the program on Saturday night.

Illinois Quarterly Conference

The spring Illinois Quarterly Conference was held at Ripley. I was invited to take charge of the children's classes. Here we did things a little differently. We thought you might like to try it. As the church was crowded, classes were held for the children in the basement. These classes were dismissed a little early and the children ate. As the older ones ate, the children were taken upstairs to sing songs and listen to Bible stories. How I enjoyed teaching one of the Sunday school classes!

BIBLE SCHOOLS

We cannot call all our Bible schools, "Vacation Bible Schools," as most of them are not held during the summer months. We have Bible schools at all times of the year, going South in the winter and North in the summer. While their schools are in session we have our Bible schools after school or at night. We shall take you for a visit to each one of these schools as they were conducted during the year. We only wish you could have been with us. It is my opinion that there is nothing that creates more interest in a church in the community than a Bible school. As we cannot give the details of each school we shall give the name of the school and the enrollment.

	Enrollment	Classes
Morristown, Tenn., Hillcrest Church	17	3
Morristown, Tenn., Colored	37	3
Oregon, Ill., East Oregon Chapel	138	5
Flagg Center, Ill.	48	5
Hendersonville, N. C., Anderson Chapel	49	8
Morristown, Tenn., Hillerest Church	24	9

Morristown, Tenn., Colored	34	9
North Salem Church (Indiana)	27	7
McGintytown, Ark., Bible School	53	5
N. Little Rock, Holly Grove Church (Colored)	125	5
Cleveland, Ark., Bible School	43	5
Little Rock, Ark., Oak Grove Church	42	5
Mullin, Texas, Bible School	41	6
Gatesville, Texas, Bible School	42	5
Harlingen, Texas, Bible School	53	5
Hammond, La., Albany Springfield, Bible		
School (Colored)	172	5
Chappell, Nebr., Open Bible Chapel	53	5
Oregon, Ill., East Oregon Chapel	101	5
Flagg Center, 111.	53	5
Delta, Ohio, Raker Church	51	5
Cleveland, Ohio, Golden Rule Church	70	5
Cleveland, Ohio, Colored	30	5

More and more interest is being manifested in the work of the Bible school and its importance. It is truly an evangelistic arm of the church. Another thing that is taking place is the increase in number of classes for young people and adults. For too long we have thought of them as being for children only. Such is not the case, as they are valuable for all ages. Let us now focus our attention on the teacher training work.

TEACHER TRAINING CLASSES

The first teacher training class for the year was held at the Iowa State Conference, Waterloo. Classes were held each afternoon, including the first Sunday. To show you that there is more and more interest being taken in this work we had thirty-three enrolled.

While working at the General Conference and talking about the importance of teacher training, plans were made to go to Lawrenceville and Cleveland, Ohio, for this type of work. Six teacher training classes were conducted at Lawrenceville, with twenty-three enrolled. A check showed that all Sunday school teachers were present. The next week teacher training classes were held at the Golden Rule Church in Cleveland. The classes were well advertised and we had several from other churches enrolled. Forty-seven registered for the classes. All felt that they were willing and anxious to try in every way possible to do a better job of teaching, even though they had tried to give of their best to the Master. There were ninety-two present at Sunday school when we were there just a few Sundays ago.

At the same time of the Bible school in Harlingen, Texas, a teacher training class was held at night. This Bible school came during Christmas vacation. Classes were conducted during the day, making it possible for the other classes to meet at night. Our attendance was twenty-two. It was interesting to have those attend who are not teachers, but interested in the welfare of the Sunday school.

Each year, a two-week's course in teacher training is

taught at Oregon Bible College. College students attend and other teachers are invited to study with us. We had teachers from some of the churches in Mount Morris and Oregon. Most of the teachers from Oregon Church were present, as were the pastor and wife. East Oregon Chapel was represented, as was Rockford. Forty-six were enrolled.

Dayton, Ohio, was scheduled for the next class. Five classes were taught with nineteen enrolled. This work at Dayton was new to me. They meet in a basement church, but such an attractive place it is not surprising to see them crowded to the walls. We pray they may soon have their new church, which is so much needed.

One class was taught for the Advent Christian Sunday School Institute in Aurora.

Classes for teachers were held each night during the Bible school at Oak Grove Church, Little Rock, Ark. All teachers were present.

BIBLE SCHOOL DEMONSTRATIONS

More and more we are trying to help others with their Bible school preparations. Thus, as never before, we held Bible school demonstrations at various places. The purpose of these meetings is to show the teachers and superintendents how best to use the materials prepared for them. We help them plan the advertising of the school, the program set-up, and the use of the materials for each class. Along with this, we try to combine some of the characteristics of the different age levels and why certain things should be done for each group. New songs are taught and other activities that make a Bible school interesting. Places where demonstrations were made were Oregon, Peoria, Ripley, Macomb, Rockford, Illinois; Fonthill, Canada; Blanchard, Michigan; La Valle, Wisconsin (Advent Christian). We think we can see the time approaching when all churches will be conducting their own Bible schools and our work be that of demonstrating the work to them.

Time and space would not permit us to tell of all the other places visited, perhaps just overnight, places where one sermon was preached, calls made to visit the sick and those who are isolated, the number of places where one class was taught as we journeyed on our way. But this we know, God has been with us and blessed us each mile of the way. It has been a pleasure to serve and work for Him.

To accomplish this work we 1) drove 25,408 miles, 2) conducted 288 services, 3) had \$1,483.44 expenditures, 4) earned \$1,374.03, 5) contacted 3,744 persons.

May God's richest blessings be with all that we may do even more for Him in this the new year which lies ahead.

NATIONAL BIBLE INSTITUTION

Treasurer's Annual Report – June 30, 1956

The following Balance Sheet and Summary	NATIONAL BIBLE INSTITU	UTION
of Receipts and Expenses have been prepared	Statement of Receipts and Ex	Denses
after an examination of the books of the Na-	Receipts	Poneco
tional Bible Institution in accordance with	Contributions \$33,694.75	
generally accepted auditing procedures, and represent the actual financial conditions of	Bequest contributions 2,174.00	
National Bible Institution in accordance with	Tuition, College 3,530.93	
such procedures.	Tuition, Youth Rally,	
Business Service Associates, Inc.	1955 4,335.00 Tuition, Youth Rally,	
G. S. Johnson, President.	1956 125.00	
NATIONAL BIBLE INSTITUTION	Earned income 3,419.73	
Balance Sheet as at June 30, 1956	Interest carned 359.83	
Assets	Berean dues 84.95	
Current Assets	Rent income 5,144.60 Sales \$40,793.45	
Cash on hand and in bank \$ 2,613.02	Less cost	
Savings account 169.07	of sales 14,355.15 26,438.30	
Accounts receivable 3,985.58	Total receipts	\$79,307.09
Notes receivable 9,182.13	Expenses	
Inventory 15,030.49	Salaries \$49,930.90	
Total Current Assets \$ 30,980.29	Light, fuel, water 2,596.74 Telephone 755.03	
Fixed Assets	Insurance 932.97	
Fur. & Fixt. \$12,172.13	Postage 1,074.65	
Cameras 305.00	Supplies 361.85	
Machinery 12,010.20	Incidentals 1,023.40	
Equipment 375.00 Buildings & real estate	Interest expense140.00Taxes (Ret. Occ.)150.77	(
N, B. I. 59,132.68	Taxes (FICA) 243.34	
Golden Rule Home 16,000.00	Taxes (real estate) 835.44	
Duplex 10,000.00	Cuts 594.90	
m () m ,) turk 100.005.01	Pictures 167.70	
Total Fixed Assets 109,995.01	Printing 11,239.43 Repairs 391.80	
Total Assets \$140,975.30	Repairs 391.80 Advertising 148.15	
	Travel expense 4,674.70	
Liabilities & Net Worth Liabilities	Promotion 383.27	
Accounts payable \$ 1,255.05	Towel service &	
Notes payable 9,500.00	cleaning 344.39 Foreign student 1,722.10	I
Contract reserves 16,804.00	Literature 452.33	
Total Liabilities \$27,559.05	Visual education 198.39	
Net Worth	Services to churches 1,890.00	
As of 6-30-55 \$130,678.94	Grocerics & meats 3,971.87 Catalogs 82.45	
Add: Youth Department	Catalogs 82.45 Editorial expense 570.00	J
Assets 3,502.46	Youth Rally camp	
\$134,181.40	expenses (1955) 3,572.18	
To adjust Fixed Assets	Total operating expenses	88,448.75
to appraised value:	Other Expenditures	
Fur., fixt, cameras, &	(Added to Fixed Assets) Gen. Conf. fur. &	
trailer, dcduct \$ -11,867.34	fixt. \$ 774.06	
Machinery, deduct -2,741.42 Buildings & real	Gen. Conf. bldg. 2,618.54	
estate, add 9,808.34	College fur. & fixt. 691.42	
To adjust contract re-	GRH fur, & fixt. 71.27	
serves, deduct -4,668.88	GRH building 1,504.80 GRH contract	
To cancel out inter-de-	reserves \$3,422.26	
partmental obliga- tions, deduct -2,154.19	Refund 1,000.00 4,422.26	
	Print Shop mach. 734.81	
Net Worth as	Youth Dept. equip. 116.15	10.020.21
adjusted \$122.557.91	Total Capital Expenditures	10,933.31
Deduct: Excess of ex- penses over receipts -9,141.66	Total Expenditures	\$99,382.06
Net Worth, 6-30-56 113,416.25		
	Total Excess Expenditures over	400 074 07
Total Liabilities & Net Worth \$140,975.30	Receipts	\$20,074.97

NATIONAL BIBLE INSTITUTION

	r
Receipts	
Contributions \$33,694.75	
Bequest contributions 2,174.00	
Tuition, College 3,530.93	
Tuition, Youth Rally,	
1955 4,335.00	
Tuition, Youth Rally,	
1956 125.00	
Earned income 3,419.73	
Interest carned 359.83	
Berenn dues 84.95	
Rent income 5,144.60	
Sales \$40,793.45	
Less cost	
of sales 14,355.15 26,438.30	
Fotal receipts	\$79,307.0
Expenses	
Salaries \$49,930.90	
Light, fuel, water 2,596.74	
Telephone 755.03	
Insurance 932.97	
Postage 1,074.65	
Supplies 361.85	
Incidentals 1,023.40	
Interest expense 140.00	
Taxes (Ret. Occ.) 150.77 Taxes (FICA) 243.34	
Taxes (FICA) 243.34	
Taxes (real estate) 835.44	
Cuts 594.90	
Pictures 167.70	
Printing 11,239.43	
Repairs 391.80	
Advertising 148.15	
Travel expense 4,674.70	
Promotion 383.27	
Towel service &	
cleaning 344.39	
Foreign student 1,722.10	
Literature 452.33	
Visual education 198.39	
Services to churches 1,890.00	
Grocerics & meats 3,971.87	
Catalogs 82.45	
Editorial expense 570.00	
Youth Rally camp	
expenses (1955) 3,572.18	
Fotal operating expenses	88,448.7
Other Expenditures	
(Added to Fixed Assets)	
Gen. Conf. fur. &	
fixt. \$ 774.06	
Gen. Conf. bldg. 2,618.54	
College fur. & fixt. 691.42	
GRH fur. & fixt. 71.27	
GRH building 1,504.80	
GRH contract	
reserves \$3,422.26	
Refund 1,000.00 4,422.26	
Print Shop mach. 734.81	
Youth Dept. equip. 116.15	
Total Capital Expenditures	10,933.3
Fotal Expenditures	\$99,382.0
Total Excess Expenditures over Receipts	\$20,074.9
Accepts	,,

GENERAL CONFERENCE

Statement of Receipts and Expenses

diatement of Receip	is and Da	
Receipts		
Contributions		\$ 8,735.73
Expenses		
Salaries	\$7,830.50	
Light, fuel, water	474.19	
Telephone	648.16	
Insurance	251.64	
Postage	167.75	
Supplies	109.67	
Incidentals	230.11	
Interest	140.00	
Taxes (real estate)	329.51	
Taxes (FICA)	48.20	
Cuts	14.84	
Pictures	20.85	
Printing	164.90	
Repairs	125.32	
Advertising	61.21	
Travel expense	603.07	
Towel service & cleani		
Promotion	383.27	
Fromotion	000.21	
		11 000 57
Total Expenses		11,806.57
Excess Expenses over	r Receipts	\$ 3,070.84
Other Expenditures		
Furniture & fixtures	\$ 774.06	
Building maint. & rool		
Dunding manne. to roos	1,100.00	
		1 010 02
Total Other Expend	itures	1,910.02
	-	
Total Expenditures	over	
	over	\$ 4,980.86
Total Expenditures Receipts	over	\$ 4,980.86
Receipts		
Receipts OREGON BIBL	E COLLE	GE
Receipts	E COLLE	GE
Receipts OREGON BIBL	E COLLE	GE
Receipts OREGON BIBL! Statement of Receip	E COLLE	GE
Receipts OREGON BIBL: Statement of Receip Receipts Contributions	E COLLE(ts and Ex	GE
Receipts OREGON BIBL: Statement of Receip Receipts Contributions Bequest contributions	E COLLE(ts and Ex \$7,408.03 2,174.00	GE
Receipts OREGON BIBL: Statement of Receip Receipts Contributions	E COLLEO ts and Ex \$7,408.03	GE
Receipts OREGON BIBL: Statement of Receip Receipts Contributions Bequest contributions Tuition	E COLLE(ts and Ex \$7,408.03 2,174.00	GE penses
Receipts OREGON BIBL: Statement of Receip Receipts Contributions Bequest contributions Tuition Total Receipts	E COLLE(ts and Ex \$7,408.03 2,174.00	GE
Receipts OREGON BIBL: Statement of Receip Receipts Contributions Bequest contributions Tuition Total Receipts Expenses	E COLLE(ts and Ex \$7,408.03 2,174.00 3,530.93	GE penses
Receipts OREGON BIBLI Statement of Receip Receipts Contributions Bequest contributions Tuition Total Receipts Expenses Salaries	E COLLE(ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50	GE penses
Receipts OREGON BIBL: Statement of Receipt Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water	E COLLE(ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19	GE penses
Receipts OREGON BIBLI Statement of Receip Receipts Contributions Bequest contributions Tuition Total Receipts Expenses Salaries	E COLLE(ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50	GE penses
Receipts OREGON BIBL: Statement of Receipt Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water	E COLLE(ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19	GE penses
Receipts OREGON BIBL: Statement of Receip Receipts Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water Insurance Postage	E COLLEC ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19 262.92 29.50	GE penses
Receipts OREGON BIBL: Statement of Receipt Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies	E COLLEG ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19 262.92 29.50 96.30	GE penses
Receipts OREGON BIBL: Statement of Receipts Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals	E COLLEG ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19 262.92 29.50 96.30 34.50	GE penses
Receipts OREGON BIBL: Statement of Receipt Receipts Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cuts	E COLLEC ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19 262.92 29.50 96.30 34.50 58.62	GE penses
Receipts OREGON BIBL: Statement of Receipts Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cuts Pietures	E COLLEC ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19 262.92 29.50 96.30 34.50 58.62 11.00	GE penses
Receipts OREGON BIBLY Statement of Receipt Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cuts Pictures Printing (minus)	E COLLEG ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19 262.92 29.50 96.30 34.50 58.62 11.00 -45.03	GE penses
Receipts OREGON BIBL: Statement of Receipts Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cuts Pictures Printing (minus) Advertising	E COLLEG ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19 262.92 29.50 96.30 34.50 58.62 11.00 -45.03 25.00	GE penses
Receipts OREGON BIBL: Statement of Receipt Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cuts Pietures Printing (minus) Advertising Travel expense	E COLLEC ts and Ex \$7,408.03 2,174.00 3,530.93 *88,615.50 474.19 262.92 29.50 96.30 34.50 58.62 11.00 -45.03 25.00 89.77	GE penses
Receipts OREGON BIBL: Statement of Receipts Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cuts Pictures Printing (minus) Advertising	E COLLEC ts and Ex \$7,408.03 2,174.00 3,530.93 *88,615.50 474.19 262.92 29.50 96.30 34.50 58.62 11.00 -45.03 25.00 89.77	GE penses
Receipts OREGON BIBL: Statement of Receipt Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cuts Pietures Printing (minus) Advertising Travel expense	E COLLEC ts and Ex \$7,408.03 2,174.00 3,530.93 *88,615.50 474.19 262.92 29.50 96.30 34.50 58.62 11.00 -45.03 25.00 89.77	GE penses
Receipts OREGON BIBLY Statement of Receipts Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cuts Pietures Printing (minus) Advertising Travel expense Towel service & cleaning	E COLLEC ts and Ex \$7,408.03 2,174.00 3,530.93 *88,615.50 474.19 262.92 29.50 96.30 34.50 58.62 11.00 -45.03 25.00 89.77	3E penses \$13,112.96
Receipts OREGON BIBL: Statement of Receipt Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cuts Pietures Printing (minus) Advertising Travel expense	E COLLEC ts and Ex \$7,408.03 2,174.00 3,530.93 *88,615.50 474.19 262.92 29.50 96.30 34.50 58.62 11.00 -45.03 25.00 89.77	GE penses
Receipts OREGON BIBL: Statement of Receipts Contributions Bequest contributions Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cuts Pietures Printing (minus) Accrising Travel expense Towel service & cleaning	E COLLEC ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19 262.92 29.50 96.30 34.50 58.62 11.00 -45.03 89.77 g 115.90	3E penses \$13,112.96 9,768.17
Receipts OREGON BIBLY Statement of Receipt Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cuts Pietures Printing (minus) Advertising Travel expense Towel service & cleaning Total Expenses Excess Receipts over	E COLLEC ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19 262.92 29.50 96.30 34.50 58.62 11.00 -45.03 89.77 g 115.90	3E penses \$13,112.96 9,768.17
Receipts OREGON BIBL: Statement of Receipt Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cuts Pictures Printing (minus) Advertising Travel expense Towel service & cleaning Total Expenses Excess Receipts over Other Expenditures	E COLLEG ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19 262.92 29.50 96.30 34.50 58.62 11.00 89.77 g 115.90 F Expenses	3E penses \$13,112.96 9,768.17
Receipts OREGON BIBL: Statement of Receipt Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cuts Pietures Printing (minus) Advertising Travel expense Towal service & cleaning Total Expenses Excess Receipts over Other Expenditures New loange, etc.	E COLLEG ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19 262.92 29.50 96.30 34.50 58.62 11.00 -45.03 25.00 89.77 g 115.90 * Expenses \$1,482.58	3E penses \$13,112.96 9,768.17
Receipts OREGON BIBLY Statement of Receipt Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cuts Pietures Printing (minus) Advertising Travel expense Towel service & cleaning Total Expenses Excess Receipts over Other Expenditures New loange, etc.	E COLLEG ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19 262.92 29.50 96.30 34.50 58.62 11.00 -45.03 25.00 89.77 g 115.90 	3E penses \$13,112.96 9,768.17
Receipts OREGON BIBLY Statement of Receipt Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cuts Pietures Printing (minus) Advertising Travel expense Towel service & cleaning Total Expenses Excess Receipts over Other Expenditures New loange, etc.	E COLLEG ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19 262.92 29.50 96.30 34.50 58.62 11.00 -45.03 25.00 89.77 g 115.90 	3E penses \$13,112.96 9,768.17 \$3,344.79
Receipts OREGON BIBL: Statement of Receipt Contributions Bequest contributions Tuition Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cuts Pietures Printing (minus) Advertising Travel expense Towal service & cleaning Total Expenses Excess Receipts over Other Expenditures New loange, etc.	E COLLEG ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19 262.92 29.50 96.30 34.50 58.62 11.00 -45.03 25.00 89.77 g 115.90 	3E penses \$13,112.96 9,768.17
Receipts OREGON BIBLY Statement of Receipts Contributions Bequest contributions Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cats Pictures Printing (minus) Advertising Travel expense Towel service & cleaning Total Expenses Towel service & cleaning Conter Expenditures New lounge, etc. Furniture & fixtures	E COLLEG ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19 262.92 29.50 96.30 34.50 58.62 11.00 89.77 g 115.90 F Expenses \$1,482.58 601.42 itures	3E penses \$13,112.96 9,768.17 \$3,344.79
Receipts OREGON BIBL: Statement of Receipt Contributions Bequest contributions Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cuts Pictures Printing (minus) Advertising Travel expense Towel service & cleaning Total Expenses Excess Receipts over Other Expenditures New lounge, etc. Furniture & fixtures Total Cher Expendent	E COLLEG ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19 262.92 29.50 96.30 34.50 58.62 11.00 -45.03 25.00 89.77 g 115.90 F Expenses \$1,482.58 691.42 litures cipts	3E penses \$13,112.96 9,768.17 \$3,344.79 2,174.00
Receipts OREGON BIBLY Statement of Receipts Contributions Bequest contributions Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cats Pictures Printing (minus) Advertising Travel expense Towel service & cleaning Total Expenses Towel service & cleaning Conter Expenditures New lounge, etc. Furniture & fixtures	E COLLEG ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19 262.92 29.50 96.30 34.50 58.62 11.00 -45.03 25.00 89.77 g 115.90 F Expenses \$1,482.58 691.42 litures cipts	3E penses \$13,112.96 9,768.17 \$3,344.79
Receipts OREGON BIBL: Statement of Receipt Contributions Bequest contributions Total Receipts Expenses Salaries Light, fuel, water Insurance Postage Supplies Incidentals Cuts Pictures Printing (minus) Advertising Travel expense Towel service & cleaning Total Expenses Excess Receipts over Other Expenditures New lounge, etc. Furniture & fixtures Total Cher Expendent	E COLLEG ts and Ex \$7,408.03 2,174.00 3,530.93 \$8,615.50 474.19 262.92 29.50 96.30 34.50 58.62 11.00 -45.03 25.00 89.77 g 115.90 F Expenses \$1,482.58 691.42 litures cipts	3E penses \$13,112.90 9,768.17 \$3,344.79 2,174.00

RESALE DEPARTMENT

Statement of Receipts and Expenses

Receipts		
Sales	\$13,078.06	
Less Cost of Sales	9,855.83	
Gross Profit from	Sales	\$ 3,222.23
Expenses		
Salaries	\$4,418.75	
Telephone	8.17	
Postage	357.15	
Taxes (Ret. Occ.)	150.77	
Cuts	108.96	
Pictures	7.27	
Advertising	49.14	
Catalogs	82.45	
Editorial expense	550.00	
Printing	34.12	
Taxes (FICA)	44.24	
Tuxes (L'IOIT)	11.21	
Total Expenses		5,811.02
Excess Expenses over	er Receipts	\$2,588.79
THE DESCRIPTION	ION HER.	ATD

THE RESTITUTION HERALD Statement of Meeipts and Expenses

Receipts		
Contributiens	\$4,876.49	
Sales	5,725.73	
Total Receipts		\$10,602.22
Expenses		
Salaries	\$ 2,115.00	
Postage	338.78	
Cuts	276.36	
Pictures	107.68	
Printing	10,760.95	
Editorial expense	20.00	
Incidentals—racks	510.60	
Incidentals-volumes		
bound	48.75	
Total Expenses		14,178.12
Excess of Exp. ovo	er Receipts	\$3,575.90

PRINT	SHOP	
Statement of Recei	ipts and Ex	penses
Sales Less Cost of Sales		\$21,969.61 4,499.32
Gross Profit on Sa	les	\$17,470.29
Expenses		
Salaries	\$11,921.62	
Insurance	262.93	
Light, fuel, water	474.19	
Postage	60.38	
Supplies	8.55	
Incidentals	27.28	
Cuts	77.95	
Repairs	103.90	
Travel expense	5.00	
Towel service	25.11	
Taxes (real estate)	329.51	
Taxes (FICA)	107.10	
Total Expenses		13,403.52
Excess of Receipts Other Expenditures	over Exp.	\$ 4,066.77
Machinery .		734.81
Total Excess of Ro Expenses	eccipts over	\$ 3,331.96

YOUTH DEPARTMENT

Statement of Receipts and Expenses

Receipts		
Contributions	\$ 144.10	
Sales	20.05	
Tuition (1955)	4,335.00	
Tuition (1956)	125.00	
Berean dues	84.95	
Earned income	532.25	
Total Receipts		\$5,241.35
Expenses		
Salaries-Youth		
Director	\$2,075.00	
Salaries-others	1,415.50	
Telephone	13.69	
Postage	106.90	
Supplies	100.62	
Incidentals	102.43	
Cuts	52.95	
Pietures	20.90	
Printing	324.49	
Visual education	179.87	
Travel expense-		
Youth Director	295.71	
Travel expense-others		
Camp expenses	3,572.18	
Total Expenses		8,789.77
Excess Expenses over	Receipts	\$3,548.42
Other Expenditures		116.15
m.t.l. Engage of The		_
Total Excess of Ex tures over Receipt		\$3,664.57
tures over Receipt		40,004.07

GOLDEN RULE HOME

Statement of Receipts and Expenses

Excess of Exp. over Receipts \$ 3,95 Other Expenditures Furniture & fixt. \$ 71.27 Boiler replacement 1,387.12 Mise., papering & plumbing 117.68 Refund on contract reserve 1,000.00 Nursing home, medicine & funeral exp. 3,422.26 Total Other Expenditures 5,95	
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& funeral exp. 3,422.26 Total Other Expenditures 5,99	
Tetal Fun aver Bassints \$0.0	98.33
Total Exp. over Receipts \$9,9	56.23

EVANGELISM &	MISSIO	NS
Statement of Receipt.	s and Ex	penses
Receipts		
Contributions \$	11,318.80	
Earned Income	2,887.48	
Total Receipts	\$	14,206.28
Expenses		
Salaries	6,838.23	
Telephone	26.85	
Insurance	20.67	
Postage	13.78	
Foreign missions	1,722.10	
Incidentals	7.88	
Literature	452.33	
Visual education	18.52	
Travel expense	3,151.62	
Services to churches	1,890.00	
Cuts	5.22	
Total Expenses		14,147,20
Total Expenses	_	11,111.20
Excess Receipts over	Expenses	\$ 59.08
MINISTERIAL	L FUND	
Statement of Receipt	s and Exp	enses
Receipts		
Contributions		\$112.85
Interest carned		16.70
Total Receipts		\$129.55
(1 I D	11 41 1	

Clarke Balleutine, Treasurer.

THE RESTITUTION HERALD

(Continued from page 7)

every Church of God home. Our second is to have The Herald in every home where some person attends a Church of God Sunday school or other church services. Our third goal is to expand from that point to placing as many Heralds as possible in homes not now reached by the Church of God, through Herald racks and direct mail.

Our over-all goal is to have every person who receives The Herald read it and receive a message and blessing through it. To accomplish this, we must make the paper interesting to the eye, interesting to read, and true to the gospel of Jesus Christ and the Kingdom of God.

PROPOSALS TO BE CONSIDERED AT GENERAL CONFERENCE

Delegates will be asked to consider the following proposals at General Conference, 1956. Others who have motions or resolutions to be considered should send them to THE RESTI-TUTION HERALD in advance of Conference so that delegates can have time to get instructions for voting from their churches.

1) The Board of Directors will recommend that the General Conference fiscal year be changed to begin October 1 and end September 30. The fiscal year now begins July 1 and ends June 30. This recommendation is made to give General Conference an opportunity to make changes and adjustments in the budget before the fiscal year begins to which the budget applies.

2) Delegates will be asked for definite stewardship suggestions that will help insure the raising of all funds, local, state, and national.



August 5-12-National Berean Youth Rally, Quaker Haven Camp, Dewart Lake, Ind. August 13-17-General Conference, Dewart Lake, Ind.

PROPOSED BUDGET FOR 1956 - 57

To conduct the work outlined by the General Conference and to perform the services for which the National Bible Institution was organized, the following departments need to be subsidized to the extent indicated.

Gen. Conf. Administration \$	8,515.00
Oregon Bible College	6,754.00
Berean Youth Department	1,650.00
Printing and Publishing	5,255.00
Evangelism and Missions	7,790.00
Golden Rule Home (medical care)	3,000.00

Total contributions needed \$ 32,964.00

GENERAL CONFERENCE REMINDERS

General Conference will be held August 13-17 in Indiana at Quaker Haven Camp on Dewart Lake, the same place it was held last year.

Quaker Haven Camp is located between Warsaw (which is on U.S. 30) and Syracuse (which is just off U.S. 6). From Warsaw one must turn north on State Highway 15 to Leesburg. Turn cast through Leesburg and follow the Quaker Haven signs to the Camp entrance. (It is a winding road.) Those travcling on highway U.S. 6 will leave the highway at the sign pointing to Syracuse. Turn right in Syracuse at the STOP light and follow that road and the Quaker Haven signs southward to the Camp entrance.

Those traveling by bus or train will be met in Warsaw, Syracuse, or Nappanee, if they will notify the writer as to the time and place of arrival. Light planes will find a landing field north of Warsaw. Again, someone will meet you if we know the time of arrival.

The cost of the Camp will be the same as last year, \$2.65 per day per person. This includes meals, lodging, use of Camp facilities, and insurance against accidents. This cost will be met by freewill offerings again this year.

Each person will provide his own sheets, blankets, pillows and pillow slips, towels, washeloths, soap, and so forth. We request that all bathers provide themselves with beach robes, or equivalent, for wear over bathing suits between the cabins and the lake.

Mailing address for the Camp is Quaker Haven Camp, Dewart Lake, Syracuse, Ind. The Camp telephone number is: 734 F 30, North Webster, Ind.

We need special music for the evening services. If you are attending and can furnish instrumentals, solos, duets, or other spe-

you can let us know in advance as to what you can furnish, and when, we will appreciate it. If advance notice is not possible, let us know after you arrive.

All lodging at the Camp is on the dormitory plan with complete segregation of men and women. There are no accommodations for families as such. Those wishing lodging outside the camp will find motels available within reasonable distance. A limited number of privately owned cabins may be available again this year. We will try to reserve these on a first-come-first-served basis.

Those desiring information about the camp, hus connections, reservations, and so forth, please write to us at the address below. (Mail reaching us between July 24 and August 3 should be sent to Maurertown, Virginia. We will be at Virginia Conference.)

Due to the fact that mail may be delayed Ill. Congratulations!

cials, please come prepared, and volunteer. If because of our being away, it may not be possible to acknowledge all letters, but we will do our best!

Harry Sheets, Camp Superintendent 1717 Leer Street

South Bend 14, Indiana

BROTHER WATKINS TO HEDRICK

Bro. James M. Watkins has accepted the pastorate of the Hedrick, Ind., Church of God. They plan to move to Hedrick in time to take over their duties September 1.

Kenneth Marshall was born to Mr. and Mr. and Mrs. Leo Lloyd at Lake Charles, La., on July 12, 1956. Paternal grandparents are Mr. and Mrs. Marshall Lloyd of Eldorado,

STEWARDSHIP RECOMMENDATIONS

By C. E. Ballentine, Treasurer

Having in mind the necessity of carrying the gospel to every creature within our realm of influence, and being ever prayerful that the Church of God will be ready to grasp every opportunity that presents itself, we offer the following suggestions for your consideration and action upon the Conference floor:

- 1. Continue our program of teaching tithing in a similar manner as has been employed during the past two years. (Passed by General Conference vote, 1954.)
- 2. Apportionment of each state or district's budget among the churches of such distriet to be absorbed as a part of the local church budget. (Suggested at 1955 Conference.)
- 3. Encourage each local church to tithe of it's income to the national work. (Suggested at 1955 Conference.)
- 4. Reactivate the "Prove Me" period of tithe promotion and set it in motion. (Passed by 1954 Conference.)
- 5. Elect General Conference Delegates to serve for a period of one year, instead of during General Conference only. Use these people as liaison people to receive information from and relay information to our General Conference Office.

If this were accomplished all contacts could be made with a lesser number of people and much postage would be saved. Also, we believe that the delegate would feel the responsibility of the office and would present vital information before the church body. Note: All churches not sending a delegate would be asked to appoint a contact person.

- 6. Local delegates would receive moneys (any amount) from members and friends and forward to the General Conference at regular intervals.
- 7. Local delegates could be encouraged to use any or all of the following ideas for raising funds: quarterly collections, dollar days, denial days, special collections at Easter, Thanksgiving, Christmas, and so forth.
- 8. Encourage Isolated people to either tithe

(10%) to Greenal Conference, if they have no local burch ofiliations, or tithe 1% to General Conference and 9% to the local church from which they are isolated.

- 9. In our advertising we could prorate the budget on the basis of our membership and suggest figures that would be attained if each were doing his part.
- 10. Include and emphasize church finance in the curriculum of Oregon Bible College.
- 11. Authorize our General Manager and other Conference workers to visit state and district conferences as often as possible to acquaint distant brethren with Conference activities and bring closer ties between brethren and convince individuals that the local, state, and national problems are one and the same.

Care must be exercised that all have the same information-probably printed facts and figures-so that no disunity nor misunderstanding will occur.

- 12. Minutes of General Conference should be printed as soon after conference as possible and mailed to local representative with an appeal to the entire membership for their continued support.
- 13. Continue "statements of contributions by districts" and mail to local representative as often as deemed necessary.
- 14. Promote the use of the "numbered envelope system" for use of all churches not now using them.
- 15. Change the ending of the fiscal year from June 30 to September 30. Report to Conference on a 9-months basis, continue to hold Conference in August which will allow the Board of Directors and general manager time to put new plans into motion by the beginning of the new year, October 1.

Some of these suggestions duplicate each other and we presume that there are other ways of raising the necessary operating funds. Therefore, we suggest that each point be discussed thoroughly by each local church and your delegates be instructed how to vote before coming to Conference.

EDITORIAL CONTINUED

(Continued from page 2)

Departments of the General Conference

These departments are several in number and purpose. No one can be considered more important than the other. All have equal responsibilities and all are equally important. Since the spreading of the gospel of the Kingdom is our primary objective, these departments all aid the local churches in obtaining this goal.

It would appear that all departments aid in preparing the seedbed and that God will give the increase. All departments of the General Conference are effective so long as the General Conference is well directed, financed, and supported. As the members serve God's church, so must the departments serve the General Conference.

The Year for Siewardship

We have finished two years of the Decade of Development. This Decade started in 1954 and will continue to 1964. Definite coals were set up and adopted by the Conference in 1954. The first year was called "The Year of Preparation." Much was done throughout the land preparing for service. Goals were set and plans were made by many local churches.

The second year was termed "The Year of Action." "Let's launch out," we said. Many have, but not all. At the same time, many find they have been shortsighted in the planning. Some phases of the goals are running ahead of schedule, other phases are lagging behind, or have not yet been started.

Stewardship means, according to Webster, "the general supervision of all areas of need." Stewardship refers not only to finances as we often think, but to all needs.

Let's check up and take account of our accomplishments. To keep all things working together, it is necessary that every church in the Conference consider the next year, 1956-57 as "The Year for Stewardship," with everyone working to accomplish the purposes of the Church of God under Christ.

MANAGER'S REPORT AND RECOMMENDA-TIONS TO THE BOARD OF DIRECTORS OF THE GENERAL CONFERENCE

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(Continued from page 4)

workers, teaching helps, and facilities for co-operative efforts in evangelism, missions, youth work, children's evangelism, and assistance to the aged. As a service organization National Bible Institution depends for income upon contributions and support from the membership. It is an agency of the Churches of God to dispense services, and through which evangelism and foreign missionary work can be effectively and economically carried out.

The goal of management is to see that full service is rendered as efficiently and economically as possible with the funds and facilities available and to carry out the wishes of the Board of Directors for the benefit of the Conference as a whole.

(This report was accepted by the Board of Directors at the July 14 meeting for presentation to the General Conference for its consideration.)

BEREAN YOUTH DEPARTMENT

(Continued from page 6)

young people will never be able to support this program entirely.

How Many?

We estimate that there are about eight hundred young people attending church or Sunday school or Berean Youth Fellowship between the ages of nine and eleven. We estimate that there are about eleven hundred between the ages of twelve and eighteen in contact with the Church of God. Between the ages of eighteen and twenty-two, however, we can account for only about two hundred men and women still attending church, Sunday school, or Berean meetings. The problem age is the "courting" age, today.

NATIONAL SUNDAY SCHOOL DEPARTMENT

(Continued from page 7)

- 2. Two new officers are to be elected: president, and treasurer.
- 3. Discuss ways by which the National Sunday School Department can be of greater service to your local Sunday school and state department.
- We submit the following summary of our quarterlies. Out of 97 Sunday schools, 87 use the Adult quarterly. Out of 97 Sunday schools, 62 use the Junior High -Senior High quarterly.
 - Out of 97 Sunday schools, 51 use the Junior quarterly. Out of 97 Sunday schools, 38 use the Pre - school quarterly.

Each quarter we print these quarterlies at a deficit of about \$500.00 If each Sunday school using the Adult quarterly would also use the Junior High - Senior High quarterly, the Junior quarterly, and the Pre - school quarterlies, they would not only have a better Sunday school, but they would also reduce the General Conference budget considerably. By helping each other, we help everyone. What can your Sunday school do to get these quarterlies in use?

General Conference Program August 13 - 17, 1956

Monday

- 6:30 Getting-up Time 7:30 Breakfast
- 9:00 Devotional Period for all-Bud Goodwin, leader 9:30 Bible Study Period Ages-under 12, Verna Thayer and
- - helpers, teachers Ages—12-15, David Holquist, teacher Subject, "The God We Worship"
- 10:30 Intermission
- 10:45 Bible Study
 - Ages-under 12, Verna Thayer and Ages—116 up, J. R. LeCrone, teacher Subject, "Faith for Today"
- 11:30 Recess
- 12:00 Lunch 1:00 Bible Study
 - Ages-under 12, Verna Thayer and helpers, teachers Ages-12-15, Alva Huffer, teacher Ages-16 up, Paul Hatch, teacher Subject, "History of the Church of
- God 2:15 Intermission
- 2:30 Young People—Planned Recreation, Dallas Demmitt, leader Adult Bible Study-D. A. Jones Subject, "The Requirements for Salvation"
- 3:30 Recess-Time for getting acquainted, recreation, rest, committee meetings, ete.

5:30 Dinner

- 7:30 Worship Service-Milon Hall, leader Sermon by H. U. Krogh, Jr.
- 9:30 Campfire Service
- 10:00 Return to Cabins
- 10:30 Lights out All quiet

Tuesday

- 7:15 Prayer Band—Leon Driskill, leader 8:00 Ministerial Conference 9:00 Devotional Period for all—Kirby Da-
- vis 9:30 Bible Study Period Ages-under 12, Verna Thayer and helpers, teachers
 - Ages—12-15, David Holquist, teacher Ages—16 up, C. F. Pryor, teacher Subject, "Making Decisions for Christ in the Sunday School"
- 10:30 Intermission 10:45 Bible Study
 - Ages-under 12, Verna Thayer and
 - helpers, teachers Ages-12-15, Curtis Simpson, teacher Business Meeting (Ages-16 up) De-partment of Sunday Schools, Louise Lapp, vice president, presiding
- 11:30 Recess
- 1:00 Bible Study
 - Ages-under 12, Verna Thayer and helpers, teachers Ages-12-15, Harvey U. Krogh, Jr.,
 - teacher Ages-16-20, Harold Doan

 - Ages-Adults, Workshops Discipline-Verna C. Thayer Reaching Parents-Bud Goodwin
 - Visitation-Orville Westlund
- Teaching to Win-Warren Sorenson 2:15 Intermission

- 2:30 Young People-Planned Recreation, Dallas Demmitt Adults-Panel Discussion
 - Problems of, and helpful ventures
 - for, Sunday Schools
- 3:30 Recess-Time for recreation, visiting, committee meetings, etc.
- 7:30 Evening Worship Service Sermon by Vernis Wolfe
- 9:30 Campfire Service
- 10:30 Lights out All quiet

Wednesday

- 7:15 Prayer Band—Curtis Simpson, leader 8:00 Ministerial Conference 9:00 Devotional Period—Harold Doan Subject, "Missionary Essentials"
- 9:30 Bible Study Period
 - Ages-under 12, Verna Thayer and helpers, teachers Ages-12-15, Mary Railton, teacher Ages-16 up, Darrell Maddock,
 - teacher
- 10:30 Intermission
- 10:45 Bible Study
 - Ages-under 12, Verna Thayer and helpers, teachers Ages-12-15, Darrell Maddock,
 - teacher

Ages-16 up, Mary Railton, teacher Adults-Annual Business Meeting De-

partment of Evangelism and Mis-

- sious
- 11:30 Recess
- 1:00 Youth Leader's Meeting-Harold Doan
 - Bible Study Period
 - Ages-under 12, Verna Thayer and helpers, teachers Ages-12-15, Harvey U. Krogh, Jr.,
 - teacher
 - Ages-16 up, Vivian Kirkpatrick, teacher, Subject, "Man's Physical Nature"
- 2:15 Intermission
- 2:30 Youth Leader's Meeting-Harold Doan Young People-Planned recreation
 - period. Dallas Demmitt, leader Adult Bible Study-Dale Ward, teach-

er, Subject, "Signs of the Soon Return'

- 3:30 Recess-Time for visiting, recreation, committee meetings, etc.
- 7:30 Evening Worship Service-C. E. Lapp, leader. Sermon by Alva Huffer
- 9:30 Campfire Service 10:30 Lights out - All quiet

Thursday

- 7:15 Prayer Band-Arnold Johns, leader
- 8:00 Ministerial Conference 9:00 Devotional Period
- 9:30 Bible Study Period
 - Ages-under 12, Verna Thayer and
 - helpers, teachers Ages—12-15, C. E. Lapp, teacher Ages—16-20, Dallas Demmitt, teacher Conference Business-Adults and Delegates
- Seating of Delegates—Report of Credentials Committee 10:00 Reading of Communications
- 10:30 Intermission
- 10:45 Bible Study
 - Ages-under 12, Verna Thayer and helpers, teachers

Ages-12-15, Dallas Demmitt, teacher Ages-16-20, Otto E. Dick, teacher Ages-10-20, Otto E. Thes, reacher General Conference-Discussion period Secretary's Report, Stanley Ross Treasurer's Report, Clark Ballentine President's Progress Report, Willis Turner Turner

- Appointment of Committees
- 11:30 Recess
- 1:00 Bible Study
 - Ages-under 12, Verna Thayer and helpers, teachers Ages—12-15, Jean Smith, teacher Ages—16-20, Marie Ward, teacher

 - General Conference Business Report Summaries
 - Consideration of a budget for 1956-
 - 1957
- 2:15 Intermission

leader

9:30 Campfire Service

6:30 Getting-up Time

10:30 Lights out - All quiet

8:00 Ministerial Conference

9:00 Morning Devotions

9:30 Bible Study Period

Treasurer

presiding

1:00 Bible Study

2:15 Intermission

Dick, presiding

Stilson, leader

10:30 Intermission

10:45 Bible Study

11:30 Recess

- 2:30 Young People-Planned Recreation, Dallas Demmitt, leader
 - Nominations for Second Vice Presi-dent and Treasurer Receiving of Delegate motions. Action
 - on Recommendations
- 3:30 Recess-Time for visiting, recreation, committee meetings, etc. 7:30 Evening Worship---William Wachtel,

Friday

Ages-under 12, Verna Thayer and

helpers, teachers Ages—12-15, Marie Ward, teacher Ages—16-20, Harry Goekler, teacher General Conference Business

Election of Second Vice President and

Ages-under 12, Verna Thayer and

Communion Service-Walter Wiggins,

Ages-under 12, Verna Thayer and

helpers, teachers Ages—12-15, Beulah Dunbar, teacher General Conference Business—

Ages 16 up College Boosters' Program-Rolland

Dallas Demmitt, leader Consideration of Delegate motions

2:30 Young People-Recreation Period,

3:30 Recess (time may be used for unfin-

7:30 Evening Worship-Warren Sorenson, leader. Sermon by Bud Goodwin

Breakfast will be served on Saturday morning for those who remain. Unfinished business

will be completed Saturday forenoon. Lunch served if necessary. Camp must be vacated

Saturday

5:30 Getting-up Time 8:00 General Conference if not completed

Adoption of the Budget

Reading of the minutes

ished business)

9:30 Campfire Service

afternoon.

10:30 Lights out - All quiet

on Friday 12:00 Lunch, if necessary 1:30 Camp must be vacated

helpers, teachers 10:45 Installation of New Officers-Otto E.

7:00 Prayer Band-Dale Ward, leader

Reading of the minutes

August 6, 1956 Restitution Herald

VOLUME 45, NUMBER 43 ALONE?

This picture in Death Valley depicts the loneliness that many people feel. To them life is empty and waste. They are insignificant in their own eyes.

Every individual is important to God and in the plan of God. When seized with the truth that God loves us each and can use us each, the shadows and the loneliness flee. We are then never alone.

(See page 3)

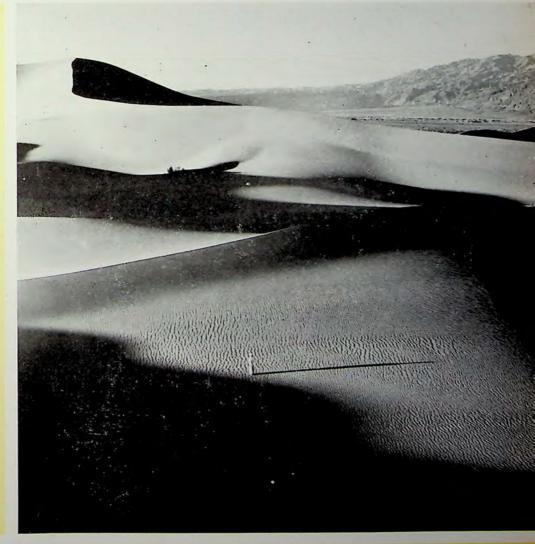
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(Picture by Joseph Muench)



This Is the Year of Stewardship

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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- W. Aug. 8. Luke 13:11-17. Is it lawful to heal on the Sabbath?
- T. Aug. 9. Matt. 22:34-40. Which is the great commandment in the law?
- F. Aug. 10. Matt. 19:3-9. Is it lawful for a man to put away his wife?
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A Distinctive Message

The Church of God is set apart by its distinctive message. This message is its reason for separate existence. While there are many essential beliefs that we hold in common with others, there are also doctrines which we uphold alone. The importance of these doctrines makes it impossible for us to compromise them. While they do not comprise our whole theology, nor by themselves make us Christians, these beliefs make necessary the existence and enlargement of the Church of God.

Our insistence upon understanding the unity of God; the verbal inspiration of the Bible; the physical existence of God; the natural mortality of man; the nccessity of belief in the gospel followed by repentance, immersion in water for the remission of sins, and the living of a godly life; the truth of Jesus' personal, physical, visible return to the earth to establish here His Kingdom and to accomplish the restitution of all things promised; gives us a distinctive message and sets us apart. We share these truths singly with some others, but few other groups embrace all these vital truths.

When we believe these truths, understand that they are inseparable from the gospel that is the power of God unto salvation, and insist that they must be believed for salvation, the term "evangelism" can have meaning. We have a whole gospel that can be preached to the whole world.

If there are areas we have neglected, truths we have not emphasized, or works we have left undone, let us keep what good we have and strengthen the weak places, going forward and outward from where we are!

The Year of Stewardship

The third year of the Decade of Development program, which is our goal for progress, will be called the Year of Stewardship.

Preparations have been made. Churches have laid plans. State conferences have established goals. There has been a decided movement ahead with the gospel of Christ for the glory of God. But now is the time that everyone must put his talent to work. This is stewardship.

There is a need for teachers, for tithers, for ministers, for musicians, for students, for visitation teams, for tract distributors, for writers, for every talent latent in the Church of God. The year of stewardship means the year of sacrifice and work, without which the best-laid plans and most ambitious goals, and most spiritual dreams, come to nought.

This is the time to put legs under prayers, to hoist the sail, to take up the yoke, to walk circumspectly, redeeming the time. Work, prayer, sacrifice, stamina, determination, and surrender to the will of God are called for This is the Year of Stewardship.

In succeeding editorials we will be writing about some of the implications of stewardship and what is involved in being a faithful steward of the Lord. Stewardship is a hard word which carries with it the thought of responsibility, sacrifice, discipline, work, accountability, and service.

The Worth of the Individual

By Gordon Landry, Pastor Blood River, Louisiana

Every individual member of the body of Christ is important. He can do great things for the Lord.

ELECTION-YEAR platforms in recent years have been based to a large extent upon the question of Communists in government. Charges were made by the Republicans in 1952 that Democrats had allowed Communist infiltration into high government circles; counterstatements by the Democrats maintained that what infiltration there was was negligible. One Communist in government, shouted Republicans the country over, was too much. So the political war raged.

Why was all this disturbance made over comparatively few Communists in our national government? The reason is simply understood: one determined Communist could wreak havoc with this country if, through his maneuvering, he managed to pass classified information to his authorities. Communists place an immense amount of faith in the individual. One person, well-educated in the Communist doctrine, is of utmost importance to the party.

One person, well-educated in the Christian doctrine, is of utmost importance to Christ. But that person must be determined to work for his Master against all odds. If he allows popular opinion to sway him from the principles laid down in God's Word, he becomes of lesser and lesser importance to Christ. Finally, he is of no value whatsoever. If the branch does not abide in the Vine, it cannot bear fruit. It's true that "the nations are as a drop of a bucket, and are counted as the small dust of the balance" (Isa. 40:15), but it is true also that God depends upon individual people to carry on His work. A few examples from Scripture will illustrate this point.

Barefooted, Moses stood before the Lord on holy ground. Said God to this exile of forty years, "I have surely seen the affliction of my people which are in Egypt ... and I am come down to deliver them.... Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt" (Ex. 3:7-10).

The first argument Moses gave God reflects, to a great extent, our own attitude when called to work for God: "Who am I, that I should go?" (v. 11). We often belittle ourselves when it comes to our potentialities for God, whereas we exalt ourselves when it comes to our worldly abilities. God's answer to Moses' reflection was, "Certainly I will be with thee." Trusting in himself to deliver God's people, Moses did not "amount to a hill of beans." Trusting in God, he stood fearlessly before the most powerful ruler on earth and demanded. "God says to let His people go!"

David appeared small as he approached Goliath. The giant roared his challenge at the youth, and dared him do battle. Here was a fight between antagonists, each



of whom believed he could defeat the other. Goliath, because of his stature, strength, and experience in warfare, almost disdained to meet the dwarf that approached him unafraid. David, because of his unfaltering faith in Jehovah, ran to meet his adversary with the meagerest of weapons.

One man, Goliath, meant so much to the Philistines that, when they saw their champion was dead, they fled. David had meant little to the Israelites; they were not even standing to watch the battle. But when David slew the Philistine, "the men of Israel and Judah arose, and shouted, and pursued the Philistines" (1 Sam. 17:52). One boy had accomplished what an army had feared even to try. The individual meant the difference between death or slavery and freedom to Israel.

Isaiah was afraid he would be destroyed when he saw a vision of God, "because," he recorded, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (6:5). What could a man of unclean lips do to help the cause of God, even if God allowed him to live? Surely, no conversion could be complete enough to enable this rough-hewn man to convert others from their evil ways. After all, they could always come back at Isaiah with, "You used to be just like we are, so do not try to change us." Isaiah could have found himself in an embarrassing position if he had chosen to work for God. After a seraphim had touched his lips with a live coal from the altar, symbolizing instant cleansing, Isaiah heard this question: "Whom shall I send, and who will go for us?" Isaiah then realized that he, potentially, was a good worker for God, and his answer was immediate, "Here am I; send me."

At the outset of his ministry, "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 there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan" (Matt. 4:23-25). He was only one person, but notice all the good Jesus was doing.

It might be argued that Jesus was a special person; He was the Son of God. It might be argued that Jesus had special abilities; He could perform miracles. It might be argued that Jesus had more of the Spirit of God than any man has had before or after Him; He had a special work to do. We grant that all these arguments are valid. But we also know that Jesus was tempted in all points like we are (Heb. 4:15), yet He continued working for His heavenly Father. Because He was tempted as we are, we suppose that Jesus became tired from the thronging crowds, and desired rest. We suppose that Jesus became discouraged when, after many lessons and sermons taught and preached to the multitudes, it became apparent that they followed Him because He could feed them miraculously.

We cannot imagine Jesus, after a hard day's work, sitting down beside the roadside, feeling sorry for Himself, and saying, "I'm not doing much good; I might just as well quit trying." We cannot imagine Jesus, finding Himself at odds with the scribes and Pharisees, and knowing that He was in imminent danger from them, compromising His beliefs and throwing His weight behind their cause. Why can we not imagine Jesus acting this way? Because it would be out of keeping with His mission, with His own teachings, and with His character. Nor should the true follower of Jesus entertain such thoughts for himself.

Because Jesus did not allow these temptations to befuddle Him, He stands pure before God today, as our High Priest.

Saul of Tarsus had a mission to perform, also. His mission was to uproot everything Jesus and the apostles had planted, to tear down everything they had built. Saul's mission was to destroy. He was only one man, but Christians everywhere trembled at the mention of his name.

Suddenly, the destroyer was a builder. The antagonist was a friend. The feared one became a loved one. The one who shouted against, became a preacher for. Because in this one individual, Christ saw a potential Herculean worker for truth. This Saul of Tarsus was one of the ones who "turned the world upside down" (Acts 17:6).

Many other examples could be cited, but these should be sufficient to show that we of today are not too different from peoples in other ages. Some of them felt their faith was too small to accomplish much for God. Some of them even questioned that God had chosen wisely. Some of them felt insecure in the new work God laid out for them. Those who remained faithful and active, though, received the blessing of God and worked hard for Him. Paul's summary of his own life stands as a monument to them all: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8).

NASSER SEIZES THE SUEZ CANAL

In another attempt at international blackmail, Premier Nasser of Egypt has seized the Suez Canal from international control. This move serves to increase the tension of the Middle East and will probably gain more sympathy for Israel from the West.

Report of Evangelism

OUR LAST year was spent largely in one field, San Jose, Calif. The results were encouraging, as September found the San Jose Church of God with a fulltime pastor.

This year has been quite different. After finishing our work with the Southwest Conference, with a youth rally and conference in Prescott, Ariz., we returned to the Midwest for our General Conference. During the month of August, we visited the Iowa Conference in behalf of Brothers Leon Driskill and Roy Humphreys.

The first work assigned to us was to help some of your young ministers find churches where they could be of service. At the end of September we found Bro. Humphreys at Chappell, Nebr., and Bro. Driskill in East Peoria, Ill. The Koszta, Iowa, Church accepted the services of Bro. Gordon Smith. We also made a trip to Little Rock, Ark., to help the Oak Grove Church of God in one of its problems. Brothers Krogh and Wachtel accompanied us on this trip. The closing week of September we surveyed the Fremont, Nebr., field. We found no pastor to offer this church.

The rest of the year was used in general evangelism. October was spent in Chicago, Ill., Plymouth, Ind., Arkansas City, Kan., and Minneapolis, Minn. Minneapolis is a field which needs a full-time worker, as there are about sixty people connected with our church located in the Twin Cities.

In November we visited Eldorado, Ill., for one week, and Kansas City, Mo., and Arkansas City, Kan. In Kansas City we have some thirty people. They need a regular meeting place and more regular services. They have an active group, made up of young married people with families. This is a must, if a church is to have a future. The last half of November was spent in Tennessee and North Carolina.

In December we finished our work in the Southeast, with a visit to the Pelzer Church in South Carolina. We also conducted meetings in Hendersonville, N. C., and Morristown, Tenn. While in Hendersonville, we contacted Bro. Dean Moore and left Hendersonville with arrangements made for Dean to preach for the Anderson Chapel Church two Sundays each month.

Returning to the Midwest at Christmas time, we spent January in Oregon and worked on the recreation room for the College, preaching for the Aurora and Dixon churches one Sunday each.

February was spent with meetings in Eldorado, Ill., and a visit to the State of Arkansas, and the Arkansas City Church of God. By Walter Wiggins Retiring National Evangelist

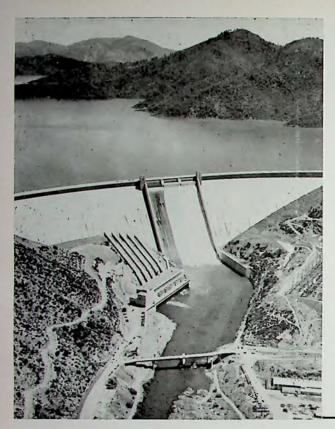


March found us in Michigan for the Berean Conference at the Southlawn Church, after which we started on our way to Texas, where we conducted meetings in all of the Texas churches. We finished our Texas stay in Harlingen, April 23, returning to Fremont, Nebr., for the Eastern Nebraska Conference.

May activities included visits to Koszta, Iowa, Church where Bro. Gordon Smith is pastor. This was the first time we had heard Bro. Smith preach. We are sure some may have questions in their minds, as to his relationship to the church, and as we are more or less responsible for his contact with the Koszta people, we visited this church to obtain first-hand information. We see the fruits of his work, which was a nearly full house for church services. We have an optimistic view for the future of the Koszta Church.

This completed our year and closed our work for the General Conference. We will become a resident pastor after five years and one month on the road. We feel our work is handicapped, as we have too few ministers to fill the present need, without opening new fields. It is work lost to try to prepare churches for pastors when there is no possibility for them to obtain a pastor. By September 1, ten or twelve churches will be without a pastor. For this reason we accepted the pastorate of a church where we feel we can accomplish more than we have in the last year.

The future of our work depends upon the ability of our College to produce pastors to go into these twelve fields and build a church. It is only fair that we face the facts. Unless we place the proper evaluation upon the distinctive doctrines of the Church of God, we may as well close our doors. It is the cry of our people who hold dear the great truths which have made us a separate people We hear this common need expressed, "We need a minister. The harvest truly is plenteous and the labourers are few."



er of the Spirit of God, for God has performed wonderful works by it.

Years before Pentecost the Spirit was experienced by "holy men of God [who] spake as they were moved by the Holy Ghost." Not to be confused with spooks, this "ghost" was the miracle-working power of the Almighty and is also called the Spirit of Christ. The Spirit was an important part of Jesus' life, for God anointed Him with it and it proved on many occasions that God was with Him. (See Acts 10:38.)

Pharcoh once testified that the Spirit of God was in Joseph. Nor was Joseph alone in being led by the Spirit. So were Abraham, Moses, Noah, David, Elijah, and a host of others!

Some twenty-five years after Pentecost, Paul revealed that God had unraveled many of His mysteries of the Kingdom "by his Spirit." "Now we have received . . . the spirit which is of God; that we might know the things that are freely given to us of God. . . . But the natural man receiveth not the things of the Spirit of God" (1 Cor. 2).

We do not teach that a Christian can heal the sick instantly, speak in unfamiliar languages, raise the dead, or prophesy, as was done at Pentecost. But the Scriptures assure us that we have at our command a power that transcends the power used in working these miracles.

The Thunder of His Power

By Timothy Pearson, Pastor Dayton, Ohio

ONE of the questions much discussed by religious leaders today is whether Christians possess the Holy Spirit in this era. Then, should the answer be in the affirmative, In what way is it exercised now?

It has become traditional in the Church of God to be very careful in using the term "spirit" when speaking of ourselves, for fear that another might misunderstand, thinking we were claiming the powers of Pentecost. In fact, the teaching of the doctrine of the Holy Spirit at this time is almost nil. This is not to say that men do not believe in the Spirit. Rather, they call it something else like feeling, enthusiasm, power, truth. It is all of these, but more.

Jesus spoke of the Spirit of truth and the Comforter. Job 33:4 called it "the spirit of God [that] hath made me." Job related the work of the Spirit. By it, God "hangeth the earth upon nothing. . . Holdeth back the face of His throne. . . Compassed the waters with bounds. . . Divided the sea, . . . and by his spirit he hath garnished the heavens." (Job 26.) The Spirit is a giant bulldozer leveling the mountains, flooding the valleys, scorching the plains. Do not underestimate the powFor instance: Which is greater, that one should be healed of a disease, or that his sins should be forgiven? Would you rather see a man raised from the dead, or see him raised to immortality in the Kingdom of God? Which is better, to be able to speak in tongues, or to be able to expound the Scripture well enough to convert men? All of these present-day wonders are made possible because God gives His Spirit to His holy ones.

Let men try to regress to the Day of Pentecost and try to recapture the Comforter that Jesus promised the twelve. Let it disturb you not, for you have at your command a power that can work eternal miracles. With God's help through the Holy Spirit, you can convert the sinner from the error of his way, you can save a soul, you can provide for immortality in the eternal Kingdom. Yet, not you alone, but the Spirit that dwells in you.

Friends, let us not be lulled into complacancy by trying to halt those who are perhaps over-zealous. But let us reveal the works of the Spirit that lives in us. When men watch us, let us exercise the gift that is in us and they, too, will be able to see the *Thunder of His Power*, the Holy Spirit.



"Ever let us each be loving, Show affection kind and true, Doing always unto others As to us we'd have them do.

"Ever let us each be loving, Never give another pain; If a brother speaks in anger, Answer not in wrath again.

"Be not selfish toward each other, Never spoil another's play; Let us not offend in actions, Nor in anything we say.

"Oh, be gentle, Oh, be tender, Oh, be loving all the way, Thinking kindly, speaking kindly, Acting kindly every day."

One day a crowd of people went to meet Jesus as He entered Jerusalem. They carried in their hands long palm branches, and they waved them in honor of Jesus.

As they marched along they sang a song. And these were the words of the song:

"Hosanna: Blessed is the King of Israel that cometh in the name of the Lord."

Only a few hours later the crowd turned against Jesus and was just as ready to condemn Him. That is the way with people who do not think, but let other people decide for them. You know just such people today.

Instead of being crowned King, as you might think was to follow after the Palm Song, Jesus was facing the saddest hours in His life. His death was close at hand.

In Jesus' heart were no thoughts of hate or revenge for those who were plotting against Him. Rather the opposite, for on that very day He showed His disciples what it really means to love one another.

What man had given so much, the best years of His life to preach the gospel, His youthful life for others. Yes, He must have loved those people who spit at Him, pushed Him around, mocked Him, made fun of His claim to kingship, or He would never for one moment have endured the suffering and shame in silence.

Loving One Another

By Mary Gesin

All people, young and old, love their friends. Children love their parents, and parents love their children. We can't help loving those who love us, those who care for us.

But Jesus went one step further. The One who was so soon to die told His followers they should love everyone. And the way to show their love, He said, was not alone by words, but by actions, also. Then, if we follow His example, we, too, must love our enemies, those who do wrong unto us. This is the most difficult task of all; but Jesus was able to do it with God's help. You and I can do it with God's help, also.

If the disciples loved each other as Jesus loved them, they would be willing to do anything the other one needed. No matter what the cost, they would be willing to do it.

How much it would change things around us if we followed Jesus' new commandment! If we tried to love each other as Jesus loves us, how wonderful it would be.

We wouldn't each have unkind feelings for each other. We'd never try to "get even" with someone who has done something unkind to us. We'd try to think of some kind deed we could do instead.

Jesus gave us the same rule in other words. They are these: "Thou shalt love thy neighbour as thyself."

GOD'S BLESSINGS ON YOUR BIRTHDAY!

William Arlen Marsh, Aug. 2, age 5, Cleveland, Ohio Steven Drew, Aug. 3, age 11, Dixon, Ill. Deborah Louise Peace, Aug. 3, age 5, El Paso, Texas Donna Louise Jaggers, Aug. 3, age 5, El Paso, Texas Joyce McKinney, Aug. 4, age 13, Hammond, La. Lois McKinney, Aug. 4, age 13, Hammond, La. Joyce Coleman, Aug. 4, age 13, Hammond, La. Leonard McKinney, Aug. 4, age 9, Hammond, La. Richard L. Arnold, Aug. 5, age 11, Galesburg, Ill. Paula Bolhaus, Aug. 5, age 5, Oregon, Ill. Mary Lou Payne, Aug. 6, age 14, Fonthill, Ont.

This is Promotion Day for Mary Lou Payne, and we invite you, Mary Lou, to read the Berean Youth Fellowship page, also.



August 13-17-General Conference, Dewart Lake, Ind.

- August 12-19—Western Nebraska Conference, Holbrook. C. E. Randall and James Mattison, guest speakers.
- August 18-26-Jowa State Conference at Waterloo.
- August 25-September 2-Missouri State Conference at Jordan. Alva Huffer, guest spenker.
- Aug. 29 Sept. 2-Ohio Conference at Brush Creek. J. R. LeCrone, guest speaker.

BIBLE SCHOOL AT ROCKFORD, ILL.

Our daily vacation Bible school was held the week of July 9-13, and we are convinced it was blessed by the Lord on each of those days. Our total enrollment was seventy-seven, and average attendance was fifty-three. Although we were hard hit with vacation comings and goings, we had twenty-seven youngsters who had perfect attendance. Our closing program, on Friday evening, was very well attended, and the parents whom we met at that time were enthusiastic about our school and the reports given them by their children. We are thankful to the Lord for His help and blessings, and we pray that we may now water the seed that has been planted.

BAPTISMS AT OREGON

We are glad to announce that David Paul Krogh and Gary Richard Turner came forward last Sunday morning, July 22, 1956, and confessed Christ as Saviour. They were immersed that afternoon in the name of Jesus Christ. Although they are only ten and nine years old respectively, they have been reared in Christian homes and have attended Sunday school and church all of these years and their decisions were not made in haste. May God bless them in their Christian growth and service. Harvey Krogh, Jr.

BAPTISMS AT BLOOD RIVER, LA.

After Berean class Thursday night, July 12, James Forrest and Cloyd Foster, approached us about the possibility of their being baptized into the body of Christ. We received their confession of faith, rejoicing that two more have decided to give their lives in service for the Master. Following morning services, Sunday, July 15, 1956, in a brief riverside service, they were immersed into the death, burial, and resurrection of Christ. We pray that James and Cloyd will remain faithful to Christ until He returns again, Gordon Landry, Pastor.

CORRECTION PLEASE

In the July 23 issue we announced the haptism at St. Cloud, Minn., of Marilyn Yager. This should have read Sharon Saatzer. Plxasx xeusx thx xrror1 In the weeks between the ending of the fiscal year (June 30) and General Conference when a new hudget is approved, we often run far behind in contributions. The cash condition of the General Conference is such at the present time that it is vitally necessary that contributions be maintained during this time. The services and expenses of the Conference continue the year around. Remember the needs of the General Conference willi your tithes, prayers, and support.

BOARD OF DIRECTORS MEETING

The Board of Directors of the General Conference met in Oregon, July 14. Final plans were made for the summer Conference program, and other details of General Conference business discussed. All members but the treasurer were present.

FAITH CHAPEL NEWS Peoria, Illinois

We have been busy the last few weeks at Faith Chapel. One of our big weeks was our Bible school held June 4-8, The Lord's Prayer was taught in daily lessons, and a program was presented to the mothers at the close of our class on Friday morning. There were forty-four enrolled and an average attendance of thirty-five.

We now have our ladies meeting organized. The ladies meet the second Wednesday of every month. At present, we are making dishtowels to be sold.

We are thankful for the new sign which we have in front of our church. It is approximately 3 by 4 feet square and can be read from quite a distance from either direction.

A Sunday school picnic was held Sunday, July 15, at Detweiler Park. Everyone had a wonderful time and are looking forward to more picnics through the warm weather.

Bro. Elzie Robbins is still confined to his home since his fall several weeks ago, but is getting along fine. We are looking forward to having them with us in our services again soon.

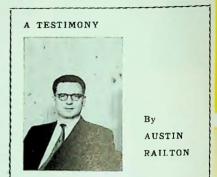
Our Sunday school work is continuing with much enthusiasm since Sr. Margaret Schlupp, our new Sunday school Superintendent has taken charge. Thelma Schaer, Sceretary.

OREGON BIBLE COLLEGE BOOSTERS Statement of Receipts and Expenses August 1, 1955 - July 31, 1956

Balance, August 1, 1955 \$ 382.98 Boosters 725.00 Contributions 179.40 904.40 \$1,287.38 Expenses Books 324.02 Recreation 98 99 Printing 22.95 Calendars 97.68 Postage 14.72 Scholarship 81.00 Pictures 35.31 Restitution Heralds 22.11 Totol Expenses 696.78 \$ 590.60 Balance, July 31, 1956

BAPTISM AT HAPPY WOODS

It was our privilege on Sunday, July 15, 1956 to baptize Sylvia Hutchinson into the saving name of Jesus for the remission of sin. Sylvia is one of our active young people and attended the recent Southern Beream Youth Camp. We pray God's blessing and guidance upon her as she seeks to serve Him more fully until Jesus comes. Harry Gockler.



The principal purpose of Oregon Bible College is to train young men and women for the ministry. To serve God's people and to be workers in God's harvest is the highest calling man has received from God. As the years of my youth passed by, I looked upon the students of Oregon Bible College with the earnest hope and prayer that God would bless and motivate each one of them.

I never seriously dreamed that I would ever be one of them. But when I had married, had been blessed with two children, and had reached the midthirties, I began to realize that I, too, was responsible to my Lord for my life. I began to see that youth comes later for some than for others. I began to see that a man of sixty or thirty as well as a man of eighteen could become a child, a servant of God. Also, at that time Mrs. Railton and I realized that our lives were being reorganized and redirected. The Lord blessed us and brought us to Oregon.

I am now entering my junior year and Mrs. Railton expects to continue her part-time studies also. We find that Oregon Bible College helps us to purge out the influence of the world. It helps to wipe the glass clean so that the vision of God's Kingdom of the future shines through radiantly clear. We certainly hope that God will use us mightly to help others to see the same vision.

If you are a wage earner, I ask you to consider two questions right now. Will the work that you perform today endure for fifty years, for ten years, for one year? Does your work contribute to the Kingdom of God? If not, I urge you to get down off the fence, pick up your Bible, and work with us in the Master's vineyard.

Come to Oregon Bible College. In the name of the Lord, we'll welcome you with open hearts.

August 13, 1956 Restitution Herald

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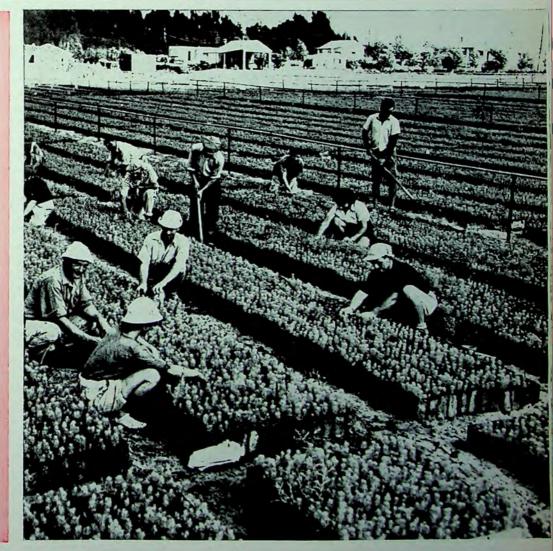
IN THIS ISSUE

The Dawn of Adventist Hymns in America (A history of the modern Adventist movement.)

Answer to a Trinitarian (A published letter.)

FORESTRY IN ISRAEL

The new nation of Israel places great value upon trees. Farms like this furnish millions of trees for the mountains and hills of Israel. With trees come rain and moisture in the soil and new fertility for the land. Trees are helping Israel to again become the beauty spot of the Near East.



The Year of Stewardship Needs You!

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

The Restitution Herald advocates: the near return of Christ (Aets 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.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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DAILY BIBLE READINGS

- M. Aug. 13. Isa. 40:9-11. He shall feed His flock like a shepherd.
- T. Aug. 14. Jer. 23:1-4. Woe unto the shepherds that destroy and scatter.
- W. Aug. 15. Ezek. 34:11-25. So will I seek out my sheep.
- T. Aug. 16. John 10:1-18. Jesus is the Good Shepherd.
- F. Aug. 17. John 13:31-35. How the sheep of Jesus' flock are recognized.
- S. Aug. 18, 1 John 2:1-11. He who hates his brother walks in darknoss.



Stewardship of the Gospel

A steward is one who holds anothers possessions in trust. He may use that possession carefully, according to the instructions of the owner, to enlarge it and increase its benefits. He must never lose it or mishandle it.

Christians are stewards of the gospel. (1 Thess. 2:4.) The gospel is delivered to the saints to be used by them according to the instructions of the Lord. What are Christian stewards to do with the gospel?

Preach it! "Go ye into all the world, and preach the gospel." The gospel is to be shared with others. Faithful stewardship requires evangelism. Individuals must preach the gospel. Churches must sponsor the preaching of the gospel. It is required of those who hold this great treasure in trust that they use it to bring a blessing to all God's creatures.

When Jesus had finished telling the parables recorded in Matthew 13, He asked the disciples if they understood the gospel thus explained. When they said, "Yea, Lord," He told them that every scribe who is instructed in the Kingdom of heaven is like a householder who brings out of his treasure things old and new. (51, 52.) The instructed will show to others the truth he has learned.

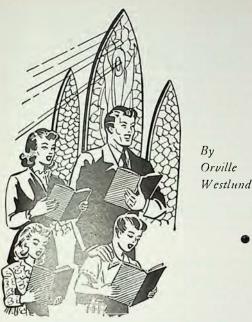
Sacrifice for it! We have only one sacrifice for sins and that is Jesus Christ. His sacrifice is sufficient to cleanse us and redeem us. No sacrifice of ours needs to be added to His to purchase salvation.

On the other hand, if we are to be faithful stewards of the gospel and hold our trust, sacrificial labor is required. Paul stated that the many things he willingly suffered were for "the furtherance of the gospel" (Phil. 1:12).

Jesus strongly implied that those who are entrusted with the gospel will experience sacrifice in their stewardship. "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time . . . and in the world to come eternal life" (Mark 10:29, 30). For the sake of the gospel, sacrifice may be required, but eternal life is the result of faithful stewardship.

Paul, a prisoner in bonds, wrote to the brethren, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God" (2 Tim. 1:8). The Christian steward, with a sacred trust in the gospel, will partake of the afflictions that come through his trust.

This is the year of stewardship. What does it mean? It means that we must examine ourselves and investigate our faithfulness. Holding in trust the message of salvation, have we been faithful to preach this gospel to every creature; in the neighborhood of the church? in the area embraced by our district conferences? in all the world? Have we been willing to sacrifice for the gospel? giving till it hurts, serving till we are dead tired, doing without "things" so that the work can move forward? This is the meaning of stewardship.



Part One: Introduction and Motivations for Adventist Hymns in America

ADVENTIST hymns of America sprang forth from the Adventist Movement of the middle Nineteenth Century, known also as the Millerite Movement in American Christianity.

This movement led by ministers of many Protestant denominations, especially William Miller, emphasized the doctrine of the second coming of Jesus Christ. Its leaders at first did not want to establish a new "sect" in the stream of Christian history, no more than Martin Luther of the Reformation wanted to develop a "new" church.

In the first meeting that so-named "Adventists" held on October 14, 1840, Christian ministers of many churches, within the structure of American Protestantism, drew up a platform and presented it to the public of what their convictions and purposes were in teaching and advocating the then unpopular doctrine of the second coming of Jesus Christ. Here is a glance at that platform:

We have no purpose to distract the churches with any new inventions, or to get ourselves a name by starting another sect among the followers of the Lamb. We neither condemn nor rudely assail others of a faith different from our own, nor dietate in matters of conscience for our brethren, nor seek to demolish their organizations, nor build new ones of our own; but simply to express our convictions, like Christians, with the reasons for entertaining them, which have persuaded us to understand the word and promises, the prophecies and the gospel of our Lord, as the first Christians, the primitive ages of the church, and the profoundly learned and intelligent reformers have unanimously done, in the faith and hope that the Lord will come quickly in His glory, to fulfill all His promises in the resurrection of the dead. (Bliss.)

The Dawn of Adventist Hymns in America

Nevertheless, the majority of ministers of the Advent Movement were cut off from their own denominations and were forced to leave their own pulpits, placing them in a "special" class outside the folds of their individual churches. William Miller, the major figure of the movement, who was once a Baptist minister, but forced from his fellowship, writes in one of his letters to his friend Joshua V. Himes, concerning the defense of the 1845, Albany, New York, Conference of Adventists:

I wish here to say, that, in proclaiming the coming of Christ to the world, nothing was further from my thought than to form a separate, distinct body of Christians. It never came into my heart; I thought to benefit all. But, by a combination of circumstances within and without, over which we had no control, we find ourselves as we are. We have been called out of the churches, and thrust out the churches. The churches have refused to fellowship us; and what shall we do? We cannot go back, and give up our blessed hope. And all we can do is to find what the gospel teaches, and act accordingly. (Bliss.)

Being rather excommunicated in a Protestant sense, the ministers of New England, varying from Baptists to Methodists, believing and advocating the Biblical doctrine of the second coming of Jesus Christ, tried to clarify their theology and correct fanaticism in the year 1845 in Albany, New York. However, it did not mend the wounds of broken fellowship. It formed a "new" branch of American Christianity called Adventism. As William Miller phrased it: "The churches have refused to fellowship us. . . . We cannot go back. . . . All we can do is to find what the gospel teaches, and act accordingly." Consequently, Miller reached a decision in the matter and uniquely stated: "Says the Apostle, 'So we preached, and so ye believed.' We must, therefore, be ready to tell how we believed, what we believed, and why we believed."

Part Two: The Opportune Time for Adventist Hymns in America

One of the channels that the "Adventists" had to communicate their faith, beside preaching and publications, was the medium of song or hymns.

The Advent Movement had come at a very opportune time in American hymn writing. Until about 1710, most of the American churches were governed by the theory of "Psalmody"; that is, only sacred Scripture could be sung. This theory in church singing was first advocated in Protestantism by the great reformer. John Calvin at Geneva, Switzerland, about 1539. "He would have nothing sung in public worship at Geneva except the words of sacred Scripture, turned into as close and accurate translations as was humanly possible, and set to grave but beautiful music." (Foote.)

This theory was accepted by the English in general, developed and came across the Atlantic to the early colonics.

However, America soon began to disband with the theory of Psalmody and began to accept the hymns of Isaac Watts of England in the early 1700s.

From the early 1700s, America accepted more and more hymnody. Henry W. Foote describes the Seventeenth Century in his writings as, "Transition — Psalmody to Hymnody." The experiences of Christians were finding a greater and greater expression through hymns.

The flood of American hymn writing and development came in the middle of the Nineteenth Century, about 1831-1865, just when the Advent Movement started and began to grow.

Consequently, Adventists were not out of place as they began to write their hymns, expressing their beliefs and Christian experiences. Hymn writing was now the American way.

Part Three: The Genesis of Adventist Hymns in America

1. C. Wellcome, one of the early Advent historians, tells us that the "first" Advent hymnbook to be compiled and published was the *Millennial Harp*. It was preceded only by some "Sheet music and a small collection of select hymns called 'Millennial musings' . . ." No specific date is accredited to it by Wellcome. However, the writer believes it must have been prior to 1842; for in the year 1842 The Second Advent Hymns were published.

Concerning standard hymnbooks, especially in the year 1842, in relation to Adventist thought, 1. C. Wellcome states in his *History of the Advent Messages*

There are many valuable bymns in the standard bymnbooks of the other churches. Some of the best ever written, on the subjects of the signs preceding, and on the second advent of Christ, the judgment, the Kingdom of God, the personal reign of Christ, the resurrection of the dead, the crown of glory, and the holy city, but a portion of them were strangely mixed with erroneous views, opposite in their teachings, and one part nullifying the other. As "the path of the just—shineth more and more



Author-

The author of this article is pastor of the Church of God at Burr Oak, Indiana. He is a graduate of Oregon Bible College, Aurora College, and the Evangelical Seminary at Naperville, Illinois. until the perfect day," and a great reform in theology was going on, it was important that there should be a corresponding reform in hymnology, for it is more obnoxious to sing error than to preach it, because singing charms more generally, than preaching.

Again, there were also some excellent poetical gifts among these believers, who, being illuminated with the divine light of the precious gospel hope, and pressed beyond measure by the opposing influences, were prepared to give some of the richest and most sublime poetic effusions ever produced. This is the testimony of those not belonging to the seet, concerning them. It was, therefore, considered best to produce a book of selected, corrected, and original hymns and tunes. But this has been a work of progression, as it is with the study of "the word." Several revisions have been made, and there is not a perfect hymnbook yet, though some very excellent ones, from which we shall extract a few hymns in another place.

"The Advent Harp," "The Harp," "The Christian Lyre," "Jubilee Hymn," "Spiritual Melodies," "Second Advent Minstrel," "Social Hymns," "Hymns of the Morning," and "Jubilee Harp," are the chief books; the last is the best, but needs revision. (Wellcome.)

Consequently, Adventists wanted hymns that specifically and clearly denoted their faith and Christian hope.

In the year 1842, a little hymnbook came on the market called *Second Advent Hymns*. It was published by Joshua V. Himes in Boston, and was designated for "camp meetings." Because the Adventists believed Jesus Christ would come in 1843, the interesting saying, "In Eighteen Hundred Forty-Three Will Be the Year of Jubilee," was printed on the title page.

A copy of *Second Advent Hymns* has been preserved. It is as big as the palm of a hand and thirty-two pages in length. One of the hymns entitled "The Plain Truth" is as follows:

> Send the glory, send the glory, Send the glory just now. Send the power, send the power, Send the power just now. Shake the sinner, etc. Drive the devil, etc. Sweep the churches, etc. Hell is gaping, etc. For the sinner, etc. Christ is coming, Christ is coming, Christ is coming next year. Taking vengeance, etc. On the wicked, etc. I believe it, etc. I shall see Him, I shall see Him, I shall see Him next year. Hallelujah, Amen. (Himes.)

(Please turn to page 6)

Songs of Truth-

This is a songbook published by the Church of God for use in its worship services. It is an Adventist book, advocating in song the great Bible doctrines for which the Church of God stands.



Answer to a **Trinitarian**

By R. H. Judd Colborne, Ontario

To the Editor *The Colbourg Sentinel-Star* Colbourg, Ontario

Dear Sir,

My copy of *The Colbourg Sentinel-Star* arrived yesterday, carrying the front-page item with two-column heading as follows:

"Advertisement Stirs Protestant Clergy"

The comments of Mr. R. F. Ingram contained therein are interesting, and deserve reply. It would seem to this writer that before making serious charges such as that of "lack of moral courage," any Christian gentleman, be he minister or layman, should be sure that he has the evidence well established, and not merely based on his personal suspicions due to any single incident, for the moral character of reputed fellow Christians is too sacred to trifle with.

It was merely due to an unfortunate oversight that my name was omitted from my advertisement on June 28. As soon as the omission was noticed, I immediately wrote to the editor of *The Colbourg Sentinel-Star* requesting that the advertisement be repeated in the next issue with my name added, stating at the same time that I had no reason to hide my identity.

Further, I may say that for several weeks past I have had variously worded advertisements bearing on this same topic in *The Colborne Enterprise* and *The Colborne Express*, each of them carrying my name and address. It seems strange indeed, that Mr. Ingram has not seen or heard of these.

For more than forty years I have been bearing special testimony along these lines, and during that period I have, I think, contacted every minister of The United Church of Wicklow who has been stationed here, and not a single one of them has made attempt to prove to me that the doctrine of the trinity is definitely taught in the Bible. The natural inference from these facts is that it cannot be done. Still further as to this matter of "lack of moral courage," I may add that my publications of books, magazine articles, pamphlets, and tracts are well and widely known, some of them meeting with favorable comment from such leaders as Pastor George A. Little of Toronto, Ontario.

Still further, for many years past no person has been

BACKGROUND-

Brother R. H. Judd carries on a great volume of correspondence with Bible students over the world. He also uses the press to witness for his beliefs. A recent paid advertisement in "The Colbourg Sentinel-Star" (see The Restitution Herald, July 23, page 9), aroused a reprisal from the orthodox clergy in the area. In answer to a letter by Mr. Ingram, a local clergyman, attempting to uphold the trinity theory, the following article by Brother Judd appeared in the "Colbourg Sentinel-Star."—Editor.

able to pass through the porchway of my cottage without seeing my own hand-painted text proclaiming the words of the Lord Jesus the Christ, that His Father is "the only true God." One United Church minister, with whom I have had frequent correspondence, says, that "the doctrine of the trinity is not a belief, but a theory."

The inconsistency of The United Church (and others) in opening their services with the words, "God in three persons, blessed trinity," and then immediately, in subsequent references to God in hymnology, addressing Him by the singular personal pronouns, "Thee," "Thy," "Thyself," "He," "Him," and "Himself," must be puzzling indeed to members of the choir and congregation. The Bible does speak of God's *person*, but never of "His persons."

Another instance of inconsistency is in their use of the phrase, "God's eternal Son." After service, while leaving the church, I asked one of the members (unknown to me) if such a relationship could be possible. His unhesitating reply was a definite and emphatic "No!" I then asked the same question of the minister. He was evidently baffled, but, owing to his belief in the trinity came out with a hesitant "Yes." Many such difficulties accompany this confusing doctrine of the trinity.

In kindly spirit I would point out that Mr. Ingram's remarks relative to "every Bible-centered church throughout history" is not in accordance with facts. Note the following:

Dr. R. V. Foster, professor of theology in Cumberland Theological Seminary, says, "None of the early fathers were trinitarians. The doctrine of the trinity did not get into the Christian church until the third or fourth century after Christ." Dr. Lyman Abbott writes in a similar strain, adding, "The trinity is a very marked feature in Hinduism, and is discernible in Persian, Egyptian, Roman, Indian, and most ancient Greek mythologies."

If these matters were not of such serious importance, some of the definitions of the doctrine given by leaders of so-called "orthodoxy" would shock the intelligence of thoughtful, reasonable men as being out of harmony with reason and fact, and would, in some instances, excite the ridicule of the proverbial "man on the street." We would willingly quote some of these, but space, at the moment, forbids. The same holds true of the references put forward by Mr. Ingram. The very first that he mentions, Matthew 14:33, does not teach the trinity, but it does declare Jesus to be "the Son of God," a fact which we heartily believe. The word "worship" does not carry the exclusive sense which the minister would probably attach to it. In 1 Chronicles we read that they "worshipped the Lord and the king."

Finally, we would ask our readers to turn to the following scriptures, so plainly spoken, and so easily understood, and see if the language of any one of them can be reasonably applied to the trinitarian doctrine. Limitation of space forbids quoting the text of each. (See Deut. 6:4; Ex. 20:3; Isa. 44:18; 45:5, 6; 46:5, 9; Deut. 4:39; Psalm 83:18; Mark 12:29, 32; John 5:44, R.V.; 17:3; 1 Cor. 8:4; 1 Tim. 2:5.)

The Athanasian Creed is the recognized standard definition of the trinity, but if any man or woman in Cobourg can reconcile its conflicting statements, something will be accomplished which no one else has succeeded in doing. Let us believe God when He says, "I am God, and there is none else; there is no God beside me."

With kindly greetings to Sentinel readers,

Your cordially (a missionary's son in his 87th year),

R. H. Judd.

"If every member Were just like me, What kind of a church Would my church be?"

THE DAWN OF ADVENTIST HYMNS IN AMERICA

(Continued from page 4)

Though Adventists were disappointed after 1843 that Jesus Christ did not return, those whose faith did not waver continued to express their stern faith and hope in the "near return" of the Son of God.

Major Adventist hymn writers from 1844 to 1860 and their best hymns were: Charles Fitch, "Earth's Scoffs," "Scorn Well Pleased I'll Bear"; Horatius Bonar (a Scotsman Adventist), "Keep Me Calm," "Divine Peace"; Dr. I. Leslie, "Love and Grace," "When the Angels Come," "What Will the Harvest Be?"; Adrian T. Garham, "Rejoice, All Ye Believers," "Going Home Bye and Bye," "Beyond the Tide"; Miles Grant, "Coming King"; S. S. Brewer, "I Am So Glad That the Bible Is Mine." "Come and Reign, Come and Reign," "O World of Pure Glory"; H. L. Hastings, "Light at Eventide," "The Valley Dim," "Satisfied"; Mrs. H. L. Hastings, "Say, Brother, Shall We Meet?"

Not only did Adventists write hymns, but they also began to publish their "own" hymnbooks and hymnals. Some published between 1842 and 1856 were: "Second Advent Hymns," "Advent Harp," "Pilgrim's Songster," "Millennial Harp," "The Jubilee Harp," and "The Harp." (Millennial Harp was published in 1854 by Joseph Marsh. He was one of the early forefathers of the Church of God of the Abrahamic Faith. He published the Expositor and Advocate magazine in Rochester, New York, in 1829. In 1842 an Adventist newspaper, The Glad Tidings, was started in the same city. He was the second editor of that paper and changed its name to The Voice of Truth. To this day, members of the Marsh family, like Brother Arlen Marsh of Cleveland, Ohio, have carried the torch of truth concerning the gospel of the Kingdom of God.)

Concerning these hymnbooks and hymnals, a question can be raised. What were some of their characteristics? Only two of the ones named above had music.

The meter was indicated and the choir leader picked out a tune from the few the people were accustomed to singing. However, if the choir leader happened to pick a snappy tune for what was meant to be a slow, solemn hymn, the spirit of worship could be ruined... It was not long until many books began to print the music to a few of the hymns, and to indicate which tune should be used with the others. (Bohy.)

Secondly, the quality of the hymnbooks and hymnals are not too good; such as, type, paper, and binding. However, one can understand that, taking into consideration age, as one handles them now, and knowledge of printing in the middle of the Nineteenth Century.

Part Four: Conclusion

Adventist hymns sprang from the Millerite Movement of the early 1840s, expressing the faith and hope of all those believing in the second coming of Jesus Christ.

It came out of a period of great hymn writing in America, 1841-1862, in which people of all Protestant groups wanted to express their communion with God in the form of hymns.

The early Adventists revised "standard church books" to fit their own theological convictions and began to write their own hymns expressing their faith and communion with God.

The years 1842 to 1860 were the beginning, the dawn of Adventual hymns in America.

As we open our *Songs of Truth* books in the Church of God and sing praises, prayers, and our Christian hope, we sometimes sing hymns that were written by the early hymn writers of the Advent Movement; such as, Horatius Bonar, who wrote, "I Heard the Voice of Jesus Say," page 167; or D. T. Taylor, who wrote, "Triumph," page 229.



The Bible and the News

By the Editor

"I WILL BLESS THEM THAT BLESS THEE"

Peter Freuchen, who amazed television viewers with his knowledge by answering \$64,000 worth of questions about the seven seas, is a representative at the United Nations for the Danish paper *Politiken*. Unknown to most, but revealed by the *American Jewish Press*, Peter Freuchen is part Jewish, and is married to a part Jewish wife.

He has taken great interest in the Arab-Jewish difficulties and has a deep desire to see peace in the area. During the last war he risked his life over and over again, as a member of the Danish underground, to rescue and help Jewish people who were seeking to escape the Nazi terror.

We wonder if the old Bible principle, "I will bless them that bless thee" (Abraham and Israel), has been applied to fortunate and intelligent Peter Freuchen?

NASSER'S BUBBLE BURST

Premier Nasser of Egypt, who has learned the art of playing off East against West for big handouts to himself, was left out last week when both East and West withdrew their offers to finance his plans to build a great dam on the upper Nile. It appears the American State Department has finally awakened to the fact that Nasser is engaged in international blackmail to enlarge his personal power, and his army, and to build the Aswan Dam. The Russians, whose bluff was called, decided they had better places for fifty-six million dollars than Egypt. "The doubleminded man is unstable in all his ways." Nasser is trusted by no one.

ARAB ADMITS JEWISH VICTORY A MIRACLE

Professor Fatemi, former representative of Iran to the United Nations Organization, in a recent speech in New York City revealed that God had a part in the Arab-Jewish war. He said, according to *American Jewish Press*, that when Britain withdrew from Palestine it thought that the Jews would be driven into the sea. In fact, British warships were left behind to evacuate surviving Jews to Cyprus. "Fatemi declared that God played a prank on both the British and the Arabs by miraculously reversing the procedure as far as evacuation was concerned. The Arabs were driven back by a handful of Israelis and only a miracle can explain the event."

GHOSTS

Residents of Lanhamtown, Kentucky, became more than puzzled because of a bright light which flashed on

and off at night in the cemetery. For several nights they hid near the cemetery and rushed toward the light when it appeared. But it always vanished as mysteriously as it came.

Finally the explanation was found. The light was a reflection from the shiny metal roof of Mrs. Roscoe Moore's chicken house a mile and a half away. To check on her chickens, she would turn on a light at intervals and point it toward the coop.

This is an example of how simple circumstances sometimes cause the superstitious and gullible to talk about ghosts.—*The Plea*.

THOSE FAITH HEALERS

The Portland, Oregon, Journal, states:

"Nearly \$2,000,000 in libel and damage suits today were filed in Multnomah County Circuit Court against Pastor Thomas Wyatt of the Wings of Healing Church.

"Named as co-defendants in the action were several corporations *owned* by Wyatt; J. Charles Jessup, another evangelist from Mississippi; and John D. Jessup, Evelyn Wyatt, and Max Wyatt.

"The suits charge the self-styled faith healer with libel and fraud."

In the Indianapolis Star (January 31, 1956):

"A former Evansville woman, whose 'miracle cure' of cancer after treatment by a faith healer was featured in a television movie here Sunday, died yesterday in her Burbank (California) home, of cancer. . . . Early last June Mrs. Vonderscher saw a telecast of a service by Oral Roberts, a widely known evangelist. The next week, with her husband, she flew to Cincinnati and attended a Roberts service. On her way home to Burbank she told relatives in Evansville that Roberts had treated her by the 'laying on of hands' and prayer."—The Plea.

WISDOM IN INDUSTRY

Pomona College recently offered a two-weeks' course of cultural studies exclusively for young executives in industry. Many industries responded and the men were paid full salaries, plus costs of the course and expenses for two weeks of concentrated study. The industries making this investment wisely figured that they would reap an eventual profit from this extended and broadened study.

Would a church not profit from encouraging its minister to attend conferences and meetings where his contacts and education would be broadened and sharpened?



- August 25-September 2-Missouri State Conference at Jordan, Alva Huffer, guest speaker.
- Aug. 29 Sept. 2-Ohio Conference at Brush Creek, J. R. LeCrone, guest speaker.

DO NOT WAIT

Do not wait till fall to make your contribution to the work of the General Conference. The services of the Conference continue throughout the year, and your faithful assistance is especially needed NOW.

PASTORAL CHANGE ANNOUNCED

Bro. E. Milon Hall, now pastor of the Pennellwood Church of God, Grand Rapids, Mich., will become pastor of the Fonthill, Ont., Church of God, September 1.

MAPLE GROVE CHURCH OF GOD Lawrenceville, Ohio

The Willing Workers had their July class party at the home of Charlotte Vince. The class has started a choir which meets for practice each Wednesday evening. The choir leader is Margaret Ballentine.

During the July meetings, Bro. Clarence Lapp and Adib Liddawi were guest speakers. We all enjoyed the sermons very much.

Former pastor, Kirby Davis, and his family have been visiting in the community for a few days.

Bro. Dallas Demmitt, student at Oregon Bible College and one of the counselors at the summer youth camp, visited the church to show pictures and talk to the young people about the summer camp.

Dorothy Pensyl, Reporter.

1956

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SPONSORS FOR JUNE,	
Rolla Hightower \$	
Mr. & Mrs. Paul Riley	
Mr. & Mrs. Willis Turner	
Burr Oak Church]
Nancy Nichols	
Mr. & Mrs. George Jones	
Mrs. Emma C. Railsback	1
Mrs. L. R. Hillard	
Delta Church of God	1
Baraga Church of God	
Mr. & Mrs. Charles Jones	
Mr. & Mrs. L. L. Wiltsey	
Dallas Denmitt	
Mary E. Elton	
Virda Sitler	
Happy Woods Church	
Mrs. Emma Coleman	
Elmer H. Magaw	
Aurora Church of God	
Macomb Church of God	
Mrs. Laura M. Keenan	
Truthseekers Church	
L. H. Anderson	
Nettie Nichols	
Dale Johnson	
Ripley Church Trustees	
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00.00 25.00Mr. & Mrs. Leslie Eaton Mr. & Mrs. John Taylor 5.00 22.0020.00 Mr. & Mrs. Gordon Hess 15.00 100.00 Litchfield Sunday School 4.00 Mr. & Mrs. Beardsley 5.0010.00 Mr. & Mrs. H. W. Simpson Maybelle Hanson 5.00Mr. & Mrs. Roscoe Finney 10.00 19.96 Minnesota State Conf. Mr. & Mrs. Otto Dick 10.00 Mrs. Leora Antonides 1.00 30.00 Dale Dunbar Family Denvor Church of God 50.00 Pennellwood Church 82.42 Mr. & Mrs. Clement Richey 5.00Mr. & Mrs. H. Moore 10.00 Washington D.C. Church 18.85 Mr. & Mrs. H. W. Krogh 30.00 10.00 Anonymous Midweek Bible Class-Ohio 25.00Mr. & Mrs. Fred Tavenir 10.00 Mr. & Mrs. Fulton Ramsey 15.00 Mr. & Mrs. E. E. Warren 25.00 Mr. & Mrs. Harold Doan 10.00

Mr. & Mrs. A. E. Karnett

Dean & Virginia Moore

A Family

Brother & Sister

Two people recently have become members of the Burr Oak Church of God congregation. They are: Mrs. Julia Overmyer by letter and Miss Betty White by profession of faith and baptism into Jesus Christ,

The Ladies Aid have made it possible to have The Restitution Herald in the Culver Public Library.

Statistics on the Burr Oak Church of God Sunday School reveal an average attendance of one hundred five from January to July 99 1956

Special Sunday evening services are now being held to stimulate summer attendance. They are devoted to a deeper reverence and appreciation of the Holy Scriptures. The 16 mm sound film, "Our Bible-How It Came to Us," produced by The American Bible Society, is being shown in three parts.

The pastor has been appointed to be chaplain for the reorganized District 25G of the Lions Club by Governor Earl Dean Over-Orville Westlund, Pastor, myer.

NEED A MIMEOGRAPH?

We have a new Model "L" Speed-O-Print mimeograph with a steel cabinet for sale at a 35% saving to you. Both for \$100,00. Mimeograph only - \$65,00, Cabinet only \$35.00. Write: Resale Room, National Bible Institution, Oregon, Ill.

BAPTISM AT HAPPY WOODS Hammond, Louisiana

We are happy to report the baptism of another one of our young people, Millard Hutchinson, Jr., came forward at the Sunday morning service, July 22, 1956, and made his confession of faith. He was baptized in the Natalbany River Sunday afternoon into the saving name of Jesus for the remission of sins. Millard Jr., better known as Sonny, is in junior high school and has been a faithful worker in Sunday school, Berean, and church. May God's richest blessing be upon him in his new life in Christ. Harry Gockler, Pastor.

15.00

15.00

4.00

10.00



desire to learn more of my Saviour, and this is one most important reason why I decided to attend Oregon Bible College. It was through a personal witness that I was led to Christ and I have had a desire to learn how to be more effective in the work of the Lord. My experience have at Oregon Bible College has been most inspiring. We learn to work torether and appreciate good, sincere Christian love and fellowship. To be really effective in God's work, and plan of salvation for others, we as followers of Christ need a better understanding of the truth.

Anyone who may read this, I pray that you may be moved to come and give part of your life in training here at Oregon Bible College. The training here has actually molded me to a better and more effective witness for Christ, It has strengthened my faith in many ways and 1 have learned things that have changed my whole life.

We are all praying for you to come and be with us. Come and join the ranks and let us all train together for a better future work for Christ. Let us have a hunger for the lost about us. Come now, for these are glorious days!

Mr. & Mrs. G. McMurtrie	30.00
Mr. & Mrs. M. Bottolfs	-7.00
Jennie Townsend	5.00
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THE RESTITUTION HERALD

August 20, 1956 Restitution Herald

VOLUME 45, NUMBER 45

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Repent or Die

Israel, the Kingdom of God, and You

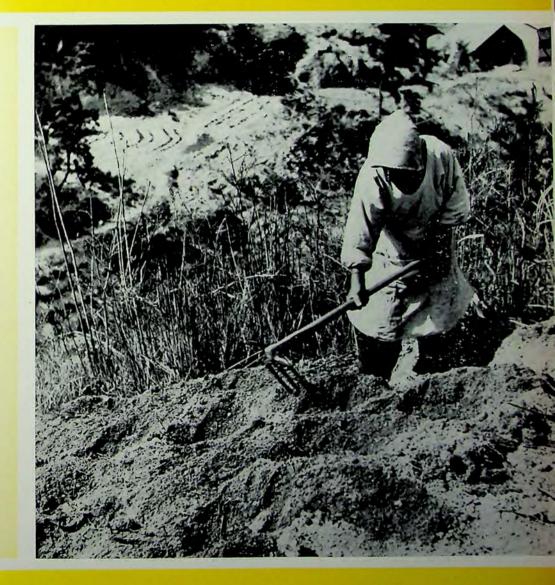
ARTICLES OF INTEREST AND IMPORTANCE!

TERRACED FIELDS IN JAPAN

This elderly farm lady, clearing a small hillside plot in Japan, reminds us that all is not well with the world. There are hunger, poverty, hardship, and insecurity.

The only permanent solution to these problems and needs is the coming of Jesus and the establishment of the everlasting Kingdom of God.

(Photo by Bill McCorkle)



Stewardship Is Dependability --- See page 2

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. S: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.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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- T. Aug. 23. The process of becoming a new creature. Rom. 6:1-23.
- F Aug. 24. God's miracle of salvation for the Gentiles. Rom. 11:1-22.
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Stewardship Is Dependability

In recent editorials we have been dwelling upon some of the implications of stewardship and the meaning of the Year of Stewardship in the Decade of Development. We have noted that stewardship means work, it means willingness to sacrifice, it means preaching the gospel, it means faithfulness to the will of God. Stewardship also embraces the thought of dependability.

A faithful steward is one who can be trusted with responsibility and depended upon to fulfill his obligations. His "Yea, yea," and Nay, nay," are to be trusted. He is where he is supposed to be, on time, prepared to do his share and take part of the load that an unfaithful steward neglected. He is one you can count on when there is extra work, or unusual problems, or when someone has to do more than his share. In good times and bad, he is in his place, faithfully doing what he is qualified to do and what he has accepted responsibility for doing. This is faithful stewardship, and it must be emphasized in this year of Stewardship. Progress is made with the leadership and help of dependable people.

Magnificent Example

The August *Reader's Digest* carries the story, "Through Gates of Splendor" by Abe C. Van Der Puy, about the five brave men who died for the gospel in the Amazon jungle. The heart-rending, inspiring story of the young men and their wives who were willing to give their very lives for Christ is a magnificent example of zeal, devotion, and courage. It is such courage and zeal that have carried the gospel around the world and that would make the truth known in this day.

We were impressed with the results that came from the martyrdom of the five missionaries. Immediately, the existing missions strengthened; over the United States, more than one thousand young men and women volunteered for foreign mission service; many pilots asked to be given Nate Saint's jeb of flying into the jungles; and Indian converts took new responsibilities. A challenge to service was dramatically presented and consecrated people rose to meet it.

We believe we teach the truths of God as do no others. We are challenged by a world full of people who do not know that truth. Are we devoted enough, consecrated enough, courageous enough, converted enough, to rise to the challenge and fulfill *our* stewardship?

The Christian Attitude Toward Gossip

WEBSTER'S Unabridged Dictionary tells us that, according to present-day usage, the word "gossip" means, "to run about and tattle: to tell idle, especially personal tales." I suppose there is not one who has not had cause at some time or another in his life to wish that people would not gossip. If you have not been personally injured by the idle tales and tattling, someone near and dear to you has. You heartily condemn gossiping in your heart. Then, if you are like most of us, you gossip.

In looking up something of the history of the word, I was amazed to learn that the word "gossip" has an upright and homorable background. For the same source which we quoted on the modern meaning of the word, points out that it is a corruption of the Middle English word "godsib," and is a compound word, combining "god" and "sib" (a relation). It was formerly used to designate a relation, or sponsor, in baptism, that is, a relation by a religious obligation. It was exactly the same thought that we express today in the words "godfather" or "godmother." The person so designated pledged himself to act as a spiritual counselor and guide for the person being baptized, and to hold himself-responsible for the newly baptized person's spiritual welfare and growth.

Later, the word was also used to designate a friend or comrade; a companion; a familiar or customary acquaintance.

But, apparently, the close relationship that these "godrelatives" had with their charges, and the intimate knowledge of their personal affairs that went with it, was so frequently betrayed, and so bitterly resented, that the word gradually acquired the unsavory reputation and meaning that it has for us today. We use the word to describe the practice of tattling about the affairs of others, and of telling idle, and especially harmful personal tales. It is in this latter sense that we shall use the word in our discussion.

The word "gossip" does not once appear in the Bible. But in spite of this, the Bible has a great deal to say with regard to the practice of gossiping—of carrying tales and tattling.

Among the laws that God gave to the people of Israel, was this: "Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord" (Lev. 19:16).

By J. R. LeCrone Pastor Hillisburg Indiana



In the familiar fifteenth Psalm, we find the Psalmist offering us his spirit-inspired answers to the question, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" One of the answers to this question is, "He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour" (vv. 1, 3). Another translation says, "He that hath no slander upon his tongue." Much gossip is slandercus in its nature. To slander another is to bear a false tale or report, tending to injure his reputation. God says that those who make this the practice of their lives shall never stand before Him.

The Book of Proverbs lists seven things that are an abomination to the Lord, and all of them are closely related to the practice of tale-bearing that we call "gossip." "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren" (Prov. 6:16-19).

The proud look belongs to the one who sets himself up as a model of perfection. Sooner or later, such an one is going to be forced to use a lying tongue in an effort to preserve his illusion of perfection. He will hate anyone who threatens, however unintentionally, to shatter that illusion. In his heart, he will imagine evil things about the one who threatens to expose his imperfections.

It is very easy for men and women to believe the worst about those that they fear and dislike. Those who hate soon develop feet that are swift in running to mischief. Such people seem unable to keep out of misunderstandings, arguments, and quarrels, especially if they appear to offer an opportunity to discredit someone whom they dislike. As a result of the wickedness that he so easily imagines to be in the life of the object of his hatred, he is almost sure to become, as the wise man so aptly put it, "a false witness that speaketh lies," with the inevitable result that he sows discord and strife among brethren.

All of these evils follow closely upon the appearance of the "haughty look" that goes with the assumption of personal infallibility.

Think of the most active and vicious gossiper that you know, and see if his most vicious attacks are not directed against someone who in one way or another threatens his own assumption of superiority, authority, or infallibility. He labors under the delusion that, the worse he can make others appear, the better he himself will appear by comparison. It never seems to occur to him that he is triggering the chain reaction which results in seven conditions which are declared to be an abomination to the Lord. Does he think that the Lord will bless and prosper him for it?

In the same Book of Proverbs is found these words of wisdom and understanding. "A fool's mouth is his destruction, and his lips are the snare of his soul. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly" (Prov. 18:7, 8).

Wounds in the belly may not be as instantly fatal as wounds in the heart or head, but they are very painful and exceedingly dangerous. The only hope for one so wounded is prompt and thorough cleansing and treatment of the wound.



The only hope for the spiritual salvation of a person who has been wounded by a talebearer is prompt and complete cleansing of the wound by the wounded person's forgiveness of the talebearer. Once the gangrene of hatred sets in, even God cannot save him unless he will permit God's Spirit to enter into his life and destroy the hatred.

Perhaps it will be easier for us to forgive the spreaders of idle and malicious gossip if we remember the words of James 2:13. "He shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment."

In the long run, the talebearer harms no one quite so much as himself, though it would be closing our eyes to the facts to say that he hurts no one but himself. Often he harms others in a most painful, and sometimes fatal manner. Everyone concerned is hurt, the gossiper, the one gossiped to, and the person gossiped about.

It is regrettable, but not surprising, when we find talebearing doing its evil work among people of the world. But it is a real calamity when it creeps into the church. Indeed, the Apostle Paul recognized it as a potent force capable of destroying the congregation that indulged in it. Paul considered it necessary to warn the brethren at Galatia by saying, "If ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15). When evidence of this spirit appeared at Corinth, Paul wrote, "I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults" (2 Cor. 12:20).

Who will dare deny that every Christian faces an unavoidable obligation to overcome the tendency to gossip in his own life, and at the same time to forgive it in the lives of others. It was Jesus Himself who declared that "out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men 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. 12:35-37).

> "O Lord, I thank Thee for the love That makes my life so bright. For this I praise Thee Sunday morn But not on Sunday night. Lord, bless our church, and help to fill Our preacher's soul with might, To charge the sinful ramparts of My empty pew at night."—Selected.

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Israel, the Kingdom of God, and You

By Hollis Partlowe Oregon Bible College

OD called Abraham from the Ur of the Chaldees to form a nation from this man. The nation of Israel is Abraham's seed. This nation was to be for God "a kingdom of priests and an holy nation" (Ex. 19:6). God was Israel's King until they rejected Him (1 Sam. 8:7.) As a result of their rejecting Him, and of their continual disobedience, God scattered them among all nations. "The Lord shall scatter thee among all people from the one end of the earth even unto the other. . . . Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind" (Deut. 28:64, 65). We need not mention further the sorrow and trouble of Israel, Doubtless, this has literally happened to God's ancient people Israel. In fact, there is not a habitable place on the globe where the lews have not been.

In spite of their stiffnecked and rebellious ways, God in His love and mercy has promised to regather Israel to its homeland. This restoration started several years ago. Israel became a state in May, 1948. Certainly this is just the groundwork of the great restoration that will take place when Jesus comes. "Behold I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely" (Jer. 32:37).

Some would have us believe that this restoration was fulfilled after the Babylonian captivity. Have the Jews ever dwelled safely? The continual exchange of fire between Israel and the Arabs would tell us a different story. From verse forty we learn that God, in the future, will make an everlasting covenant with Israel and they will never again depart from Him. Yes, the great regathering of God's ancient people is still future.

"I will overturn, overturn, overturn, it [kingdom of Israel] and it shall be no more until he come whose right it is and I will give it him" (Ezek. 21:27). Jesus is the only begotten Son of God and is heir of all things. He has a right to the throne of Israel. Indeed, Jesus was born King of the Jews. In Luke 1:31-33 the angel told Mary that her Son Jesus would receive the throne of David and "reign over the house of Jacob for ever." In the time of "Jacob's trouble," Israel will reach the height of her persecution for the crucifixion of Jesus. Then she



(Technical program in modern Israel

will cry unto the Lord and He will hear. At the same time Jesus will come and the Jews will accept Him as their Messiah.

On one occasion the Apostle Peter asked this question, "Behold we have forsaken all and followed thee; what shall we have therefore?" Jesus made it plain to the twelve disciples that they would sit upon twelve thrones and judge the twelve tribes of Israel. Our common sense would tell us that the twelve tribes must be restored before this verse can be fulfilled.

In this church dispensation, Gentiles, who were once classed as dogs, may become heirs of the Kingdom through repentance, belief, and baptism. Salvation was at one time offered only to the Jews; however, now whosoever will may come without money and without price. If we belong to Christ we become heirs of God and jointheirs with Christ. "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise" (Gal. 3:29).

Jesus is in heaven today and will remain there as our Mediator *until* "the times of restitution of all things which God has spoken by the mouth of all his holy (*Please turn to page 7*)



By Harry Sheets Pastor South Bend Indiana

Repent or Die!

TF WE acknowledge the Bible as the inspired Word I of God (God have mercy upon us if we do not), then we must admit that we are all sinners and in need of repentance. Whether we choose to recognize this fact or not, God recognizes it, and has taken steps to liberate us from our sins. Until we accept the fact that we are sinners and in need of forgiveness, we will not accept the forgiveness that has been offered by God through His Son Jesus Christ. God has been calling upon men for centuries, requesting them to repent and return to Him that He might help their lost condition.

Moses left this record of Israel: "I know thy rebellion, and thy stiff neck: behold, while I am still alive with you this day, ye have been rebellious against the Lord; and how much more after my death? . . . For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the works of your hands" (Deut. 31: 27, 29). In 2 Kings 17:13, 14, we read: "Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like the necks of their fathers, that did not believe in the Lord their God."

Ezekiel, one of the last prophets sent to the ten tribes in exile, cried to Israel: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" (Incidentally, "make you a new heart" is one of the best definitions of conversion you will find in the Bible.) Ezekiel repeated his request and his warning, saying, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye,

turn ye from your evil ways; for why will ye die, O house of Israel?" (33:11).

Paul told the world, nearly six hundred years later, that the wages of sin is death. (Rom. 6:23.) You will notice that this was the idea advanced by Ezekiel. God has no pleasure in the death of the wicked, so he asked Israel to turn from their evil. "O why will ye die, O house of Israel." Again, he warned them that the alternative to repenting was death. Modern theology tells us that the alternative to repentance is eternal torture in a place of fire. But time after time the Bible tells us that death is the end result for sin. This is quite a different thing, with quite a different result.

The call for repentance did not end with the Old Testament. John was sent to prepare the way for Jesus, and his first words were: "Repent ye." The great need of that day was repentance. That is still the first step necessary in preparing to receive the Saviour. Jesus was able to help only those who repented. That is true today.

Jesus was among those who were baptized by John. When John objected to baptizing Him whom he recognized to be without sin, Jesus replied: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (Matt. 3:15). Following His baptism, Jesus was tempted in the wilderness. Successful in this test, lesus started His ministry. This is the record of Matthew 4:17: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." It is ever the same story. "Repent" is the first command.

This was the message of Peter. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19.) This was in harmony with Peter's admonition to the Jews on the Day of Pentecost, at which time he said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

History tells us that on several occasions the Romans invaded the temple at Jerusalem and killed the people in retaliation for insurrection. Tradition claims that three thousand were killed at one time. Some came to Jesus and told of the slaughter and probably wanted to know if this happened because these people were sinners. "Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish." Jesus then mentioned the eighteen upon whom the tower of Siloam fell, and again He gave the same warning: "Except ye repent, ye shall all likewise perish." Again the punishment for sin is said to be death. Jesus may have been referring to the destruction of Jerusalem that was to come some forty years later. Thousands did perish at that time. This was a warning to Israel that if they were to live they had to repent and return to the true worship of God.

The destruction of Sodom and Gomorrah was another warning of the fate in store for those who do evil and who do not repent. Jude points this out in verse seven of his Epistle. Notice his statement, "Sodom and Gomorrah, and the cities about them in like manner . . . are set forth for an example, suffering the vengeance of eternal fire." These people were destroyed by fire, not tortured endlessly. This is in harmony with other teachings of the Bible which tell us plainly that the wicked will be destroyed by fire that will leave them neither root nor branch.

Destruction is the decreed fate of all sinners, yet it is not decreed by God that we must remain sinners. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eventuing life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned" (John 3:16-18). It is not God's desire that any should be lost, but that all should repent. He has, however, left the decision for us to make.

This does not mean that God is neutral in the matter. He wants man to repent, but, more than that, He has commanded man to repent. (See Acts 17:30.) Since man is under orders from God to repent, there is no neutral ground for man. If we do not repent we have disobeyed God. In the army a failure to carry out an order is considered rebellion, and is punishable as such.

John 3:18, 19 adds this thought: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." We must repent, or stand condemned. The line of demarcation between salvation and destruction is that distinct. We accept Jesus, or we reject Him. Judgment will be upon that basis.

We are faced with the same choice that Israel faced at one time, as recorder in Deuteronomy 11:26-28. "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God."

In Deuteronomy 30:19 God says the choice is between life and death, between blessing and cursing. God said: "Therefore choose life." The choice is the same today, and again we hear the voice of God say: "Therefore choose life." Friends, what is your answer?

"Some folks are all boiler and no steam. Some folks are all steam and no boiler."

ISRAEL, THE KINGDOM OF GOD, AND YOU

(Continued from page 5)

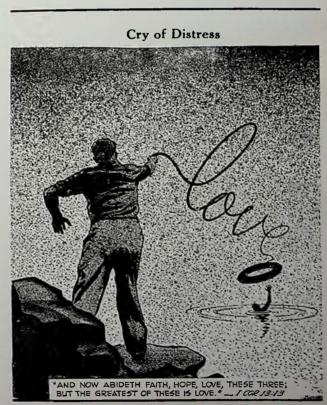
prophets since the world began" (Acts 3:21). Yes, Jesus will come again and re-establish the Kingdom of God on the earth. Surely the church will be co-rulers with Christ and Israel will be the head and not the tail as they have been for centuries. Watch, for the Kingdom of God is near at hand.

OPEN FOUNTS OF BLESSING

How many Christians want to escape the unceasing cry of "Give! Give!" But is giving not the very condition of existence? The clouds give rain. What else are they for? The flowers give their scent. The cows give their milk and the bees honey. The sun gives light and heat as the very reason for its existence.

And the church has been purchased by Christ, and established in the world, for the purpose of giving—of showing forth God's glory, and imparting to the world the light and joy of salvation which it has received.

Who ceases to give, ceases to live. God's unalterable law of measurement is, the measure we give, is the measure we receive. (Luke 6:38.)—Selected.



FOR AUGUST 20, 1956



August 25-September 2-Missouri State Conference at Jordan. Alva Huffer, guest speaker.

Aug. 29 - Sept. 2-Ohio Conference at Brush Creek, J. R. LeCrone, guest speaker.

BAPTISMS IN TEXAS

During the recent Texas Conference, Mrs. Nathan Cox, Rt. 1, Blum, and Mrs. Otto Helweg, San Angelo, were baptized into the body of Christ. Both of these ladies are isolated from any local Church of God and have only had opportunity to meet and study with others when Bro. Emory Macy, Texas evangelist, calls upon them and conducts a Bible Class and at the Texas Conference meetings.— Texas Church of God News.

PASTOR AVAILABLE

Bro. Leonard Brown, former pastor at Baraga, Mich., is seeking a pastorate in the Church of God. He may be addressed at Baraga, Mich.

BAPTISMS AT FLAGG CENTER, ILL.

The Church of God at Flagg Center rejoiced greatly on Sunday, July 29, 1956, when Mrs. Betty Mickey, Tom Beach, and Hermond Ramsey came forward, obeying the gospel, and were buried with Christ in baptism. May God add His richest idessings upon these as they continue to grow in His grace. Billic Kennedy, Pastor.

M. W. LYON MEMORIAL FUND College Chapel Organ

Sr. M. W. Lyon has expressed to us an interest in contributing toward some kind of memorial to her late husband, Bro. M. W. Lyon, as a gift to Oregon Bible College. She has contributed \$500,00 for such a memorial. The College staff believes that an organ for our College chapel would be an appropriate and useful memorial. Bro. Lyon was a great lover of sacred music and would have been among the first to recognize the advantages of an organ. A few students have been taking lessons on the local church organ from Sr. Louise Lapp, and we have already had an inquiry from one of our prospective students as to the possibility of receiving such training.

We therefore think it advisable to establish an "M. W. Lyon Memorial Fund" for the purpose of purchasing a College chapel organ. If you wish to contribute to such a fund in memory of Bro. Lyon, you may send your contribution to Otto E. Dick, Superintendent, Oregon Bible College, Oregon, Ill.

We understand that an electric organ can be purchased for from \$2,000 to \$3,000, the price depending, of course, upon the quality. We shall recognize in The Restitution Herald all contributions and publish occasionally the progress of the fund.

BAPTISMS AT OREGON

On the last Sunday of the Illinois Bible School and Conference, (August 5, 1956), Sandra Wright of Rockford, Ill., who is spending the summer with the Henry Reed family, 300 N. 6th St., Oregon, and Mrs. Edwin (Mary Lou) Smith of 113 Nancy St., Mt. Morris, Ill., were baptized in the name of Jesus Christ for the remission of sins, Sandra will place her membership with the Rockford Church of God. We pray God's richest blessings to attend them all through life. Harvey U. Krogh, Jr., Pastor.

New Arrivals: Bro. and Sr. Alva Huffer are the proud parents of a baby girl, Myra Lee. She weighed a little over seven pounds. Mother and daughter are doing fine. Bro. Huffer is pastor of our Saint Louis and Morse Mill, Mo., churches. . . Elizabeth Ann was born to Bro. and Sr. Orville Kinsey in Meulo Park, Calif. . . . Bro. and Sr. Gary France are the proud parents of a new daughter, Michal Lorraine, born at Wenatchee, Wash., where Gary is pastor. Congratulations!



KOSZTA, IOWA, CHURCH OF GOD

At the foot of a steep hill on which is situated a cemetery, and beside a heavily traveled highway, stands the white-shingled house of worship of the Koszta Church of God. The membership is largely composed of members of two families who have intermarried.

This church is an outgrowth of the efforts of Bro. A. J. Eychaner when he lived at Irving, Iowa, in the 1890s. For many years Bro. J. W. Williams shepherded the group. Since his removal from the state a number of menineluding; H. S. Hunt, Darrell Maddock, John Mercer, and Roy Humphreys have been pastor.

In about 1940, a frame building was constructed. Three years ago a basement with cement block walls was excavated which has been equipped with wash rooms and a modern kitchen with serving facilities, tables, and refrigerator. The building is heated by an oil-burning furnace. Last fall new pews and a communion table were installed, making as comfortable and well-furnished a small church as can be desired.

Weekly Bible schools with an average attendance this year of forty-seven, weekly Bible study, young people and Berean society and Doreas circle are maintained. During the past year, Gordon Smith of Clarence, Iowa, has been preaching every Sunday for the group.

KINSEY - BUTTRAM

The Church of God at San Jose, Calif., was the scene of a pretty wedding, June 30, 1956, at 8:00 p.m., when Myrtle Z. Buttram of Campbell, Calif., became the bride of James L. Kinsey, of Saratoga, Calif. They were altended by his brother and wife, Mr. and Mrs. Glenn Kinsey.

A reseption and gift shower was held in the church parlors immediately following the ceremony.

They have established a home in Campbell. We pray that God will bless this happy couple throughout their lives.

Gerald L. Cooper, Pastor.

REBECCA JANE SHELTON

Rebecca Jane Shelton was the daughter of Bro. and Sr. Billingsley and was born in December, 1870. Her father was a minister of the Church of God. He preached throughout Arkansas.

She married Bro. L. H. Shelton, a minister of the Church of God and a schooltacher. To this union several children were born. She was haptized into the saving name of Jesus Christ early in life by Dr. Daniels, a doctor and minister of the Church of God. She was an excellent person as wife, mother, and Christian character.

The last rites were conducted in the Christian Church in Paris, Ark. The writer officiated, Burial was in the Driggs Cemetery.

Sr. Shelton died on July 1, 1956. She is survived by four sons: Justin Shelton, Paris, Ark.; Austin, Lawrence, and Winfred Shelton of Oxnard, Calif.; two daughters: Mrs. Thomas Hays, Magazine, Ark.; and Mrs. Belva Bynum, Van Buren, Ark.; thirfy grandchildren, twenty-eight great-grandchildren, and two great-grandchildren; one brother, W. A. Billingsley, Kansas City, Mo.: and one sister, Mrs. W. P. Anderson, Sallisaw, Okla.; and a host of friends and relatives. C. Alan McLain, Pastor.



The past year at Oregon Bible College has been the beginning of my life, not only as a worker for Christ, but also as a member in the Church of God. Since my baptism I have experienced spiritual growth in confidence and peace that comes only in the security of God's love. Because of the knowledge and spiritual strength I have gained at Oregon Bible College, I have the assurance that nothing the world might offer could equal the joy I find in serving Jesus.

August 27, 1956 Restitution Herald

VOLUME 45, NUMBER 46

MESSAGES OF TRUTH

The Wages of Sin

Is Jesus God?

The Power of God in Us

Baptism

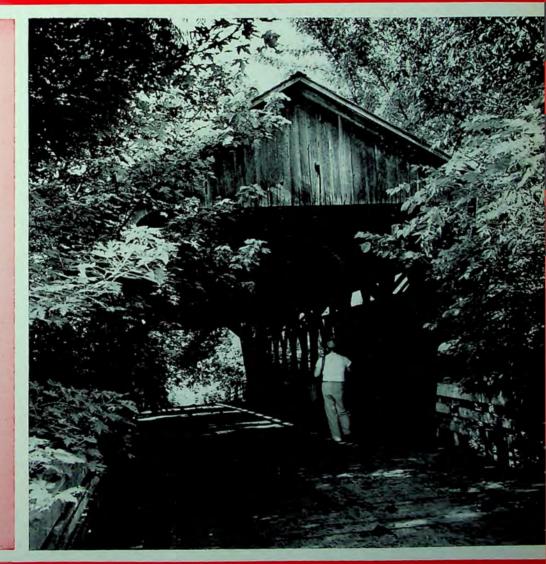
IN THIS ISSUE

Relic of Another Era

Covered bridges, built as a shelter for travelers caught in storms, are now sought out only as reminders of the past. A nostalgic scene—but who would return to days gone by?

We live NOW. Opportunities are all around us. The past is gone, today is here. We must use it to erect lasting values for the generation to come.

(Authenticated News Photo.)



Faithful Stewardship Is Rewarded!

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath sucken 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.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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DAILY BIBLE READINGS

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- T. Aug. 28. A wise man will hear. Prov. 1:1-9.
- W. Aug. 29. Is there danger? Eccl. 1:13-18.
- T. Aug. 30. Ask of God. James 1:2-7.
- F. Aug. 31. Wisdom in Christ and God. 1 Cor. 1:23-29.
- S. Sept. 1. Whence then comes wisdom? Job 28:20-28.



Stewardship of Possessions

The word "stewardship" seems to immediately call to mind the idea of tithing, giving, or offering. We have tried to emphasize some of the other phases of stewardship: of the gospel, of time, of energy, of ability, of life itself; but we cannot neglect the stewardship of possessions.

In the parables of the stewards, it was the Master's possessions, left in the care of the stewards that were the basis of accounting. The steward of the Master must be faithful in all things, including his use of the money and other treasures put in his care by a gracious God.

Since God is the owner of all things; the silver and the gold (Hag. 2:8); the cattle and goods (Psalm 50:10); even we ourselves (1 Cor. 6:19, 20); we are accountable to God as caretakers for His possessions.

The portion we return to God, the tenth that He requires as a demonstration of our acknowledgment of His ownership, is only a part of our accountability. The remainder is God's also and we must be careful how we use all His possessions.

The Apostle Paul included all of life and possessions in his stewardship recommendations when he said, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him. . . Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the inheritance: for ye serve the Lord Christ" (Col. 3:17, 23, 24).

Doing all things to the glory of God, heartily, seeking the endorsement of Christ, surely means total stewardship of possessions, and of life, and of all its activities. This is the Year of Stewardship.

The General Conference --- Progress Through Co-operation

The purpose of the General Conference, in the final analysis, is to do together what we would find difficult if not impossible to do alone. In the areas of printing and publishing, home and foreign evangelism, training of ministers at Oregon Bible College, supplying of leadership and materials for a youth program, the publishing of Sunday school literature, and other similar undertakings, we progress through co-operation.

The growth and development of the local church is a matter of congregational stewardship. The supplying of materials and reaching out into all the world is a matter of co-operative effort. The General Conference is the opportunity of the local church to reach beyond its own borders and help the Church of God universal.

General Conference is not simply a meeting, or an organization, but a co-operative effort to do together what the local congregation could not do alone. We progress in these fields through co-operation.

The Wages of Sin

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

WAGES as used in this great text is a military term as applied to the pay of soldiers. Two classes are contrasted—saints and sinners. Each receives his deserved wages. Wages for sin are placed in two categories—the life that now is and the life that is to come. The same is true for service rendered to the Lord. A hundredfold is promised in this life and in the world to come eternal life. (Mark 10:30.) But we are dealing with the question of sin. The wages of sin are reaped in part in this life. This is the background for the warning, "The way of the transgressors is hard" (Prov. 13:15). Then, of course, comes the final harvest when a person reaps according to his sowing.

Covenant With Death

The wages for sins mentioned in the text is applied to the second death. When a man sins he makes a covenant with death. He comes into league with death. The Prophet Isaiah sets forth this covenant in the following language:

"Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves."

And again, "Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it" (Isa. 28:15, 18).

Dead While Alive

There is a peculiar thing about one's league with death through committing sin, and that is, a person can be alive and yet in God's sight be dead. Paul gives an example of such a condition in speaking of a woman that lives in pleasure: "She that liveth in pleasure is dead while she liveth" (1 Tim. 5:6).

There are many living corpses, people who are physically alive, but at the same time "dead in trespasses and sins." If they continue in this condition, in the day of judgment when the hidden things of darkness will be brought to light, they will die the second death and be as though they had not been. (See Psalm 37:9, 10, 30, 35, 36.)

Certainty of Death

Man being born under sin and subject to sin is bounded by sinful conditions that limit his life span. Through cerBy C. E. Randall Pastor Omaha Nebraska



tain improvements in living conditions and scientific developments in the treatment and control of diseases common to man, the span of life has been extended a few years, but the inevitable end comes to all alike.

Death is a sure appointment. (Heb. 9:27.)

- Death is a warfare from which there is no discharge. (Eccl. 8:8.)
- Death is like spilt water that can not be gathered up again. (2 Sam 14:14.)

Born Under Sin

Man that is born under sin and in sin, is possessed of a life that is likened to grass, vapor, a shadow, and smoke. (Isa. 40:6-8; James 4:13, 14; 1 Chron. 29:15; Job 8:9; Psalm 102:11, 3.)

All of these comparisons indicate the frailty of human life. Its brevity should create a proper understanding of man's need for laying hold of a hope that insures a life in the world to come. A proper understanding of man's nature in the light of the Word of God will shield him against such doctrines as purgatory, eternal torment, conscious existence in the state of death, and an inherent immortality. It will eliminate from his thinking and conclusions the major portion of error common to Christendom.

When Death Comes

When death comes to a person, his thoughts perish and he goes to his long home in the grave, which is a house (Continued on page 8)

Is Jesus God?

N A recent Sunday's religious page of a local newspaper appeared a short article on "Questions We Cannot Answer On Our Own." The writer proceeded to answer "on his own," saying that Jesus proved that He is God. The writer offered no quotations from Scripture but bare assertions.

Jesus did say He was the way and the truth. Why? Because Jesus was the forerunner. (Heb. 6:20.) He was the first man to be elevated to the divine nature. (2 Peter 1:4.) Jesus was the first to "put on" immortality, or deathlessness. (1 Cor. 15:53, 54.) Jesus said in Revelation 1:18: "I am he that liveth, and was dead; and behold, I am alive for evermore." Death now has no more dominion over Him. (Rom. 6:9.)

The life, death, and resurrection of Christ show us the pattern and the path that we must follow if we ever expect to attain to the divine nature, and become equal to the angels. (Luke 20:35, 36.) Christ is the first-fruits of the resurrection (1 Cor. 15:23); the first-born from the dead (Col. 1:18); the first-born among many brethren (Rom. 8:29); the foremost among many sons of God who will be brought to glory, and therefore the captain of their salvation. (Heb. 2:10.)

Jesus was a man begotten by the power of God's Spirit, and made perfect through suffering (Heb. 5:1-9), in order that He might be a merciful and faithful High Priest to make intercession for us before God (2:17, 18).

Here are some direct quotations from the Bible which show conclusively (if one will read them, and not the traditions of men) that Jesus was not God; but was a man foreordained and chosen by God to redeem the human race from sin and death, if it would believe on Him.



Die for

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, . . . Him, . . . ye have taken, and by wicked hands have crucified and slain: whom God hath raised up" (Acts 2:22-24, 32). Notice that Jesus was completely dependent upon God the Father to raise Him out of death. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree" (Acts 5:30). 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; 1 Cor. 6:14).

"These words spake Jesus, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:1-3).

"There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

Moses said to the children of Israel, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken" (Deut. 18:15, 18).

Every title, every honor, and every power which Jesus possesses has been given to Him by the Father. "Wherefore, God hath highly exalted him, and given him a name which is above every name" (Phil. 2:9). "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

Before Jesus was "made flesh" he existed as God's Word (Logos)-His purpose, His plan for humanitybut not as a personality. (See John 1:1-14.)

Is Jesus God, or is He God's Son, provided for the special mission of opening the way of salvation to mankind, of which He was a member? Let the Scriptures, and not tradition, decide.

A WRONG TRANSLATION

The National Bible Society reports a wrong translation of the Lord's Prayer, used in the Negro Republic of Liberia. There the phrase, "Lead us not into temptation," is wrongly translated to read, "Do not catch us when we sin." We wonder if this is not the subconscious translation in many minds?

The Power of God in Us

By Kirby Davis, Pastor Fredericktown, Missouri

IN THESE last days of time we hear much about power. The nations of the world are trying to outdo one another for power to enforce peace. The atomic and hydrogen bombs are beyond comprehension in terms of power to inflict damage. The first atom bomb was equivalent to twenty thousand tons of TNT. The hydrogen bomb can be developed to have one thousand times more power than the ancient atom bomb. This is power the world has, but it is minute compared to the power of God. God is all-powerful, yet He is willing to use His power for small, unimportant people like us.

God's Power Made New Men

The ability of God to act in us is beyond question. Consider the result of God's working in many of the Bible characters of both the Old and New Testaments.

The great Apostle Paul was a murderer at heart when he held the coats of those who slew Stephen. Cruelty to Christians soon became a part of his everyday life until the power of God entered. From that time the man became a new creature, wholly dedicated to promoting the belief and welfare of the Christian body. (Acts 9:1-20.)

Consider the other apostles. Many of them were "poor and ignorant fishermen" who, with the power of God in them, became an influence for the righteous cause of Christ. (Acts 2:37-41.)

Despite persecution, the early disciples and the apostles were able to spread the gospel and make a change in people who knew not the living Christ. The jailer at Philippi was a new man when the power of God was manifested in him. (Acts 16:30-34.)

Will God's Power Do Similar Things Today? If we will study the conditions surrounding ourselves and the people we know who have accepted Christ, I am sure we will see the power of God manifested. We know people who have made a great change and have become new creatures when they accepted Christ as Saviour. The transforming of their lives is remarkable in light of world conditions. How can we make use of this great power of God to transform lives?

Among the things necessary will be the source of God's power, the Spirit of God. God's Spirit is received by asking the Lord. We can receive it as a gift. (Luke 11: 11-13.) From the goodness of His heart the Heavenly Father wants His children, through Christ, to have the transforming power of His Spirit. Along with Paul, we can "do all things through Christ which strengtheneth me" (Phil. 4:13).

A very important factor in having God's power work in us is the yielding of ourselves to Him. Notice how the apestles and others received power after they yielded themselves to God and Christ. Paul was completely subject to Christ, even to considering himself a prisoner of the Lord. (Eph. 3:1; 4:1-3.) The Psalmist was greatest when he yielded his will to God and completely depended upon him (Psalm 51:17.) The humble spirit of Christ paid great dividends, as it will for those who are His disciples. The Apostle intreated that we present ourselves a "living sacrifice," that we might become the transformed Christian in this life. (Rom. 12:1, 2.)

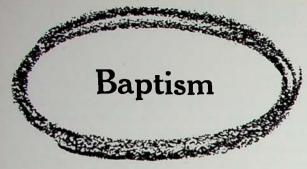
By recognizing the source of God's power, His Spirit, and intreating Him for this gift, we shall be able to yield unto Him our will. God then can show us His wonderful and perfect will. The result will be a transformed new creature, ready for the coming Christ and His Kingdom.

As I recall my childhood, I can remember a few convictions I made then, namely, "I was going to be a Christian." However, as I grew older, it seemed I was going the opposite way. I began putting any strong convictions in the very back of my mind. Like thousands and thousands of other young people, if I didn't go to the Saturday night dance, or a big party, I was bored to death.

However, as time passed by, I began realizing that I really was not happy, and that I was looking for something. When I began remembering the things I'd learned in childhood and at Summer Bible Camps, and how much fun that had seemed at the time, I decided to come to Oregon Bible College and see if there really was a way to be happier.

I have attended Oregon Bible College for a year, and am convinced there is just no other way to be happy except Christ's way. Oregon Bible College Testimony By Arlene Dearing





By Richard S. Dick Oregon Bible College

What Is It?

TO BEGIN our study of baptism we must first know what baptism means. First, let us refer to Webster's definition of the word "baptism." The definition is as follows: "Act or ceremony of baptizing; specifically, a sacrament by whose reception one becomes a Christian or a member of a Christian church." Now let us notice the definition of the word "baptize"; "To dip or immerse in water, or to pour or sprinkle water upon, as a religious rite; to administer baptism to." We must realize the dictionary defines a word according to the common usage of the word and not as to the original meaning of the word.

You will notice that the definition states that baptism is the act connected with receiving someone into the church. Too many people today think that this is the only reason for being baptized. We know that there is a much deeper meaning. Baptism is not just bringing someone into the church, but it is bringing him into the body of Christ.

Getting back to the question of what baptism is, the physical action that takes place is simply that of candidate being submerged in water by a minister. Of course, there are many other methods used, but we believe that there is just one way, and that being by immersion.

Why Is One Baptized?

As we have mentioned before, most people consider baptism a ceremony in which a person is initiated into a church. The Bible does not teach that this is the reason for being baptized. Let us consider a few passages of Scripture that deal with why we should be baptized.

You may ask, "What good will it do me?" It can save your life! We learn, in Mark 16:16, that he that believes and is baptized shall be saved. This thought alone should be enough to convince us of baptism's necessity.

We find that there are more reasons that we should be baptized. First of all, baptism is an appointed ordinance of the Christian church. (Matt. 28:19, 20; Mark 16:15, 16.) We also find that Peter preached that the people should be baptized for the remission of sins. (Acts 2:38.) "For the remission of sins" simply means for the washing away of our sins. Our mind and body are given a thorough housecleaning, and one becomes a new creature.

The greatness of our former sins does not make any difference. Paul considered himself the greatest of the sinners. With this in mind we notice that Paul was instructed by Ananias that he should be baptized in order that his sins would be washed away. (Acts 22:16.) If Paul was forgiven, why not you?

How Should One Be Baptized?

There is a wide variety of teachings among different churches concerning the mode of baptism. First, we must discover the root meaning of the word. The word "baptism" comes from the Greek word *baptismos*, and also from the Latin word *mersio*; both of which mean, "that which is dipped." The whole body must be submerged or immersed in the water. We find no place in the Scriptures where there is any allowance for the practice of sprinkling. You ask, "What is the difference?" It is a matter of life and death!

The Scriptures indicate that the followers of Christ were baptized by immersion. We find that John baptized where there was much water. (John 3:23.) If John sprinkled, why would there be a need for much water? We also notice that Philip and the cunuch both went down into the water. (Acts 8:38.) In the verse following, it is said that they came "up out of the water." Where does sprinkling enter?

The practice of pouring, or as it is termed today, sprinkling, had its beginning in the year 754 A.D. At this time some monks of Cressy in Brittany sent a group of nineteen questions to Pope Stephen III. One of these questions concerned his opinion on the authentic law for administering baptism by pouring, which, in time, was interpreted to signify sprinkling. This question was based upon the idea of administering baptism to infants, and to those who were too ill to be immersed. His answer was as follows: "If such a baptism were performed in case of necessity, in the name of the holy trinity, it should be held valid." We also find that the first law allowing infant baptism was made by Charlemagne in 789 A.D. It was not until 537 years later that the council at Ravenna declared dipping or sprinkling to be indifferent. This Council was the first to legalize sprinkling, and yet the Council still regarded immersion as equally valid.

Following are a few quotations about baptism of Bible scholars from different denominations.

John Calvin, the founder of Presbyterianism: "The ancients plunged the whole body in the water. Now 'tis the custom for the minister to sprinkle only the body (Continued on page 8) Bambino ---

the Shepherd Boy

O NCE upon a time there was a little Italian boy whose nickname was "Bambino" (or, "The Babe"). He lived in North Italy, where the country is hilly and beautiful. Bambino's special work was to be the shepherd to his father's many sheep.

Being a shepherd is a tiresome task. During much of the day there is little to do except keep an eye on the sheep lest any of them wander away. Then, too, it is lonely being away from everybody and having no one to talk to or play with.

In a country like Italy, every night the shepherd has to stay out in the pasture with the sheep. So, when the day was ended, Bambino had to gather the sheep together and see that they all lay down in a group to sleep till morning. He could not roll himself up in his little shepherd's cloak until that was done. Then he had to be sure to be awake at the peep of day, for the sheep started to feed again on the sweet, dewy grass just as soon as daylight appeared. And the foolish creatures are likely to wander away if they are not watched.

Bambino's father and mother were very religious people. They often tried to encourage their boy by telling him that God is the good Father and that He watches over each of His children. But the lad did not always feel that way, for sometimes he did things which he feared God would not like. Besides, he had heard many foolish stories which made him afraid of God.

One morning Bambino awoke just as the day was dawning. It had been a warm night, and the dew was heavy on the grass and bushes. Down in the valley, where he kept his flock, hung a thick fog, which rose as the early sun dried the dew. Oftentimes an object seen through the fog looks quite different from what it really is. It seems larger and has an awful shape.

On this morning the little shepherd thought he saw a terrible creature coming through the misty dampness; it looked like an enormous and horrid giant. With a stifled cry he leaped to his feet and was turning to run away, when the awful monster came out of the fog. He saw his own father coming to see that his son was all right and to bring him his breakfast.

With relief beyond words, Bambino ran forward, threw his arms about his father, and cried, "I'm not afraid of you, Father."

"I should think not. Why do you say that?" said his father.

Then Bambino told him how terrible he had seemed through the fog, and how frightened he was.

"My Son," said the father, "your mother and I have tried to show you how good the heavenly Father is. But you have been afraid because you have seen Him through the fog of sin and foolish stories. When this fog is cleared away, Son, you will see Him as He really is. Then you will not fear God any more than you fear me. If I am kind and loving to my Bambino, God is far more so. You can run to Him, just as you have run to me in times of sorrow, fear, and want. And He will put His arms around you in love and comfort, just as I have done for you, Bambino."

"I see, Father," said the little shepherd. "God is the good Father. I will try to love and trust Him, as I love and trust you."

Credit Due: Our story was taken from "Children's Color-Tone, Tract Club of America."

GOD'S BLESSINGS ON YOUR BIRTHDAY!

Bruce Edward Long, Aug. 7, age 9, Buena Park, Calif. James Bankston, Aug. 9, age 14, Hammond, La. Barbara Robinson, Aug. 12, age 14, Hammond, La. William Jonath, Aug. 12, age 10, Huntsburg, Ohio Joyce Kelly, Aug. 14, age 13, Woodstock, Va. Pamela Gene Perry, Aug. 14, age 1, Tipp City, Ohio Tom Bob Mercurio, Aug. 14, age 10, St. Louis, Mo.

This is Promotion Day for James Bankston and Barbara Robinson who are both fourteen years of age. We invite you both to read also the Berean Youth Fellowship page.

ILLINOIS STATE CONFERENCE

July 26 - August 5, 1956

Another profitable ten days were spent in Bible study and preparation for God's work in Illinois during the coming year. Attendance was good with 327 persons enrolled. The ages ranged all the way from 91 years of age down to many babies less than one year old, which goes to show one is neither too old nor too young to attend conference. We were happy to have quite a number of out-of-state visitors for guests.

We wish to thank all those who worked and contributed to make our Illinois Conference a success. By everyone working together, the load was lighter and each person received a blessing by sharing and doing. Our thanks also goes to Bro. William Wachtel, our special speaker, who gave some inspiring and thought-provoking messages.

Sunday School

Several proposals were presented on Sunday School days.

- 1. State is divided into 3 zones. (Northern, Central, Southern)
 - a. Each zone to have a key person to motivate interest.
- b. Each zone to have rallies during the year.
- e. Each zone to establish at least one Sun-
- day school during coming year.
- 2. Get better membership attendance.
 - a. Have active and inactive membership lists.
 - b. Appoint transportation chairman.
 - c. Persistent calls on absentees.
 - d. Sunday school teachers should find reasons for indifference.
 - e. Have State contest which is well advertised.

Motions were passed that "The Illinois Sunday School Association adopt the sixpoint record system and use that as a contest program throughout the State for the coming year"; and "The fee for a Sunday school to become a member of the Illinois Sunday School Association he set at \$2,00."

Officers cleeted are: vice president, William Andrew, Oregon; seey. & treas., Cecile Railton, Oregon; board member, Leon Driskill, Peoria. The president is Raymond Brown, Eldorado; and other board member is C. Jesse Pestle, Macomb.

Missionary

Radio. During the past year, the radio broadcast was discontinued on WAIT. The trend is toward more interest in local radio programs. In consideration of this, a motion was passed that programs be broadcast on WRRR Rockford and WKAI Macomb. If enough interest is shown by the church brethren, programs could be broadcast on a Peoria station and also at Harrisburg.

Peoria. Work is progressing very favorably in Peoria and interest is mounting. The Peoria brethren are thankful to the Illinois people for all their help and welcome them to stop to see their church and attend services. Motion was passed "that the work be continued in Peoria and Aurora through the support of the Illinois hrethren."

Youth Department

The young people enjoyed an outing in Lowden Park where they conducted their class and ate a picnic supper. They are planning to have a youth rally next spring.

We urge the young people to attend the

Illinois Conferences. At the fall conference in Eldorado, the young people are to be in charge of the Saturday afternoon and evening services. We hope to see you all there.

Persons elected to office on the Illinois State Board for the next two years are: president, Lyle Ward, Astoria: treasurer, Esta Starbuck, Rockford; board members, Eldorado. Officers holding over for another year are: vice president, Paul Johnson, Oregon; secretary, Shirley Urish; board members, Elza Robbins, Peoria; and Dwight Pestle, Macomb.

Estimated expenses for the coming year

Aurora	\$ 600.00
Peoria	
Minister	2,400.00
Note payment	500,00
Interest	160,00
Radio	
Rockford WRRR	1,144.00
Macomb WKAI	561.60
Salary for Director	600.00
Contribution to the General	
Conference	600.00

\$6,565,60

Motion was passed "that the Illinois State Conference recommend to the General Conference that the General Conference be held in conjunction with one of the state conferences, and the Illinois State Conference extends an invitation for the General Conference to meet with the Illinois State Conference next year."

Sr. Leota B. Hanson will be delegate for the State at General Conference.

In order that the Illinois brethren may know of the progress of the work in Illinois, a letter will be sent out once each month to each family.

The Eldorado Church has invited the Fall Quarterly Conference to meet at Eldorado. The tentative dates are October 27, 28. Make plans now to attend. "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: and so much the more, as ye see the day approaching" (Heb. 10:24, 25).

Shirley Urish, Secretary

FRYE - GILLESPIE

In a beautiful candlelight ceremony at the Delta Church of Christ, 7:30 p.m., July 7, Miss Beverly Ann Frye, daughter of Mr. and Mrs. Ralph Lutton, became the bride of Budd L. Gillespie, son of Mr. and Mrs. Huron Gillespie. Herbert F. Hill, pastor, performed the double ring ceremony before an altar of baskets of white gladioli interspersed with potted palms.

The maid of honor and bridesmaid respectively, Miss Maxine Bollman and Miss Carol Meister are both close friends and classmates of the bride. Miss Dec Ann Dunbar, cousin of the bride, served as junior bridesmaid. Beth Ann Lutton acted as flower girl for her sister. Bruce Lutton served his sister as ring bearer. The best man was the groom's brother, Richard Gillespie. Ushers were Hugh Gillespie, another brother and Harlton and Lee Dunbar, cousins of the bride, David Dauer, classmate of the bride, sang "Because," "O Promise Me," and "The Lord's Prayer," accompanied by Donald Shaffer, church organist, who also furnished the prenuptial music.

A reception for nearly two hundred guests was held in the church parlors. The couple cut a beautiful four-tiered wedding cake, topped with three hells and decorated in pale pink. The happy couple received many lovely gifts.

After a week's honeymoon at the summer home of the bride's grandparents at Naubinway, Mich., the young couple are now at home at 202 Jefferson St., Delta, Ohio. The bride is a graduate of Delta High School and Elkhart University and is secretary in the office of the Dunbar Drilling and Supply Company. The groom, also a graduate of Delta High School, attended Taylor University and is in business with his father in the South Delta Oil Company.

There will be no Restitution Herald printed next week. The next issue will be dated September 10, 1956.

THE WAGES OF SIN

(Continued from page 3)

appointed for all the living. (Psalm 146:3, 4; Eeel. 3:18-20; Job 17:13-16.)

This is a proposition which experiences of life verify day after day. Every cemetery gives silent testimony to the truth of the foregoing Scriptures.

Rest in Unconsciousness

When a person dies and is huried, he lies in a state of unconsciousness until the day of resurrection. (Eeel. 9:4-6, 10; Job 14: 12-14.) The plain statement that the living know that they are going to die, but that the dead know not anything is a truism with which everyone is familiar. I have been in many rooms when death came and under the shock relatives would call to their loved but no reply. Why? The dead know not anything!

Baptism

(Continued from page 6)

or head.... Wherefore the church did grant liberty to herself since the beginning, to change the rites somewhat."

Dr. Forsythe, a Congregational leader: "I am obliged to concede with the best of scholars that there is no infant baptism practiced in the New Testament at all, nor long after. . . I think such are imported."

Archbishop Hughes, a Roman Catholic: "It does not appear from the Scriptures that even one infant was ever haptized; it follows then that Protestants should reject in fant haptism as an unscriptural usage."

One could write a whole article, just quoting more scholars that helieve that baptism by immersion is the only true baptism. Here are a few more: Luther, Brenner, Lange, Stanley, Markun Dods, Watson, and Wesley-

We have no excuse to stray from the teaching of baptism by immersion. The Bible allows no exceptions or excuses, for it plainly states that there is only one baptism. (Eph. 4:5.) Why take a chance just for sake of convenience? As we have said, this is a matter of life and death!



VOLUME 45, NUMBER 47

GENERAL CONTERENCE ISSUE FOR CHURCH OF GOD MEMBERSHIP

A report of the 1956 General Conference

News from among the churches

The 1956 Youth Camp

The new General Conference budget

Beginning: A Historical Sketch of the Church of God

STRAIGHT IS THE WAY.

This scene in Indiana reminds us that the way of the Lord is also straight and narrow. It is a disciplined way of restraint, but one well-defined and charted by the Word of God.

(Photo by J. R. LeCrone)



A Report for Church of God Stewards

THE RESTITUTION HERALD

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

Subscription rate: 50 issues per year, \$3.00, two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the last week of August and the last week of December.

Address all correspondence concerning the Restitution Herald to: Restitution Herald, Box 231, Oregon, Illinois.

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DAILY BIBLE READINGS

- M. Sept. 10. James 1:19-27. "Be ye doers of the word."
- T. Sept. 11. James 2:21-26. "By works a man is justified."
- W. Sept. 12. Gal. 5:13-18. "Walk in the Spirit."
- T. Sept. 13. Gal. 5:19-25. "The fruit of the Spirit."
- F. Sept. 14. Gal. 6.1-9. "Let us not be weary in well doing."
- S. Sept. 15. 2 Peter 1:5-11. "So an entrance shall be ministered unto you."



Notice to All Subscribers

By action of the 1956 General Conference the publishing dates of THE RESTITUTION HERALD has been changed. Hereafter THE RESTITUTION HERALD will be published three times each month. The first issue of the month dated the seventh, will be a membership issue and will be mailed to every family in the church. The other two issues will be dated the fifteenth and the thirtieth and will be mailed to subscribers and users of HERALD racks. These two issues will be evangelistic in nature and will contain articles, features, and items of general interest. These issues will contain no promotional or news notes which would be of interest only to the Church of God membership. All such material will be included in the membership issue only.

This plan will help us to keep you better informed through the membership issue, and also should give us a better paper for general distribution and evangelistic concentration. This economy will also bring the cost of THE HERALD more nearly in line with the subscription price. The cost will still be greater than subscription receipts, however, with our present mailing list.

We wish to thank our subscribers for their faithful support and interest in THE RESTITUTION HERALD, and know that you will be pleased with this new publishing arrangement.

This Is the First Membership Issue

This issue of THE RESTITUTION HERALD will be mailed to every member family in the Church of God, whom we have on our mailing list. An effort is being made to establish an accurate, complete mailing list that will include every member. We ask that church secretaries help us in this by sending us an accurate membership list and keeping us informed of changes in membership.

This is the General Conference issue to inform of the actions taken at the General Conference and of other activities within the Church of God.

Informed people are active people. When we know why actions were taken, we become interested in them and willing to participate. Give this issue your careful attention and be an informed member of the General Conference.

The New Budget

The new budget for the current fiscal year is printed and explained on the back page of this issue. The budget is presented in a different form than usual, and is explained so that you will know exactly where your contributions will be used and why they are needed. In this Year of Stewardship you will want to do your part in all of the Lord's work. Analyze this budget and form your own opinion about the work to be done. The delegates at General Conference acted unanimously to accept it as our operating guide for the next year, believing that the Church of God membership would rise to the challenge and meet the need!

The 1956 General Conference

Minutes of General Conference Business Sessions

By Stanley O. Ross General Conference Secretary

Thursday Morning, August 16

THE first session of the thirty-sixth General Conference of the Churches of God which was held at Quaker Haven Camp on Dewart Lake in Indiana, was opened with a devotional service led by Bro. Milon Hall and a sermonette by Adib Liddawi, a foreign student at Oregon Bible College.

Bro. Willis Turner, Conference President, then called the meeting to order.

Prayer was offered by Bro. J. R. LeCrone.

President Turner brought greetings to the members assembled.

Sr. Evelyn Austin, chairman of the Credentials Committee, made her report, and the delegates were then seated by the committee, Srs. Lucille Ratering and Frances Stadden assisting the chairman. Eighty-nine delegates were present and seated at this first session.

The assembly stood for a moment of silent prayer in memory of Bro. M. W. Lyon, who was taken in death during the past year.

President Turner gave his progress report and message to the General Conference at this time. He pointed out several portions of the Constitution which revealed the purpose of the General Conference and some of the procedures set out. He pointed out some proposals to be presented such as changing the ending of the fiscal year from June 30 to September 30; calling the third year of the Decade of Development *The Year of Stewardship;* the need for a workable means of raising the necessary funds to carry on the Conference work; and a plea for co-operation and unity among the brethren.

The annual report of the Secretary was given at this time.

A short intermission was taken after the session was dismissed with prayer by Bro. Goodwin.

The morning session was resumed at 10:45 with prayer by Bro. Paul Johnson.

The Secretary reported no communications to be read. The Treasurer, Clark Ballantine, gave his financial re-

port at this time (see RESTITUTION HERALD, July 30, 1956). Moved by Bro. D. A. Jones and seconded by Bro. Milon Hall that the report be accepted as given. Motion carried.

• The new Board of Directors: Don Overmyer, Willis Turner, Stanley O. Ross, Arlie Townsend, C. F. Pryor

The budget for 1956 was presented by Bro. Ballantine for study at this time, with explanation and discussion on same. Approval of the budget was to be given on Friday.

The morning session closed with prayer by Bro. Sheets.

Afternoon Session, August 16

The session opened with prayer by Bro. Ben Carpenter. The reports of the various committees and department heads which were previously published (see RESTITUTION HERALD of July 30) were now summarized and discussed.

Sr. Louise Lapp presented the report of the Sunday School Department.

Moved by Bro. Harvey U. Krogh, Jr., that we offer enough quarterlies for a supply for the quarter, free of charge, to each Sunday school not now using our quarterlies to give them a complete trial. Motion seconded by Bro. Dale Ward. Motion carried.

Bro. Paul Hatch moved that pre-school quarterlies price be raised to twenty-five cents per unit and that Junior, Junior High - Senior High and Adult Quarterlies be raised to thirty-five cents per unit. Motion seconded by Bro. Harvey U. Krogh, Jr. After discussion on the matter, it was moved by Bro. Krogh to amend the motion by adding "or whatever price the Board should decide." Bro. D. A. Jones seconded the amendment. The amendment carried. The original motion as amended then carried.

Bro. Alva Huffer presented the Missionary Report.

Bro. C. E. Lapp presented the License and Ordination Committee Report.

Bro. Otto E. Dick presented the report on Oregon Bible College.

The assembly was dismissed for a short recess with prayer by Bro. Charles Pearson.

The afternoon session resumed at 2:35 with prayer by Bro. Harry Goekler.

Sr. Thayer presented the report on Child Evangelism.

FOR SEPTEMBER 7, 1956

Bro. Harold Doan presented the report on the Youth Department and THE RESTITUTION HERALD.

Moved by Bro. Kirkwood and seconded by Bro. Gockler to accept the reports on Sunday School, Evangelism and Missions, License and Ordination, Oregon Bible College, Child Evangelism, the Youth Department and THE RESTITUTION HERALD. The motion carried.

Moved by Bro. C. E. Lapp that this Conference maintain a Balance of Personnel on the General Conference Board of Directors by having not less than two ministers and not less than two laymen at every annual election, and that this become a part of our Constitution one year from this time. Motion seconded by Sr. G. Dykstra.

After considerable discussion on the motion, it was moved by Bro. D. A Jones to amend the motion to "not less than one minister be on the Board at all times." Sr. Ballentine seconded the amendment. The amendment carried. The original motion with the amendment lost.

Nominations for Second Vice President were opened at this time. Bros. J. R. LeCrone, Willard Naylor and C. F. Pryor were nominated. Moved by Bro. William Wachtel and seconded by Bro. Hiram Schier, Jr., that nominations for Second Vice President be closed. Motion carried.

Nominations opened for Treasurer. Bros. Don Overmyer, Hiram Schier, Jr., and Alva Huffer were nominated. Motion by Bro. E. Demmitt and seconded by Bro. Kirkwood that nominations for Treasurer be closed. Motion carried.

Moved by Bro. Goekler and seconded by Sr. Ratering that this session continue on to 4:15 p.m. Motion carried.

The Chair took up the recommendations proposed by the Conference Board.

Moved by Sr. Ratering that this fiscal year extend from July 1, 1956 to September 30, 1957, and that thereafter each fiscal year shall end on September 30. Motion seconded by Bro. Kirby Davis. Motion carried.

Moved by Dale Dunbar that the recommendation of the Board that THE RESTITUTION HERALD be made a semi-



• Delegates in session at General Conference

monthly paper, published on the 15th and 30th of each month and the Decade of Development paper be mailed monthly to the entire membership as a supplementary house organ be accepted. Bro. Vernis Wolfe seconded the motion. Motion carried.

Bro. Harry Goekler moved the adoption of the following resolution by the Happy Woods Louisiana Church: "Whereas The Church of God of the Abrahamic Faith is growing into an internationally recognized denomination and, whereas there are in existence, particularly in the southern states, numerous church organizations known as 'The Church of God' and, whereas the teachings, religious beliefs and practices are so widely different to that of The Church of God of the Abrahamic Faith, be it resolved that all printed or written matter going out from the national headquarters at Oregon, Illinois, carry the complete name 'The Church of God of the Abrahamic Faith,' and in all places in such printed or written matter as it has been the common practice to print only, 'The Church of God,' and be it further resolved that the name on the national headquarters at Oregon, Illinois, be changed to include of the Abrahamic Faith.'" Motion seconded by Bro. Ben Carpenter. Motion tabled to Friday.

Moved by Bro. Goekler that the fund for ministers be closed, and that the entire amount now in the fund be transferred to The National Bible Institution treasury. Motion seconded by Bro. D. A. Jones. Motion tabled to Friday.

Moved by Sr. Leota Hanson that the Illinois brethren assembled in State Conference on August 4, 1956, at Oregon, Illinois, recommend to the General Conference that the General Conference be held in conjunction with one of the State Conferences, and the Illinois State Conference extends an invitation for the General Conference to meet with the Illinois State Conference next year. Motion seconded by Bro. Hiram Schier, Jr. Action to the motion was tabled to Friday.

Moved by Bro. Charles Graham, "I recommend that a committee of three be appointed by the Conference Board to investigate and contact ministers that have left the pulpit to work in other fields to persuade them to return to the ministry." Motion was seconded by Sr. Ratering. Motion tabled to Friday.

Moved by Bro. Hatch that if funds are available, a field representative be hired to strengthen the churches, to impart accurate information concerning the General Conference, to discover students for Oregon Bible College, and to impart good will and possibly do evangelistic work. Motion seconded by Bro. Paul Johnson. Action on motion tabled to Friday.

Moved by Bro. David Holquist that since there is a desire among some of our people to meet for Conference at Oregon, and also another group which desires to meet at a camp site, that the General Conference meet one year in Oregon and one year at some camp site. Motion seconded by Bro. Harold Doan. Action on the motion tabled to Friday.

The Credentials Committee reported eighty-eight delegates present at this alternoon session.

The afternoon session adjourned with prayer by Bro. Harvey U. Krogh, Jr.

Morning Session, August 17

A devotional service was led by Bro. D. A. Jones.

The business session was opened with prayer by Adib Liddawi.

The minutes of the August 16 sessions were read and approved.

The election of the Second Vice President took place at this time. Bro. C. F. Pryor was elected on the first ballot.

The election of Treasurer took place at this time. Bro. Don Overmive was elected on the first ballot.

A rising vote of thanks was given to the retiring Board members, Brost Harry Sheets and Clark Ballantine.

The motion made on Thursday by Bro. Harry Goekler to adopt the resolution of the Happy Woods Louisiana Church to add "of the Abrahamic Faith" to the title "Church of God" in all cases, was taken from the table at this time. The chair ruled that this motion would change the Constitution and therefore was out of order at this time.

The motion made on Thursday by Bro. Goekler "that the fund for ministers be closed, and that the entire amount now in the fund be transferred to The National Bible Institution treasury," was taken from the table at this time. After discussion, it was moved by Bro. D. A. Jones and seconded by Bro. Harry Goekler that the motion be tabled. Motion was carried.

The motion by Sr. Leota Hanson made on Thursday "that the Illinois brethren assembled in State Conference on August 4, 1956, at Oregon, Illinois, recommend to the General Conference that the General Conference be held in conjunction with one of the State Conferences, and the Illinois State Conference extends an invitation for the General Conference to meet with the Illinois State Conference next year," was taken from the table at this time. The motion lost.

This session recessed with prayer by Bro. C. F. Pryor.

The morning session resumed at 10:50 with prayer by Bro. James Watkins.

The motion made on Thursday by Bro. Charles Graham, "I recommend that a committee of three be appointed by the Conference Board to investigate and contact ministers that have left the pulpit to work in other fields, to persuade them to return to the ministry," was taken from the table at this time. Motion carried.



• Fellowship time at General Conference

The motion made on Thursday by Bro. Hatch, "that if funds are available, a field representative be hired to strengthen the churches, to impart accurate information concerning the General Conference, to discover students for Oregon Bible College, and to impart good will and possibly do evangelistic work," was taken from the table at this time. Motion carried.

The motion made on Thursday by Bro. David Holquist, "that since there is a desire among some of our people to meet for Conference at Oregon and also another group which desires to meet at a camp site, that the General Conference meet one year in Oregon and one year at some camp site," was taken from the table at this time. The motion lost.

The proposed budget was now brought on for discussion. After consideration and discussion it was moved by Bro. Don Swartz and seconded by Bro. William Halls that the proposed budget of \$43,006.00, as revised be accepted. Motion carried.

Bro. Turner pointed out that the bulk of the contributions have come from a very small minority of the membership and about one half of the churches.

The Credentials Committee reported eighty-nine delegates in this morning session.

The morning session closed with prayer by Sr. Ratering.

Afternoon Session, August 17

The afternoon session opened with prayer by Bro. Vernis Wolfe.

Bro. Otto Dick reported for the Oregon Bible College Boosters, telling some of the work that had been done through this effort. Sr. Ratering read the minutes of the Board of Education meeting that was held during this Conference. Bro. Roland Stilson distributed the Booster Cards and asked the support of the membership in this plan.

Recognition and thanks were extended by the Chair to Bro. James Watkins for his long and tireless service as General Manager and to David Holquist for his effert; around the camp during this Conference.

Some discussion and explanation regarding the stewardship program for the coming year, and various practical ways of raising the necessary funds were suggested by the delegates assembled.

Moved by Bro. Paul Johnson that our Treasurer submit to each Church of God of our group a suggested apportionment to be raised for the General Conference budget. Seconded by Bro. Rouch. The motion lost.

Moved by Bro. Harold Doan and seconded by Bro. Stadden that the Secretary send a letter of thanks and appreciation to Quaker Haven Camp for the many courtesies extended to us during our stay here. Motion carried.

Moved by Bro. Emory Macy that whereas the General Conference has for the past two years assembled at Dewart Lake, Indiana: and whereas it is the thought and purpose of this Conference to spread the gospel to every part of the land, and to promote unity within the Church of God at large, I move that the Conference President appoint a committee of three to locate a similar camp site to house the 1958 General Conference, said site to be located in some state other than Illinois and Indiana, preferably in the south, said committee to report findings and make recommendation at the 1957 Conference. Motion seconded by Larry Townsend. Motion carried.

The Credentials Committee reported eighty-five delegates present at this afternoon session.

Sr. Evelyn Austin, chairman of the Credentials Committee, made the following report for the whole Conference:

August 16-Morning Session, eighty-nine delegates; Afternoon Session, eighty-eight delegates.

August 17-Morning Session, cighty-nine delegates; Afternoon Session, cighty-five delegates.

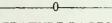
	1956	1955
Largest attendance	89	100
Smallest attendance	85	62
Average attendance	88	90
Ministers present	25	38
Delegates present	61	64
State conferences which reported	9	10
Approximate membership reported		
by states	2,649	2,674
Number of churches which returned		
delegate forms	49	52
Members reported by these		
churches	2,438	2,662

Moved by Bro. Paul Johnson and seconded by Bro. Don Swartz that the report of the Credentials Committee be accepted. Motion carried. The minutes of the August 17 sessions were read by the Secretary. There was a motion by Bro. J. R. LeCrone and seconded by Bro. Charles Graham to accept the Secretary's minutes of this Conference as read. Motion carried.

After a short recess a very impressive installation service of the newly elected Board members was conducted by Bro. Otto E. Dick, and this was followed by a Communion service conducted by Bro. Harry Sheets.

After a motion by Sr. Leota Hanson, seconded by Bro. Don Swartz, the Conference adjourned.

The Conference was dismissed with prayer by Bro. Harold Doan.



FEATURE PAGES

The Berean Youth Fellowship page and the Children's Corner will be contained in THE RESTITUTION HERALD. The Youth page, however, will only carry *news* in the first issue of the month. Other issues will have items of general interest to youth and youth leaders. For current youth news see pages 8 and 9 of this issue. Youth Leader's will continue to receive the Youth Leader's Newsletter as a special mailing.

The Children's Corner will no longer announce birthdays. These pages will contain stories and items of general interest to all children.

Most Important of All Ballots



Secretary's Report for 1956

• By Stanley O. Ross

Secretary General Conference Board of Directors

Since the various department and committee heads have made their reports, and since they have been published (see RESTITUTION HERALD, July 30), you already have rather a complete resume of the accomplishments of the past year.

This year, the thirty-sixth year of the Conference, which was the second year of our Decade of Development Program, was known as the *Year of Action*. We might take just a few moments to recapitulate what the final result was.

First, let me say that your Conference Board met in five sessions other than the meetings held during the Conference sessions last year and this. Many problems had to be more and disposed of.

We find that at least two new churches were organized this year. The distribution of THE RESTITUTION HERALD was greatly increased by the use of THE HERALD racks. There are now twenty-nine state and local missionary societies, which are helping to further the missionary effort. Many individual churches have shown progress and the membership as a whole has enjoyed an increase.

Two dark spots in the year's program were the shortage of pastors and the shortage of funds.

We sincerely feel that the lack of pastors to shepherd our flocks is the greatest problem facing our Conference today. This is brought about by the lack of students in our College and the number of pastors who leave the ministry each year. This problem needs much prayerful study. We also lost one pastor, Bro. M. W. Lyon, in death. Bro. Lyon had the last word at our last annual Conference in that he closed the 1955 Conference with prayer.

Next year, the third year in the Decade Program, is being designated as the Year of Stewardship.

This can easily be the greatest year in the Decade and you, the delegates to this Conference, can make or break the program adopted here in the manner in which you present it to the membership back home. Our prayer is that each delegate be a salesman for Christ to the people you represent. Be a steward of the Conference. Enlighten your members at home on the great possibilities that lay before us.

If we truly believe that our Christ is coming soon, let us leave no stone unturned to spread the gospel message to those who know it not, both here and abroad.

May the Lord bless us all in this Conference and in the year ahead.

Sunday School Day at General Conference

• By Mary Railton, Secretary

S UNDAY School Day was a joyous occasion. Sunday school workers from many of our churches were present to participate in the helpful instruction and exchange of ideas.

Bible Study

Bro. C. F. Pryor presented a paper entitled, "Making Decisions for Christ in the Sunday School." He discussed such questions as: How young can we begin indoctrinating? What part does the Sunday school play in making disciples for Christ? At what age should we expect the best response to the invitation? What truths should be understood before baptism?

Anyone wishing a copy of this paper may obtain one by writing to the Department Secretary, Oregon, Ill.

Business Meeting

At the business meeting the following officers were elected for two years: Bro. Charles Knapp (Pennellwood Church, Grand Rapids, Mich.), President; Bro. Orville Westlund (pastor of Burr Oak Church, Ind.), Treasurer. Sr. Louise Lapp serves as Vice President and Sr. Mary Railton is Secretary.

"Go Ye"

Comments of appreciation were expressed concerning the monthly bulletin "Go Ye." It was voted to continue the Sunday school bulletin for another year. The Secretary mentioned that statistic forms would be mailed out to all Superintendents, to obtain names for a mailing list for the bulletin. It was suggested that each Sunday school appoint a reporter who can write in ideas for the bulletin as they occur in their Sunday school, so we may have an exchange of ideas.

Memory Course

A memory course for young people and adults was submitted to the group. It contains fifty-two key verses to cover the Bible in a year's time. Several Sunday school leaders and the Priscillas (minister's wives) have already accepted this course for their use. We look forward to many more using this memory course. Copies of the course will be sent on request.

A brief discussion of the quarterlies showed general acceptance and approval of all the printed quarterlies.

Last year was the best year of co-operation with the National Sunday School Department by local Sunday schools. Thirty out of ninety-seven Sunday schools sent in their yearly contribution of \$5.00 to forward the work of Sunday school. With this money, two teacher-training courses and new library books were bought and used by several Sunday schools. The teacher-training courses are offered free of charge to those who have not used them. (Please turn to page 9)



1956 BEREAN YOUTH FELLOWSHIP CAMP, DEWART LAKE, INDIANA

Pictured above are the campers and counselors of the 1956 Berean Youth Fellowship Camp at Quaker Haven on Dewart Lake, Indiana. There were one hundred fiftythree campers and twenty counselors.

This was the largest camp we have ever conducted and was probably the best by all standards. A wonderful spirit of fellowship was felt at the camp, and classes, worship programs, recreation, crafts, and special events seemed to be especially appreciated and blessed.

Nine decisions were made at camp to accept Christ, and three young people were baptized at the camp, while six returned to their home churches for baptism. There were also several decisions to enter Oregon Bible College, with two of the campers planning to enroll this term.

The group was divided into three sections: Chippewas, ages 12 and 13; Potowatomis, ages 14 and 15; and Iroquois, ages 16 and up. Each tribe then had its classes together, as well as its recreation, craft and swim periods. Other services united all the groups.

Classes were taught by several of the counselors on "What Young People Can Do in the Church," "Our Faith," "Bible Prophecy," and "Problem Clinic." Each tribe had three classes each day.

One of the high lights of the camp was the youth choir formed by Bro. Darrell Maddock. A wealth of talent, willingly used, added much to the worship and devotional services.

Other special activities that high lighted the camp were the staff banquet, campers stunt night, boiling thirty dozen ears of sweet corn outdoors, unusual campfire services the "Saints" (counselors) and "Sinners" (campers) ball game, a scavenger hunt, and a nature hike.

The Church of God can be happy about its camping program which is now bringing more than three hundred young people each year into closer fellowship with each other and with the Lord.

WASHINGTON BIBLE CAMP

During the week of July 16-22, the writer had the privilege of attending the Washington Bible Camp, at Bee Hive Springs, a beautiful camp site in the Cascade Mountains just southwest of Wenatchee. This camp is conducted each year by the Washington brethren for the purpose of Bible study and Christian fellowship.

Bro. Lyle Rankin, pastor of the Cashmere Church of God, had general oversight of the camping arrangements, while Bro. Les Emigh, of the Corvallis, Oregon, Church of God, acted as camp leader.

The daily Bible study classes were taught by Bro. James Rankin, and were enjoyed by all. The Washington brethren have developed a unique concordance-method of class Bible study which is extremely interesting and instructive.



We greatly appreciated the fellowship and inspiration of the Washington camp, and highly recommend it to the brethren everywhere. William M. Wachtel.

SUNDAY SCHOOL DAY AT CONFERENCE

(Continued from page 7)

A listing of the books belonging to the Sunday School Department library will be sent on request. These are loaned free of charge and cover all age groups.

Workshops

Four workshops were held to help Sunday school workers along the particular lines of *Discipline*, *Visitation*, *Teaching to Win*, and *Reaching Parents*. From comments of the various workshops, much discussion and helpful information was available.

Panel Discussion

For the first time Sunday school Superintendents had a part in the day's program. Six Superintendents and two Assistant Superintendents were present on Sunday School Day. Five Superintendents formed a panel for discussion of successful ventures in their Sunday school work and to receive questions from the audience.

Faith and Works

The day was climaxed with a stimulating and stirring message by Bro. Vernis Wolfe. As he so ably stated, we

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who profess to be of the *faith* of Abraham must also do the *works* of Abraham.

We foresee a great future for the Sunday schools of the Churches of God. We pray God's richest blessing upon each individual Sunday school, that all work may be done for His honor and glory. Truly, our goal is to win others for Christ. Where better can we begin this wonderful task than in the Sunday school.

WONDERFUL BIBLE WORDS By R. H. Judd

The shortest word in the Bible is "I," but it is remarkable in many respects. It speaks of life, for one must have life to say it. It speaks of individual personality, for it shuts out all others. It speaks of will and purpose, for both are required before utterance can be made. It pledges, in fact, the whole personality, and the very life he possesses as the guarantee of his statements.

Please note the following interesting passages. "Fear thou not for I am with thee; be not dismayed, for I am thy God; I will help thee; yea, I will strengthen thee; I will uphold thee with the right hand of my righteousness" (Isa. 41:10, R.V.). "I, even I am he that blotteth out thy transgressions" (Is. 43:25).

Note please, how in the above-quoted verses the speaker is as truly an individual, as the one spoken to.

Report of the National Missionary Society

By Ada Simpson, Secretary

THE fifth annual business meeting of the National Missionary Society was held at Quaker Haven Camp, Dewart Lake, Ind., and presided over by the President, Alva Huffer. Bro. Harold Doan gave a devotional message on "Missionary Essentials," and prayer was made for guidance.

The Secretary's report of last year's annual meeting was read and accepted. The Treasurer's report was read and accepted. This report and the reports of the local missionary societies had been mimeographed and were distributed. Bro. Huffer made a report of the things accomplished by the department during the year. Bro. Lapp reported on our foreign student, Adib Liddawi.

Next, there was a discussion of our India mission work. Colored slides showing the church members, churches and school children taught by Bro. Manoah were shown and discussed. Someone asked how many church members we have in India, but the Society has no accurate account. Others wondered whether Bro. Manoah had been sent tracts and Heralds, which question could be answered in the affirmative.

Bros. Dale Ward and Charles Graham moved that the Missionary Society approve the Missionary Board's selection of Bro. Lapp as the person to be sent to India to strengthen the work there. Motion carried.

The Missionary Treasurer reported that funds had

been received for the India Trip Fund in addition to those reported in the annual financial report of August 1, 1956, to make a total of \$1,600. This leaves only \$100 to be raised to complete this project.

Bros. Delbert Jones and Milon Hall moved that the Missionary Society continue paying the expenses of our Oregon Bible College foreign student, Adib Liddawi, for the next year. Motion carried. Sr. Leota Hanson and Bro. Ellsworth Routson moved that we continue to support Bro. Manoah by sending him \$50 per month for the next year. Motion carried.

Bro. Huffer then presented the proposed missionary projects for the coming year. Bro. Dale Dunbar and Sr. Lucille Ratering moved that the proposed missionary budget be adopted. Motion carried. The budget as adopted:

Foreign Student Expense	\$ 1,500.00
Foreign Missionary, S. S. Manoah	600.00
India Equipment Fund	300.00
Missionary Department Expense	75.00
Home Missions Projects	1,200.00

\$ 3,735.00

Bros. Dale Dunbar and Ellsworth Routson moved that last year's officers be retained. Motion carried. The meeting adjourned with prayer by Bro. Vernis Wolfe.

Several years ago the General Conference adopted a program by which all who desire may be licensed or ordained for ministerial service. At present, all who begin in this service of the Lord are licensed for two years. After that they may be ordained for life for the work of the ministry.

This year Sr. Verna C. Thayer and Bro. C. F. Pryor asked for lifetime ordination, and on the evening of August 15 they were publicly set apart before our General Conference for service in the ministry.

Sr. Thayer has served the Lord and the Church of God for a number of years as Children's Evangelist and Instructor of Teachers. She has also been active whenever and wherever needed in the preaching of the gospel for both young and old. May the Lord give her the strength necessary to carry on many more fruitful years in this special field of service.

Bro. C. F. Pryor is at present pastor of the Golden Rule Church of God in Cleveland, Ohio. He was originally ordained by his home church in Carolina. Later, he moved to Virginia and has served under license of the General Conference for several years. During the business session of the General Conference he was elected to the General Conference Board of Directors as Second Vice President for a term of three years. May our Lord use him in a long life of fruitful ministry wherever he is needed.

ORDINATION SERVICE

By C. E. Lapp

The Church of God in America

(ABRAHAMIC FAITH)

A Historical Sketch By Paul Hatch, Oregon, Illinois

T HE work of researching our earlier history is quite an extensive one and there are many, many gaps in the sequence of the records that we have in our hands to work with. Despite these deficiencies, however, an overall picture can be reconstructed of the subject that is being presented to you.

We, as a people are gratefully indebted to our late brother, G. Etdred Marsh, for his labor and search and possible perchase of early publications of our periodicals, bound into volumes, and also loose numbers of other periodicals that were published by the brotherhood. He had also perused these early works and made notes of articles or information that would be of interest. These notes were helpful in the preparation of this paper that is now being presented. His wife, Grace Marsh, must needs be mentioned, for she was co-partner in his labors in the ministry, and it is due to her benevolence that we have in the library of The National Bible Institution these early works of our editors and publishers. They are being preserved in a special library of history in the building of the General Conference, in Oregon, Illinois.

It is the hope of all interested parties to the rebuilding of our history, that many more records are, or will be, available from our brotherhood, that they will offer them to The National Bible Institution, or at least loan them so that transcripts may be made for the record. This is the earnest plea of those making the research.

Early Standards and Standard Bearers

The faith that we embrace, as we all know, is founded on Biblical study. We take comfort in the fact, that what we believe is found in and founded on the Word of God contained in scriptures. These beliefs, we are confident, can always be proved by the reading and careful study of these scriptures. We do not deny that other folds have used these ways of determining their beliefs. We have nought but commendation for those that employ such methods, for by so doing a knowledge of the Scriptures is developed. This is primary in coming to knowledge on any subject. Thus, teaching and preaching are the Biblical means to disseminate the truth and salvation of God to His creatures.



• Original building of an early Church of God at Geneva, Illinois

• Paul Hatch has been cataloging and arranging the library of historical material at the General Conference office, and is familiar with and interested in the facts of the history of the Church of God in America.

All of these were naturally employed by our preaching brethren of the early nineteenth century in America. There were, of course, previous to the nineteenth century, people in America, England and other countries of the world who believed and proclaimed second advent truths. These are obscure and should be explored more leisurely than time now allows. So it will be from the standpoint of the nineteenth century that this treatise will be presented.

The proclaiming of the gospel of the Kingdom of God to be established on the earth about the countryside and the wilderness of the frontier was by means mainly of itinerant preaching. It was a gruelling and hard life, so it would be well for us to look at the early Church of God itinerant preacher of the second advent. What type of man was he?

He was well inured to hardship, for the records relate the great distances he would travel in a state or from state to state to meet with brethren, or to establish the work in new places. His method of travel was varied. Not infrequently it was by horseback, stage coach, canal boat, river steamer, or later by the cars (railroad coach), horse and buggy or wagon, or plain walking. These men frequently would meet with brethren in conferences at various places in New England, New York, Pennsylvania, New Jersey, Canada West and Canada East.

Outside of normal hardship and suffering from travel and exposure, he would often be down with swamp fever (ague), typhoid fever, lung fever, and other sicknesses caused by the exposures and bad water. Despite these, he carried on and attempted to maintain his appointments.

He was an independently minded individual (which

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• Original office building and print shop owned by the General Conference in Oregon, Illinois.

was in keeping with the times of pioneer America and Canada), always ready to dispute a point of Scripture, if it differed from his viewpoint, and always assaulting the citadel of secularism. He prided himself that he was poor (oftentimes extremely so), as far as material goods were concerned, but rich in his faith of the return of Jesus Christ to set up His Kingdom upon the earth, raise the saintly dead, and change the living to a life of immortality.

Various names come to us from the records of these early workers. It is not always easy to establish, however, a clear and concise record of faith held by each and every individual that was proclaiming the Word. We know that some of them were not true men of the Church of God to the end. Some departed to other camps. In the late eighteenth and in the early and middle parts of the ninetcenth centuries America and Canada were on the move. They were trekking westward-ever westwardto new homesteads and occupations. With this general movement of the eastern populations westward, naturally came the preacher and lay members of the eastern churches. In the settlements of these pioneers various Christian sects were to be found. Each and every denomination tried to outvie the other in proclaiming its particular faith. Heated debating often developed. This in itself invited Bible study, especially so when Advent truth was presented.

We can say that our brethren, quite often with the help of our traveling preachers, presented the Word in new communities in the western parts of the Mid-Atlantic and the Middle-West States.

The earliest date for the Church of God that we are able to establish at the present research is about 1826. This has to do with a man rather than a definite community. Where this man started his ministry is at the present time undeterminable. It probably was in the New England States or in New York. His name was D. I. Robinson. In 1846, he was residing in Cleveland, Ohio, and evidently was a minister to a group in that city. In 1846 he was directed to go to a meeting being held in Trent and Whitby, Canada West. In attempting to enter Canada at Toronto he became involved in a heated controversy with custom officials over the right to bring charts and books in with him. In the course of the argument, D. I. stated he had been a preacher for twenty years, and the customs had no right to question his integrity as to that position. So, is established a date of one of our early preachers.

The hardships under which the preacher on the frontier labored are quoted from one of our preachers in the 1840's. His name was B. B. Brown. He migrated from New York to Mctropolis, Illinois, about the year 1845. This place is in Massac County in the southern part of the state. He said (from "The Voice of Truth and Glad Tidings of the Kingdom," published at Rochester, N. Y., April 1, 1846): "It is now several months since I left our dear brethren in the East, to see what I could do for Zion in this desolate field. I felt when I left that region, that a few more would probably be gathered into the fold of Jesus. . . . Yet I find truth does not take hold of mind, as it did two years ago. I feel sometimes as if I may as well return, and spend what little time remains, in trying to feed the household. . . . P.S. In this place I preach in a bar-room."

(January 20, 1847). "It is about one year and a half since I left the dear brethren at the East and came to this field of moral death, where I find but few sympathizing friends."

(April 14, 1847). "For the winter past I have been confined principally to this city and its immediate vicinity. ... There are a great many people who will readily admit the theory [Advent truth], but for want of faith, it has no practical effect. And one reason with many why there is such a want of faith is, they cannot read, and of course examine for themselves. Probably two-thirds of the inhabitants of this country hardly know the English alphabet; and yet many of this stamp appear intelligent and are very shrewd. For the most part they live in poor, open, miserable cabins, without a single pane of glass or other means of letting in the light, except it be at the door, or between the logs. I have frequently, while traveling, been obliged to stay at such cabins, in a cold stormy night, when I must have frozen on my pallet of straw, but for overcoats and other garments of my own. This is also a timbered country and rather new. The roads of course are very intolerable, sometimes almost impassable. There is no way for an Advent preacher to get around through the country, but by private conveyance. He must have a horse, and travel for the most part on a saddle; and even then, he can make but slow progress. (To be continued)

General Conference News

NEW CORRESPONDENCE STUDIES AVAILABLE

Oregon Bible College has distributed for individual and class study over four hundred sets of lessons on essential Bible doetrines. These have been made available at fifty cents per set of fifteen lessons, each in mimeographed form. The lessons are mimeographed on letter-size sheets with the lesson on one side and questions on the other. The following are the subjects covered in the courses which we call Bible Interpretation and Christian Service:

Bible Interpretation

Does Jt Make Any Difference What We Believe?

The Holy Bible, The Christian's Textbook God, Jesus Christ, and the Holy Spirit The Nature of Man God's Covenant With Man A Saviour Is Promised Life Culy Through Christ Necessiv of Bootism Resurrection Jesus Is Coming The Kingdom of God Restoration of Israel Restitution of All Things What Is the Soul? What Is Hell? Christian Service Repentance and Baptism The Prize of Immortality Christian Conversion Joint-Heirs With Christ A Living Sacrifice Marks of Christianity The Need for Christian Fellowship Stewardship of Money Unspotted From the World The Christian Prayer Life Love, the Master Law Bringing Christ Into the Home Lest Ye Enter Into Temptation The Purpose of Affliction Christian Evangelism

If you desire either or both of the above courses for your private study, send fifty cents for each set to Oregon Bible College. If you would like to have your answers checked, graded, and returned to you, the charge is \$5.00 per course. In fairness to our resident College students, who pay \$5.40 tuition for each semester hour for resident courses, we charge \$10.00 for each correspondence course, if you desire credit. Each course carries two semester hours of credit, if the student desires credit.

We also have courses on Child Study, Principles of Christian Teaching, Parables and Metaphors of Jesus, and New Testament Studies 4 (James, Feter, John, and Jude). Free sample sets of any of the above courses (except Child Study) will be sent to ministers, upon request. Address, Otto E. Dick, Oregon Bible College, Oregon, III.

Certificate of Baptism — new prices. The prices on the new printing of the Certificate of Baptism are: 20 cents each; \$2.00 per dozen, postpaid.

OREGON BIBLE COLLEGE

At this writing we have the applications of four new students; Mr. Jesse Gallegas, Aurora, Ill., Mr. Edward Houser, Chicago, Ill., Mr. Alden Johnson, Stillwater, Minn., and Miss Georgia Benge, Michigantown, Ind. Our registration for the fall semester will number twenty students.

Tuesday, September 4, is being used to administer a series of tests to freshmen. Wednesday through Friday will constitute the College Orientation period in which the staff and students will discuss matters which will help all students to get the most out of their college training. A few of the topies for discussion are: How to Study, How to Take Notes, You and the General Conference, How to Get the Most Out of College, Maintaining Good Public Relations in Oregon, The Value of Aims and Ideals, Meeting Academic Requirements, Why We Maintain a College, What Makes an Educated Person? How to Use the Library, Profiting From Fellowship Opportunities, and Developing Loyalty and Respect for Our College. During the Orientation program the various subjects will be introduced, and students will register. Each student will also write his belief relative to several important Bible doctrines. The program will close with a fellowship period and supper Friday evening, at Lowden's State Park near Oregon.

College Boosters

The College Boosters' campaign was launched again at General Conference by Bro. Roland Stilson, a member of the College Board of Education. Each church represented at the Conference was given a supply of Boosters' cards and will climax their own Boosters' cards and college Boosters' Day, October 14. Churches and groups not represented at General Conference will be sent a supply of cards to distribute to their membership. Isolated members, if not contacted directly, may send their contribution to Otto E. Dick, Oregon Bible College.

Booster funds are used to help students buy textbooks and to help publicize the College in various ways. A new project adopted by your Board of Education is to use Booster funds to assist single young men students in a co-operative rooming and boarding plan, which is being worked out under the supervision of Bro. C. E. Lapp. Fifty dollars per month will be contributed toward the expenses of the plan if the boys are successful in making the co-operative plan work. The Booster goal this year is 1000 members. Will you be a Booster's Help your College to help your students.

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CASHMERE, WASHINGTON

At the close of the morning service, July 29, at the invitation call, Mrs. Orilla Brisky came forward to make her confession and request baptism. In the afternoon, a number gathered at the riverside cast of Cashmere for the baptismal service.

We rejoice with the angels of heaven for this one. May she prove faithful unto the end and share in the glorious life to come. Lyle Rankin.

GENERAL CONFERENCE EXPENSES

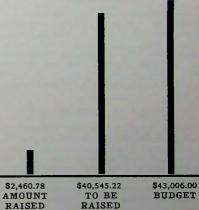
Following is a report of the receipts and expenses of the General Conference meetings conducted in 1955 and in 1956 at Quaker Haven Camp, Dewart Lake, Ind.

1955)		
Cash received			\$ 2,073.50
Expenses:			
Camp expense	\$ 1,8	899.50	
Incidentals		63.00	
Printing		50.50	2,013.00
Balance			\$ 60.50
1956	5		
Cash received			\$ 2,043.61
Expenses:			
Camp expense	\$ 1,8	829.50	
Printing manuscripts		51.18	
Delegate forms, etc.		29.75	
Budget forms		4.96	
300 Heralds		18.00	1,933.39
Balance			\$ 110.22

HARLINGEN, TEXAS

We were glad to baptize Mr. Leonard Williams in the saving name of Jesus Christ, July 29, 1956. May God help Leonard through life to conquer sin and live righteously. This brings all the family into Christ, except one younger son. James Mattison, Pastor.







Sept. 15-16-Michigan Fall Conference, Pennellwood Church of God, Grand Rapids.

SOUTHWEST CONFERENCE

The Southwest Conference of the Church of God convened as scheduled at Prescott, Ariz., July 23-29, 1956. As usual, distance was an obstacle. Several of the regular members traveled as far as seven hundred miles. This was probably the main reason for attendance not being quite up to expectations. Those who were there were very well taken eare of. It was remarked by several people that this conference was one of the best planned they had ever attended. The classes, clinics, and sermons were excellent, showing much preparation. Not to be outdone, the cooks served excellent meals.

One of the most important bits of action taken was the decision to hire an evangelist for the Southwest. If it is possible to obtain a man, we will initiate this position in September, 1957. There is a very urgent need for a full-time evangelist in this area. Some of the many isolated groups could be very readily converted into active Bible study groups and future churches.

The incumbent officers were elected for another year. They are: Vernis Wolfe, president; Floyd Dimmick, vice president; Malcolm McLeod, sceretary; and Howard Huey, treasurer.

Anyone who would like to spend a few days in pleasant surroundings, meeting with those of like precious faith, should be sure to watch for announcement of our conference camp for next summer. A very worth-while program is already being planned.

The winter meeting will be held in Pomona, Calif., probably in January. There will also be a more complete announcement of this as it is planned.

Malcolm G. McLeod, Secretary.

MICHIGAN CONFERENCE EVANGELISM

The Michigan State Conference has purclussed a lot in a newly developed community in south Grand Rapids. It plans to erect a building here and begin a branch Sunday school, using teachers from the Pennellwood and Southlawn churches. This is a step forward which we are sure will mean a new elurch in Grand Rapids in the near future.

FAMILY OF FOUR KILLED

Charles N. Tuttle, his wife Frances, and their children: Patricia, 16, and Charles, Jr., 9, were killed in an airplane accident while returning from Florida to Ohio, July 23. Charles Tuttle is the son of Sr. Florence Pease, Geneva, Ohio, who is a regular writer for The Restitution Herald. Our sympathy is extended to the grieving family. We were made very happy when, at the close of morning services Sunday, July 29, three young people responded to the gospel invitation. Donald Needham, Walker, La., and Barbara and Sue Richardson, Rt. 1, Holden, La., came forward to express their faith in Jesus and their hope in His return to establish God's Kingdom. Their confession of faith was received by the writer, who shortly thereafter immersed the three into the all-saving name of God's Son.

Sunday afternoon, August 5, Mrs. Regina Lobell expressed her desire to live for Christ and have a place in God's everlasting Kingdom. Upon witnessing this confession, we assisted her in putting on Christ in the waters of haptism.

We rejoice that these four have decided to dedicate their lives in loving service to the Master, and we pray God's blessing to continue upon them. Gordon Landry, Pastor.

BRUSH CREEK, OHIO

At the annual Sunday school election, the following officers were elected for the coming year: Harold Newman, Superintendent; James Moore, Assistant Superintendent; Carol Schmidlapp, Secretary; Rose Mary Huston, Treasurer; Lois Stickley, Planist; Mary Louise Lambert, Assistant Planist.

The following new officers were elected at the annual business meeting on July 13: E. J. Denmitt, Elder (2 years); Harold Newman and Floyd Moore, Deacons (2 years); James Lamhert, Trustee (3 years); Ruth Magaw, Deaconess (2 years); Dorothy Demmitt, Secretary; Pearl Huston, Treasurer; Rosalie Richey, Pianist; and Verna Stine, Assistant Pianist.

Officers retained from last year: Vivian Magaw, Presiding Elder; Harold Kessler and Dale Shellhaas, Deacons; George Hoke and Clement Richey, Trustees; and Edna Brewer, Deaconcess.

The Berean Young People's Class held a going away hayride and hamburger fry at the New Carlisle Park on July 28 as a farewell to Bro. and Sr. Ferrell. The Sewing Circle also sponsored a social farewell in their honor on August 3 at the church.

We will miss the Ferrells, but we hope and pray for success as they assume their new duties with the Los Angeles church.

Pastor E. Richard Smith will be our Sunday speaker from September 9 until the first part of November, when Bro. Burnett is to take over his new duties here at Brush Creek. Clara Sandifer.

HERALD RECEIPTS

David Holquist; Mrs. G. W. Marrs; Mrs. W. J. Fine; Hollie Sorrells; Jim Greer; Mrs. Lloyd Wiltsey; George M. Hoke; Conger St. Church(3); Frank Heaton; Frank Partlow; Mrs. Ernest McCorkle; Mrs. Topsy Manuel; Mrs. Fred Nelson; John G. Peters; Mrs. James R. Lambert (2); Mrs. Fredda Berry; Olive L. Barts; Ruth Lippert; Mrs. R. L. Costello; Mrs. M. Guest (3); Mrs. Henry Schwier; Mrs. Gladys Potts; Mrs. Samuel Matheny; Mrs. J. M. Shirley; James Stillson; Bess Kaspar; Mrs. Helen Lewis; Raymond Brown.

BAPTISM AT OREGON

We are happy to announce that Sharon Oltmanns, 203 N. Fifth St., Oregon, III, came forward at the close of the morning service, Sunday, August 26, 1956, to confess Christ as Saviour. She was baptized that afternoon in the name of Jesus Christ for the remission of sins, May God richly bless her in her new relationship with God and Ilis Son. Harvey U. Krogh, Jr., Pastor.

BAPTISMS AT BRUSH CREEK

We are happy to announce the baptism of the following young people on August 12, 1956: Sharon Kauffman, daughter of Bro. and Sr. Herman Kauffman, Rt. 1, West Milton, Chio; Robert Pearson, son of Bro. and Sr. Harold Pearson, Rt. 2, Tipp City, Ohio; and Rollie, Donald, and Dale Brewer, sons of Bro. and Sr. Byron Brewer, Rt. 3, Troy, Ohio. Sharon, Robert, Rollie, and Donald made their decisions at the National Berean Youth Rally, and Dale at the morning worship on August 12, when all of them made their confession of faith. We gray that God will richly bless these young Christians in their future walk for Lum.

T. Ferell, Pastor.

BAPTISM AT NORTH SALEM CHURCH

On Sunday morning, July 22, 1956, Don Kizer came forward and requested baptism into the body of Christ. That same afternoon several cars loaded with members of the North Salem Church, and friends of Don's accompanied us to Twin Lakes, where Don was baptized into the body of Christ. Don is a clean, nice person, and father of two children, and will be of great help to the North Salem Church. May others out of Christ follow his example and become members of the "household of faith."

Our prayers go with him as he seeks to do the will of God, and endeavors to serve Him who died for all, is our petition.

A. Weldon McCoy, Sr., Pastor.

BAPTISM IN NORTH CAROLINA

Perhaps the greatest joy that comes to those who minister the Word of God is the joy experienced when one confesses his need for Jesus Christ as Saviour and Guide and requests baptism in His name. We experienced a double portion of this joy when our own niece, Joy English of Burnsville, N. C., came forward after an evening service held at our home church near Hendersonville. Joy was baptized in a lake close by on Wednesday afternoon, July 11, 1956.

Joy is the oldest grandchild of my mother, Ida Belle Pryor. My mother was instrumental in leading her entire family into the truth and to the acceptance of Jesus Christ by baptism. I believe we are now experiencing the truth in God's Word, which says, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Joy is at present enrolled in the Radford Teachers College, Radford, Va. She will appreciate your prayers and letters of encouragement. C. F. Pryor, Pastor Golden Rule Church, Cleveland, Ohio.

From Here and There . . .

Hillisburg Church of God conducted a week of evangelistic meetings under the direction of Bro. Raymond Brown. . . Bro. J. R. LeCrone was guest speaker at the Ohio State Conference at Brush Creek Church of God. ... Sr. Verna Thayer reported a fine attendance at the annual Iowa State Conference this year. . . . Pennellwood Church of God has been putting on a vigorous campaign to place Church of God literature, including The Restitution Herald, in various public places around Grand Rapids, Mich. They have literature racks in at least ten places. . . . Lawrenceville, Ohio, Church of God reports a growing attendance. They have enjoyed having more than one hundred people in Sunday school each Sunday, even during the summer. There have also been many conversions there this past year. . . . Bro. Alva Huffer was special speaker at the Missouri Conference at Jordan. . . . Bro. Emory Macy was speaker of the Minnesota Berean Conference in Hector September 1 and 2.

MORNING STAR CHURCH

Joan Holescas was baptized into the name of Children and August 26, 1956. Joan made her detaion to accept Christ at the Berena Youth Camp.

The church and parsonage have been repainted and the church property is very attractive.

On Sunday, August 12, Dale Ward was guest speaker at the Morning Star Church.

HERALD RECEIPTS

Helen Lewis; The Todds (2); Maybelle Hanson; Daniel Judy; E. E. Groat; Mrs. Lewis Lindsay; Mrs. Ed Eades; Mrs. Leta G. McLeod; Mrs. L. R. Hillard; L. K. Ward; Hattie Long (2); John Denchfield; Mrs. F. Worley; Mrs. E. H. Barck; Mrs. E. W. Curry; Mrs. Carl Bottolfs; Mrs. Olive Deck; Maurice Stephenson; J. E. Coleman, Sr.; Conrad Dickel; Icel Stedman; Amy V. Weaver; Mrs. Joe N. Middleton, Sr.; Marion Ellsworth; Mrs. Howard Hamilton; Verna Rahn; Mrs. Eva Funk; Mrs. Raymond Hass; R. F. Robbins; Harry Savage; O. D. Driskill; George Thibault; Gordon Hess; Virgil D. Clappool; E. L. McDaniel; Bert. Decker.

HUNTLEY - GREENFIELD

Miss Dellouise Huntley, of Chana, Ill., and Mr. Henry Greenfield, of Ashton, Ill., were married on July 14, 1956. The simple ceremony took place in the Flagg Center (Ill.) Church of God, of which the bride is a member. A reception was then held in the church basement, and many guests from a wide area were entertained.

Since this was the first wedding to be held in the church since it was moved to Flagg Center, more than forty years ago, it was an important occasion to the whole community. Many of the residents contributed time and talents to make the church beautiful and the wedding impressive. They all join the writer in wishing the Lord's very richest blessings and His constant guidance to this young couple. V. J. Reeves.

FOR SEPTEMBER 7, 1956

A FULFILLED VISION

It is with great thanksgiving and humble spirit that we announce to the brethren at large that a tangible work is now established. For years this work was known as the Delta Church of God, but we were only meeting at the Raker Union Church.

Much prayer, meditation, and consideration were given before we took this step. Our growth at Raker was very slow and many times at a standstill. First, upon advisement of those whose judgment we highly esteem, we tried to have the Raker Church become a Church of God for this church was largely founded by our forefathers, who held dear the truth and fought for it through the years.

When this could not be worked out, we deeided on a place in Delta, but some of our members objected to a church in this town. So it seemed it was truly the Lord's will, when an opportunity opened in Swanton, Ohio, seven miles east of Delta.

Here is a small one-story house with full basement. It is located on a southeast corner with two vacant lots to the east, the adjacent one we purchased. The southwest corner lot is vacant and the New York Central Railroad is to the north with quite a little ground between us. There is a good paved street on the west side. We have a sizable back yard as well. We have a nice big room to use as our auditorium, three nice classrooms and space in the basement for three classrooms, plus kitchen and a large recreation room.

July 4 will always be a memorable day, as four families celebrated the holiday by beginning the clean-up. The place was very run-down and dirty. By late that night, we had it looking quite different. With some more hard work, we had it very presentable for our first service on Sunday morning, July 8. That day will never be forgotten as we so humbly and thankfully met to conduct our first Sunday school and church services. Bro. Dale Dunbar serves as our Sunday school superintendent and brings us our morning message. He is doing very commendable work. What a heart-touching scene when Bro. Roscoe Dunbar unveiled a beautiful wild cherry pulpit he secretly had made and presented to our little band of believers. Truly, it was dedicated to the Lord's work.

There were twenty of us gathered for the first service of the newly established Swanton Church of God of the Abrahamic Faith. At last we were realizing a fulfilled vision. Although unduly weary, we felt an extreme happiness we had never known before.

We are indeed deeply indebted to Bro. and Sr. Dale Dunbar for through their efforts largely, this place was acquired. Several other people wanted the property and offered the owner more money when nothing but a verbal agreement had been made. However, we truly believe this was the Lord's will and trust with the Apostle Paul's words, "all things work together for good to them that love the Lord." The trouble with all Christendom is its verbal confession of love for the Lord, but no works to prove that love.

A great deal of work lies ahead of us yet, but with time, patience, love and the Lord's help, we feel certain we can accomplish much for the glory of God. We are located in a lovely new sub-division with no other church close. The neighbors seem very friendly and

appreciate our labors. Neither do they resent our establishing a church.

Sr. Kenneth Topping serves as our planist at present; Sr. Ralph Lutton, Sr. Dale Dunbar, Bro. Roscoe Dunhar and Sr. Topping are Sunday school teachers. Kenneth Topping is acting as our Sunday school secretary and Mrs. Russel Hofaire is chairman of our Vitem-in Club.

We were most pleasantly surprised to have Mr. and Mrs. Earl Keyes, daughter Arlene, of Grand Rapids, Mich., Mrs. Barr and daughter Evelyn of Royal Oak, Mich., and cousin, Mrs. Martin of South Milford, Ind., with us for our worship service July 22. Some of our members feel obligated to continue at Raker until the first of the year. We are looking forward to their joining us wholeheartedly at that time. Then will our joy be made complete.

We have Bible study each Wednesday night. The last two nights we have had thirtyfive and twenty-seven respectively. We feel so happy in this new work. We pray that your prayers and thoughts will be with us in our new labor of love.

A formal dedication will be held this fall. A notice and a picture will appear in The Restitution Herald. In the meantime, if anyone happens to be passing through this vicinity, stop to worship with us. Sunday school is at 9:30 a.m. and church is at 10:30 a.m. You will find us located on the corner of Chestnut and Lawrence. A warm welcome is extended to you all. Amy Lutton, Reporter.

WRIGHT - LAMB WEDDING

On August 18, 1956, at a 7:30, candlelight service in Hope Chapel Church of God, South Bend, Ind., Sr. Sharon Lee Wright became the bride of Clyde Eugene Lamb. After a short honeymoon trip to Niagara Falls the young couple will make their home near Columbus, Ohio.

We pray that their life together may be blessed with love, devotion and spiritual achievement by the God before whom they took their vows. Harry Sheets, Pastor.

JAMES HENRY ROUSE

James Henry Rouse, son of the late Richard and Jane Rouse, was born January 16, 1877, in Iron County, Mo., and died Sunday, August 12, 1956, at the age of 79 years. On October 26, 1903 he was united in marriage to Miss Mary Ann Cantor, and to this union seven children were born, one of whom preceded him in death.

Surviving him are his widow; four daughters, Mrs. Rose Thomas, Flat River, Mo.; Mrs. Carrie Vishino, Fredericktown, Mo.; Mrs. Hattie Westbrook, Festus, Mo.; Mrs. Blanche Waggoner, Kirkwood, Mo.; and two sons, Robert and James, both of Fredericktown; twenty-three grandchildren; one great grandchild; and a host of other relatives and friends.

Bro. Rouse was baptized into Jesus Christ by the late Bro. S. J. Lindsay, and became a member of the Church of God of the Abrahamic Faith, near Fredericktown, Mo., known as the Blush Church of God, on June 17, 1922. May He who is the "resurrection and the life" soon come and awaken all those who are His to immortal life, is our prayer.

A. Weldon McCoy, Sr., Pastor.

The Financial Picture

WHAT DOES THE BUDGET MEAN?

- The budget represents the anticipated expense of performing the services that have been requested of the General Conference.
- Expected operating expenses will be \$18,000.00 less than last year's operating expenses. (Treasurer's report, RESTITUTION HERALD, July 30.)
- Expected income from earnings and sales should be about the same as last year.
- This year's operating budget is about \$14,000.00 less than last year's operating budget of \$39,000.00.
- There are other expenditures, however, that change the budget picture. These expenditures must come out of cash received, since there is no cash reserve to meet these expenditures.
- \$9,500.00 was borrowed last year. This sum must be repaid this year.
- \$3,000.00 will be spent this year to fulfill contract agreements with an aged resident at Golden Rule Home.
- Emergency repairs and replacements last year consumed more than \$10,000.00 of cash reserves. There are other emergencies that may arise this year. We should have a cash reserve of at least \$5,000.00 to meet these emergencies.
- These additional expenditures raise the cash needs of the General Conference to \$43,006.00 for the current year.
- After consideration of all these factors the delegates present at the 1956 General Conference approved the raising of this sum to meet these needs.

HOW WILL THE BUDGET BE RAISED?

By the tithes and offerings of Church of God members, churches, and state conferences. Only faithful stewardship and sacrificial giving can supply the needs of the local church, the state conference, and the General Conference.

HOW WILL THE MONEY BE SPENT?

For evangelism, foreign missions, Oregon Bible College, printing and publishing, care for the aged, youth work, Sunday school materials, and the administration of General Conference business for the Lord.

This Is the Year of Stewardship

THE APPROVED BUDGET

Expected operating expense		
Salaries		37,940.00
	Φ	2,600.00
Light and fuel		600.00
Telephone		
Insurance		1,000.00
Postage		1,100.00
Supplies		261.00
Incidentals		1,000.00
Taxes		1,300.00
Cuts		600.00
Pictures		125.00
Printing		9.500.00
Repairs		100.00
Advertising		100.00
Travel expense		: :00.00
Janitor service		350.00
Groceries and meats		3,500.00
Catalogs		80.00
Camp expenses		- 00.00
Foreign student		1.060.00
Literature		450.00
Services to churches		1,110.00
Foreign missions		600.00
r oreign missions		000.00
Total operating expense	4	70,706.00
Total operating expense	Ŷ	
Expected Income:		
College tuition	\$	3.500.00
Camp tuition	ψ	4,000.00
Earned income		2,000,00
		350.00
Interest		150.00
Youth Department		28,500.00
Sales		
Rent		6,700.00
		15 000 00
Total expected income	,\$	45,200.00 25,506.00
Total operating cash neede	α	20,000.00
041		
Other expenditures:		2 000 00
Medical expenses		3,000.00
Retirement of loans		9,500.00
Emergency fund	-	5,000,00
Total	\$	17,500.00
TOTAL CASH NEEDED	÷	43,006.00
TOTAL OADIT REEDED	.0	.0,000.00

Restitution Herald

VOLUME 45, NUMBER 48

ARTICLES OF CURRENT INTEREST

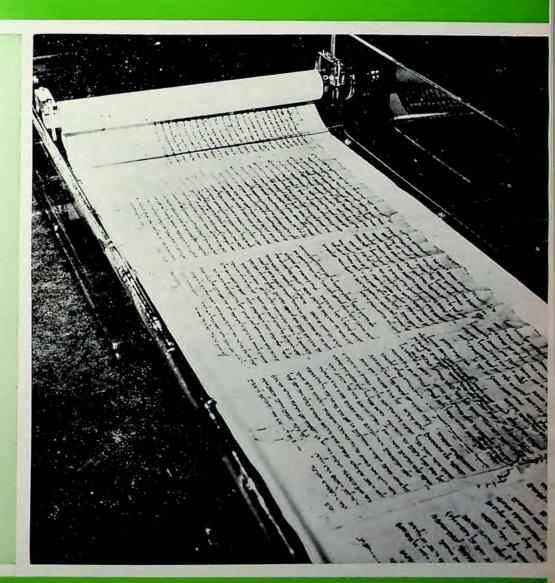
The God We Worship The Age to Come Thou Shalt Sleep Signs of Our Times

FEATURES FOR ALL Children's Corner A Message for Youth The Bible in the News

MANUAL OF DISCIPLINE

"Dead Sea Scroll" One of the archaelogical finds of modern Israel; an ancient scroll, believed to have been written by a scribe of the Essenes cult before the birth of Jesus.

A land reborn may reveal many ancient secrets long hidden in caves and urns. (Israel Office of Information photo.)



The God We Worship --- Page 3

THE RESTITUTION HERALD

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

Subscription rate: 36 issues per year, \$3.00, two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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DAILY BIBLE READINGS

M. Sept. 17. Gen. 14:14-20. "He gave him tithes of all."

- T. Sept. 18. Num. 18-20-24. "I have given ... Levi all the tenth."
- W. Sept. 19. Deut. 14:22-29. "Thou shalt truly tithe."
- T. Sept. 20. 2 Cor. 9:1-7. "God loveth a cheerful giver."
- F. Sept. 21. Heb. 7:1-9. "Levi also . . payed tithes in Abraham."
- S. Sept. 22. Matt. 5:21-24; 6:1-4. "Be reconciled to thy brother."



The Gree Gift of Salvation

A common philosophy of the modern church is that salvation is a free gift, and hence there is nothing that one needs to do to receive it. It is reasoned that if there were anything to do to receive it, then salvation would no longer be a free gift. It is further reasoned that grace is unmerited favor, and hence there is nothing that one can do to merit the grace of God which saves. This is a comfortable and relaxing theory and we will be most happy to receive it if it is in accord with the Word of God. What does the Bible say? Is there anything that must be done to merit the grace of God and salvation?

Believe

Even those who teach this "free gift" theory admit that one must believe to receive the grace of God and the salvation revealed in Jesus Christ. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). There is one qualification, at least, if one is to merit salvation, and that is to believe on Jesus Christ.

Jesus stated further, "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). One must believe the gospel to be saved! There is, after all, something that man needs to do to receive the grace and gift of God.

Baptism

The verse quoted above also introduces to us the need to be baptized if one is going to be saved. "He that believeth and is baptized." Did Jesus overstate His case? Was He mistaken in His interpretation of the extent of God's grace and gift? We know that He was not!

Faith

The Apostle Paul stated clearly, "We have access by faith into this grace wherein we stand" (Rom. 5:2). Faith is a prerequisite to grace. There *is* something to do to receive the grace of God! It is not "unmerited." Faith, belief, and baptism make one a child of God, and God's grace and God's gift of salvation is for His children. (Rom. 8:16, 17.)

What Does It Mean?

Salvation is a gift of God offered through Jesus Christ to all mankind. Man does not deserve this opportunity, it is extended by the grace and mercy of God alone. To receive the gift, extended to us by grace, we must believe, we must have faith, we must be baptized. This is what the Bible teaches. It is not works of righteousness, but the operation of faith that brings us the gift of eternal life in Jesus Christ. A feature message on the nature of

The God We Worship

By Pastor Harry Sheets South Bend, Indiana

HEAR, O Israel: The Lord our God is one Lord" (Deut. 6:4). This basic truth is incorporated into all worship services of the Jewish people today, whether liberal or orthodox. The belief in one God set Israel apart from all other tribes and peoples and has kept them separate from all others down through the ages. God selected this ancient people as His and gave them this special message to carry to the nations: "The Lord our God is one Lord"

Is tel wondered from the worship of the true God many times had had to be rebuked by faithful leaders who would return them to the worship of the one God. Elijah dramatized the presence and power of the true God in his contest with the four hundred prophets of Baal. Israel prospered when they worshiped the true God but were in trouble and distress when they served other gods.

Today, few Jewish people halt between two opinions. They believe in one God and *only one*. In their synagogue services, hymnals, and worship books is the ever recurring theme: "Hear, O Israel: The Lord our God is one Lord." It is a scarlet thread woven into the fabric of their thinking and living.

Rabbi Daniel Zion, a modern John the Baptist, preaching in Palestine and telling the people that Jesus is their Messiah, refuses to work with, for, or accept help from orthodox Christian groups because they teach the trinity.

He contends that they have forsaken the plain and positive teachings of the Bible and are in error. Rabbi Zion has accepted the double task of convincing the Christians that there is but one God and of convincing the Jews that Jesus is their Messiah. The Christians consider him misinformed and the Jews have tried to have him declared insane. Both are blind to the true teachings of the Bible.

Modern Idolatry

The teaching of trinity—God the Father, God the Son, and God the Holy Ghost—should be recognized for what it is in essential reality—idolatry. So deeply entrenched is trinity in the thinking of modern orthodoxy, it is difficult (sometimes forbidden) to enroll in many religious colleges and seminaries if one does not subscribe to this teaching. It is considered sacrilegious to say that Jesus is not God, or to deny that Jesus created the heavens and the earth and all things therein.

The Roman Catholic Church, which had much to do with originating and spreading the doctrine of the trinity, now claims there are three gods and one goddess. Mary has been made deity and is called the "Mother of God." Their idolatrous worship is further identified by images in their churches and by their many shrines.

The Church of God of the Abrahamic Faith, believes in, and follows, the God of Abraham; the God of the Bible. "There is none other God but one" (1 Cor. 8:4), must ever be the scarlet thread running through our thinking. Let us say with Paul, "There is one body, and one Spirit . . . one hope . . . one Lord, one faith, one baptism, one God and Father of all, who is above all, . . . and in you all" (Eph. 4:4-6). Regardless of what others may teach, "to us there is but one God" (1 Cor. 8:6).

God's Unchanging Word

God, shortly after He delivered Israel from Egypt, commanded them, saying, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it" (Deut. 4:2). His command was: "Thou shalt have none other gods before me. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: thou shalt not bow down to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" (Deut. 5:7-9; see 6:4-9).

Since these commands were not to be added to nor





taken from, God must consider them to be unchanging truths, binding upon all His people while the world lasts. God placed no limitations upon their validity. For the Church of God there can be but one God, the Creator of all things.

Valid Bible Proof

A fundamental principle of the Bible is that everything must be established by two or three witnesses. (Deut. 17:6; 19:15; Matt. 18:16; 2 Cor. 13:1.) With this in mind, we present the following witnesses.

1) The first witness is God. He said: "I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God" (Isa. 43:10-12). "I am the first, and I am the last; and beside me there is no God. . . . Is there a God beside me? yea, there is no God; I know not any" (Isa. 44:6, 8). (See also; Isa. 45:18, 21; 46:9.)

?) Jesus is our second witness. "Which is the first commandment of all?" asked one of the scribes. "Jesus answered him, The first of all the commandments is, Hear, O Israel, The Lord our God is one Lord" (Mark 12:29).

In praying for His church shortly before His crucifixion, Jesus prayed, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

3) Paul, our third witness, said: "There is none other God but one... But to us there is but one God" (1 Cor. 8:4, 6). To the Ephesians, Paul wrote: "There is one body [church], and one spirit [God's], even as ye are called in one hope of your calling; one Lord [Jesus], one faith, one baptism [immersion], one God and Father of all, who is above all [this is not possible if there are three co-eternal Gods], and through all, and in you all" (Eph. 4:4-6). To Timothy, Paul wrote: "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). This last statement completely refutes the Roman Church's claim that Mary is a mediator between Christ and man. "God is one" is Paul's witness to the Galatians. (3:20.)

Our third witness told the same story to four different

peoples. Since he was the Apostle sent especially to the Gentiles, we would do well to heed his word.

4) We would add the testimony of the scribe who first questioned Jesus about the greatest commandment. "The scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he" (Mark 12:32). The scribe may have questioned Jesus more to trap Him than to obtain information, however, even he was forced to concede the accuracy of Jesus' knowledge when He said that the first commandment of all was: "Hear, O Israel, The Lord our God is one Lord."

We have presented three of the greatest witnesses of all time. 1) God (Jehovah) who created all things. 2) Jesus, the Son of God, who died on the cross for the sin of the world, and who is now at the right hand of God, and 3) Paul, divinely inspired Apostle to the Gentiles and led into all truth by the Holy Spirit, have all told us there is but one God. This is a fundamental teaching of God's Word and must ever be a part of the distinctive teachings of the Church of God. We must forever uphold the glory and honor of the one and only true God.

God Is the Creator of All Things

Our Bible starts with the simple statement that "In the beginning God created the heaven and the earth" (Gen. 1:1). To this declaration of truth has been added affirmation upon affirmation in God's Holy Word, that God and God alone, is the Creator.

In Isaiah 42 God speaks thus concerning Himself and His coming Son, Jesus: "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Isa. 42:5-7; see also Isa. 44:24; 45:12).

David wrote: "Ye [Israel] are blessed of the Lord which made heaven and earth" (Psalm 115:15). Jeremiah added: "Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the carth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemeth meet unto me" (Jer. 27:4, 5). Many more scriptures can be added to those given above, all of which state plainly and simply that God (Jehovah) is the Creator of all things.

The Testimony of Paul

When Paul and Barnabas were hailed as gods by the people of Lystra, Paul cried: "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein" (Acts 14:15).

When Paul stood on Mars' Hill to tell the Athenians about the unknown God they were ignorantly worshiping, he said: "Him declare I unto you. God that made the world and all things therein" (Acts 17:23, 24).

Again we have presented the required two or three witnesses, all of whom agree that God is the Creator of all things. We must ever give all glory to Jehovah as the Creator of all things. We could not take the credit and glory from God if we tried, for God has said, "I am the Lord: that is my name: and my glory will I not give to another" (Isa. 42:8).

We must not follow in the steps of modern Christendom and give the credit and glory of creation to another, even though that other one be Jesus Christ, the only begotten Son of God. Let us not be found guilty of the common Gentile sin of worshiping and serving "the creature more [rather] than the Creator, who is blessed for ever" (Rom. 1:25).

Jesus Is Not the Creator

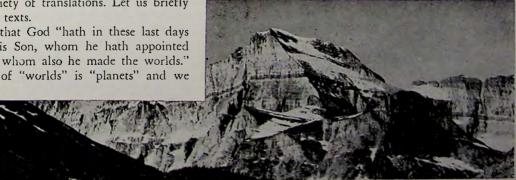
It is commonly taught today that Jesus created all things. This teaching is in direct conflict with many plain statements that God (Jehovah) created all things, yet the teaching persists. It is true there are a few texts that seem to teach that Jesus created all things. These texts, few in number, are of such an ambiguous nature that translators are divided as to their exact meaning. This has led to a variety of translations. Let us briefly consider some of these texts.

Hebrews 1:2 states that God "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." The first impression of "worlds" is "planets" and we

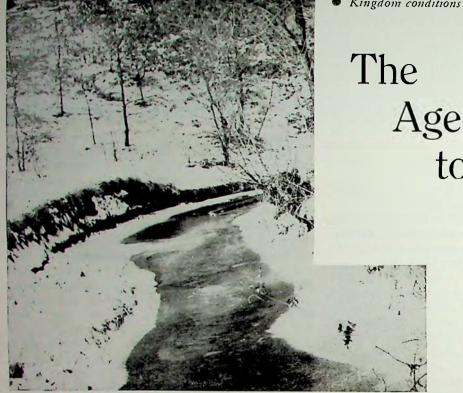
think of God creating the planets through Jesus. The word "worlds" is translated from the Greek aion which Young's Concordance defines as "ages, indefinite time, dispensation." From this we learn that it was ages or dispensations which were created and not worlds. The Emphatic Diaglott, which many claim is one of the best translations of the New Testament Greek, tells us that God "in the last of these days spoke to us by a Son, whom he appointed an heir of all things, on account of whom also he constituted the ages." This translation removes all suggestion of Jesus as a creator and suggests that God will work through Jesus in the ages to come.

Colossians 1:16, 17 also seems to be a clear-cut statement that Jesus created all things. A careful study, however, will teach otherwise. Brother R. H. Judd, in his book, "One God: The God of the Ages" states (page 133) "Important alterations are made in this verse by the English Revisers and other translators. Instead of 'by him,' it is, 'in him were all things created.' Jesus the Christ, being the center of God's plan of salvation, was foreknown (foreordained) before the foundation of the world, at which time we also were chosen in him. (See 1 Peter 1:20; Eph. 1:4.) In this very sense were all things created in Him and for Him. 'In him' is the translation of the Revised Version, The American Revised Version, Revised Standard Version of the New Testament, Wakefield, Douay, Variorum Bible, and others. Colossians 1:17 does not say 'He was before all things,' as so many affirm, but that He is before all things, namely, of the new creation, for 'he is the head of the body, the church.'"

To this we add that Jesus has the privilege of bringing all things to their perfect state in the ages or dispensations to come. Paul mentions the things which are to be made perfect, namely-thrones, lordships, governments, authorities. Jesus will create these in righteousness and true holiness. The Diaglott translates verse seventeen: "He precedes all things, and in him all things have been permanently placed." When properly understood, this scripture does not teach that Jesus created the original (Please turn to page 15)



FOR SEPTEMBER 15, 1956



By Pastor J. E. LeCrone Hillisburg Indiana

to Come

ESUS is coming again to sit upon the throne of His father David, and His Kingdom shall grow and expand until all the earth is brought under His rule. We will assume that you know and believe these teachings of Scripture. We will not prove that there will be such a Kingdom, and that it will eventually encompass the whole earth, but will point out some of the exceedingly great and precious promises concerning the conditions of life that shall prevail for those who, through their faith in Jesus and acceptance of Him as their Saviour and King, shall have an eternal inheritance in that Kingdom. Sin, and all the sufferings and sorrows that inevitably accompany it, shall be forever removed from the earth.

The heavenly Father gave to the Prophet Isaiah several glimpses of the conditions that shall prevail upon the earth when Jesus rules. One of the most comprehensive and reassuring to the believer is found in Isaiah 2:2-4, where we read, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge

among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

The more we meditate upon this promise, the more wonderful it appears to us. Here we have a picture of a government so far superior to any that the world has ever known, that many of the nations will go voluntarily to the house of God to learn His ways and walk in His paths. They express the desire to place themselves under God's laws.

What is the result? That elusive condition of peace for which men have sought and struggled since the beginning of time shall finally be brought to pass. Not because men have invented weapons so terrible that nations are afraid to risk war! Not because some League of Nations, United Nations, or other coalition of nations yet to appear is able to exercise an effective international police force! Not even because the peoples of the earth finally become convinced that wars are economically unsound and nobody ever really wins a war! Nor will it be because men recognize the frighteningly destructive influence that war has upon the moral and spiritual lives of the nations. It will be because the law of the Lord is finally given an opportunity to prove what can be accomplished when men are willing to follow it.

Then "they shall beat their swords into plowshares, and their spears into pruninghooks." All of the billions of dollars that are now spent upon armaments of all kinds and the upkeep of huge armies will not be spent in draining off and destroying the wealth of the world through the taxation thus made necessary. Rather, it will be turned to the purposes of agriculture, and the shortages of food and other necessities of life which have been the reason for so many wars will disappear from the earth. As a result, "nation shall not lift up sword against nation, neither shall they learn war any more."

No longer need men dwell in constant fear of enemy attack, nor need members of families live, as many do now, in constant dread of the time when the family circle will be broken by the necessity for its young men and women to enter the military forces of the nation. Just this in itself seems to many today a condition of bliss almost beyond the capacity of men to imagine.

When God Messes those who believe in and obey Him, He is not content with half-way measures. Just open your hearth, and let in the promise found in Isaiah 35:3-6. "Strongthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."

Here we find blessing added to blessing. Not only will the conditions which bring about war with all of its evils be removed, but those who are blessed of the Lord are promised perfect health that they may enjoy these conditions of peace and prosperity to the uttermost. Indeed, the blessings of the Lord extend to the soil itself, as the curse brought about by the sins of men is lifted from it. "The wilderness and the solitary place shall be glad for them: and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God" (Isa. 35:1, 2).

So complete is to be the restitution of the earth, that even the animal kingdom is not to be overlooked. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on

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the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6-9).

Here we find a condition of blessing which brings peace and prosperity, together with perfect health, to all of Gcd's creation, from the soil itself on up through the vegetation which grows in it, to the animals which feed upon the vegetation, through individual men, right on up through the governments of the world! Surely, this can be nothing less than the "restitution of all things" mentioned in the third chapter of Acts. It is a part of a sermon by the Apostle Peter. Hear him! "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).

How long shall the redeemed ones enjoy their perfect health in this beautiful redeemed earth. John the Revelator tells us: "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" (Rev. 21: 3-5).

Thus have we been permitted to peek through just a few of the many prophetic windows that give us glimpses of the glory that the earth shall know when Jesus shall have restored it. What is it worth to you to be assured of eternal life under such conditions?

CLUB WOMEN

At a recent meeting of the Nation's Club Women in Kansas City, Mo., a resolution was passed endorsing the proposal of Henry Cabot Lodge, U. S. Permanent Representative at the United Nations, that God be "audibly" invoked at all General Assembly meetings. The Almighty has been slighted in the United Nations since its inception. The age-old truism "The nations that forget God" shall be turned into hell, is still true. When people walk contrary to God, God will walk contrary to them.

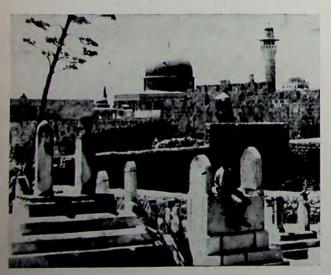
This Federation of Women's Clubs also urged for programs to impress "upon parents the home is irreplaceable in developing and educating children." **T**O THOSE who have searched the Scriptures to learn its teachings concerning a future life for the righteous, the teaching of an immediate reward after death, seems to be a violation of sacred things. Yet, I can clearly recall how greatly shocked I was when first informed that such teaching was false. We hear the "going to heaven at death" theory mentioned every way we turn; in hymns, in our daily literature, on the radio and television, and particularly in funeral discourses. Little wonder, then, that those who do not search the Scriptures are so definitely deceived by the popular public opinions of the masses.

In attending with a friend the Sunday afternoon services of a popular evangelist some years ago, he paused in the midst of his opening prayer to instruct the audience to take out their handkerchiefs and wave a salute to their dear ones in heaven. The response seemed to be unanimous, but of course this all seemed a mockery to those who know where the dead are. Yet this demonstration would naturally confirm the popular false ideas in the minds of those present who do not search the Scriptures.

While I taught in the state of Oregon for a time, a very sick neighbor requested me to explain to him what the Bible says takes place after death. I was glad to do this and read and quoted scriptures to him that speak of death as a sleep, such as 1 Thessalonians 4:13, where

"Thou Shalt Sleep With Thy Fathers"

By Emma C. Railsback Los Angeles, California



the Apostle Paul said, "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." We also read, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed" (1 Cor. 15:51). We read also, Ecclesiastes 9:5-10; Psalm 6:5; 17:15; 146:3, 4; and other texts which help to clarify this important subject. After this I proceeded to explain to him what the Word tells us about the resurrection of the dead (John 5:28, 29), at the return of Christ to establish God's Kingdom and remove the curse.

After he had grasped these truths, he explained to me that he had been a faithful attendant and member of a certain church all his life but had never heard of those things before. The truth is not popular. It never has been. It was the serpent that said, "Ye shall *not* surely die," and men seem to believe him rather than God.

At Jesus' first coming, His own people, Israel, were continually contending with Him about His teaching, yet He taught diligently the great importance of belief of the truth (John 8:32), and faith in God's promises. I presume that it is safe to say, that a great majority of the Christian world is in great darkness concerning these vital subjects.

The phrase "a soul sleeper" is used mockingly of those who believe that the dead are asleep in the grave until the resurrection, but regardless, it should be counted an honor to be classed with the inspired writers of the Holy Scriptures.

Death is an enemy, the last enemy that shall be destroyed. (1 Cor. 15:25, 26.) Death robs us of all our faculties and causes all our thoughts to perish. The Prophet Isaiah was sent by God to the good king Hezekiah who was very sick, to tell him to set his house in order, for God had said, "Thou shalt die and not live." We must conclude, that death is the opposite of life. (Isa. 38:1.)

In Hezekiah's meditation of the matter, after God had promised to add fifteen years to his days, he said; "The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth" (Isa. 38:18).

In the history of the leaders and kings of Israel, Moses was told by God that he must sleep with the fathers. (Deut. 31:16.) God sent the Prophet Nathan 'to king David, saying, "When thy days be fulfilled, thou shalt sleep with thy fathers" (2 Sam. 7:12). This was also said of Jeroboam and Ahab, two of Israel's very wicked kings. Yes, the righteous and wicked are alike sleeping the "sleep of death." (Psalm 13:3; Dan. 12:2.)

The Prophets Job and Isaiah expressed a strong faith in the resurrection of the dead. Job suffered so intensely that he prayed that God would hide him in the grave, (Please turn to page 14)



The Bible and the News

By the Editor

SCIENCE PROGRESS IN ISRAEL

An Israeli scientist, Alexander Zarchin, has perfected an economical way to turn sea water into fresh water. The Israeli government has granted him \$270,000 to build a pilot plant in the Negev Desert.

Mr. Zarchin claims that he will be able to convert almost eighty per cent of all the water that enters his equipment from the Mediterranean Sea into fresh water for the parched Negev. The water will be purified at about half the present cost of fresh water in the area.

With this machinery, the desert can truly blossom as a rose, and produce needed food for the new nation. This new development could be a transforming feature for the water-hungry Middle East.

SIGNPOSTS IN ISRAEL

The Israeli government is erecting several hundred signposts in Israel to identify the historical places. With an ever-increasing number of tourists, it will be beneficial to mark the places of most interest. The signs are also designed to remind the Israelites of their rich history and heritage.

HUNT FOR THE MISSING LINK

Now that the "Bridey Murphey" ghost has been exposed, thrill-seeking newsmen have been playing up a story of the sighting of "apemen" in the jungles of Java. The three men have been sighted several times, and the troops are out in force looking for them. They are supposed to resemble the scientists' dream of the "missing link." Never dismayed in their search for proof of the theory of evolution, speculation runs high that the three men-beasts are survivors of some primitive age.

THE SUEZ

The Suez Canal crisis remains in the world's eye. No man knows the immediate outcome of the negotiations in progress, but the crisis has served to jar Western diplomats to realize what is at stake in the Middle East and the strategic importance of the whole area.

With Israel's growing prosperity, the Canal, the oil in many lands, and the rising tide of national interest in that section, it is not difficult to foresee the day when Russia will move south seeking spoil. (Ezek. 38.)

DEATH FROM TORNADOES

Tornadoes in the United States took 1,766 lives during the decade 1946-55 and inflicted injuries on approximately ten times that number of people, according to the Metropolitan Life Insurance Company. At least 3,000 tornadoes struck during this time. The heaviest death toll in the period under review resulted from the series of tornadoes which swept through the Missouri Valley States on the week end of March 22, 1952, taking 208 lives. Another series of such storms in June of the following year killed 142 persons in Michigan and Ohio, most of them in the vicinity of Flint. In May, 1955, about 115 deaths resulted from a group of tornadoes which struck Kansas and several southwestern states. The largest loss of the decade in a single tornado-169 lives-occurred in Oklahoma and Texas during April of 1947 .- Signs of the Times.

Could freak weather be a sign of the ending of the present age? God told the Prophet Amos that He had used weather to try to warn the people of Israel that they were living far outside the will of God. "I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city; one piece was rained upon, and the piece whereupon it rained was not withered. . . . Yet have ye not returned unto me, saith the Lord. . . . For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name" (4:7, 8, 13).

HEAVEN'S GEOGRAPHY NO LONGER DEFINED

A recent Associated Press article by George W. Cornell, reveals that most clergymen have ceased to try to define heaven in the exact terms they used to. Mr. Cornell observes, "Ministers widely shun a practice more common among the ministers of the past of offering concrete previews of heaven, sometimes including dimensions, street patterns, and terrain."

We wonder why these ministers do not go back to the Bible and discover that the descriptions there are of the Kingdom of God to be established on the earth, and are not of heaven at all. The beautiful descriptions are not fantastic when applied to the new earth that will follow the return and reign of Jesus.



By Arlene Dearing Oregon Bible College

Signs of the Times

This is one of a series of articles prepared by the students of Oregon Bible College on the subject of Bible doctrines taught by the Church of God. Other articles on various subjects will appear regularly.—Editor.

Is It Lack of Faith to Look for "Signs of the Times"?

One of the most wonderful things that the Lord has given us in the Holy Bible is the "signs of the times." Some may say it is a lack of faith to look for signs. On the contrary, the Lord has given us these signs to strengthen our faith in Him. "The Lord pitieth them that fear him" (Psalm 103:14). The Lord knows that we need strength.

Signs of Jesus' Birth

We have, for example, the wonderful sign given in Micah 5:2 that a ruler would come forth from Bethlehem Ephratah. Also, the sign of the star in the East. In Isaiah 7:14 we find the sign that "a virgin shall conceive and bear a son and shall call his name Immanuel." Luke 2:12 gave the sign that "ye shall find the babe wrapped in swaddling clothes, lying in a manger." How exciting and wonderful it must have been for the wise men to have found the baby Jesus with all of these signs in harmony. We might compare this to a puzzle with all the pieces fitting perfectly together. If we picked up a puzzle box with a picture of beautiful gardens on it, dumped it on the table and started putting it together, only to find that none of the pieces fit together, naturally, we would know that something was wrong. We find, however, how marvelously every minute detail fits together, not only in this particular instance (the birth of Christ), but throughout our infallible Bible.

Definition of a Sign

A sign is a mark, indication, token, or a road map.

The Bible and Road Maps

As road maps tell us which road to take, so the Bible tells us of the bumpy roads ahead: trials, tribulations, and temptations. It tells us how to detour around them by trusting in God and His Son Jesus. Psalin 27:14 says: "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

Headlines — "Jesus Is Coming Tomorrow"

One sometimes wonders how everyone would react if we thought Jesus was coming in twenty-four hours. Would we be screaming in the streets, running from house to house telling and warning everyone? Would this be headlines in all the newspapers throughout the nation? Would thousands of knees be bending? We find, however, in the Scriptures that "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). Although we do not know exactly when Jesus will come, we have been given signs.

For those who would like to study these "signs of the times" more thoroughly, we list some references:

Matthew 24—This whole chapter is full of signs and warnings of the last days.

Luke 21:9-11-Wars and Commotion.

Luke 21:12-14-Persecution.

Luke 21:15-20-Promised Help.

Luke 21:21-25-Destruction of Jerusalem.

Luke 21:26-33-Signs in Heaven and Earth.

Luke 21:34-37-Worldliness.

2 Timothy 3:1-7-Perilous Times.

2 Timothy 4:3-5-Fables Desired.

2 Timothy 3:9-11-Foolish Questions.

2 Peter 3:3-11-Scoffers in Last Days.

Revelation 3:14-22-A Lukewarm Church.

In closing, let us meditate upon Jesus' words: "Watch therefore: for ye know not what hour your Lord doth come" (Mart. 24:42).

The Donkey That Talked By Mary Railton

Children's Corner

One day, long, long ago, Balaam and his donkey were working in the field. Balaam, a prophet of God, stopped to wipe his brow, and as he looked across his field he saw a big cloud of dust far ahead on the road. Balaam said to himself, "I wonder who is coming this way so fast."

Soon he could see horses and men, and they were slowing down. Balaam went over to the road to meet them, for this apparently were stopping to talk to him.

One man still, "We are princes from King Balak. Behold, a great number of people have come out of Egypt. They are camped outside the walls of our country, Moab. When they classed through Ammon, they fought the people. King Balak is afraid they will capture us, too. So, King Balak wants you to come and bless him so that we may win the battle."

Balaam answered, "I do not know whether or not the Lord will let me go with you. Perhaps He does not want me to speak against His people the Israelites. Stay with me tonight, and in the morning I will tell you whether I may go or not.

God spoke to Balaam that night. He said, "You must not go to help King Balak. You must not speak against my people, for I have blessed them and will protect them."

In the morning Balaam told the king's princes that God would not let him go to the king. So the princes hurried back to tell the king what Balaam had said.

Balak was not pleased. He sent some other princes to Balaam. They said, "King Balak will give you riches and great honor if you will come to help him."

Balaam did not know what to do. He said, "Well, stay until morning, and then I will tell you." As Balaam lay on his bed that night, he thought how nice it would be to be wealthy and have great honor.

God spoke to Balaam. "If the men call you in the morning, get up and go with them, but remember, you must say what I tell you to say."

When morning came, Balaam saddled his donkey and prepared himself to go before the princes awakened him.

God was displeased with Balaam because he had not obeyed God. God sent an angel to keep Balaam from going to the king.

As they traveled along, Balaam's donkey slowed down. The donkey saw God's angel standing in the road with



a sword in his hand. The donkey turned off the road into a field. Balaam grew angry at her and struck her. Back into the road they went.

Soon they came to a place where a stone wall was built on both sides. The angel stood in the road again, but Balaam did not see him. The donkey crowded so close to the wall to get around the angel that Balaam's foot was crushed against the wall. This made Balaam angry, and he hit the donkey again.

On down-the road they came to a narrow place, and here the angel stood again. This time the donkey could not go around, so she sank to the ground beneath Balaam. He was so angry that he hurt his donkey. God gave a voice to the donkey, and she said, "What have I done that you should strike me three times?"

Balaam was so angry he did not think it strange for his donkey to talk. "If I had a sword," he said, "I would kill you. I am ashamed of you."

The donkey said, "Balaam, have I not always been kind to you? Have I ever mistreated you? Have I not always taken you wherever you wanted to go?"

Thoughtfully Balaam answered, "Yes." He glanced ahead of the donkey and for the first time saw the angel of the Lord. He was afraid and fell down on his face before the angel.

The angel spoke. "Why have you beaten your donkey three times? Three times she has seen me standing before her with the sword in my hand. Unless she had turned away from me, I would have slain you, for God is displeased."

Sadly, Balaam said, "I have sinned, for I did not see you standing in the way to keep me from going to the king."

The angel replied, "If you were not intent on riches and honor from the king you could have seen me. You may go on, but be sure to say only what the Lord tells you."

Balaam went on with the princes, determined to do as God wished from then on.

FOR SEPTEMBER 15, 1956

• A message for youth

God or Gold

By C. E. Lapp Dean Oregon Bible College



THE children of Israel committed a trespass in the accursed thing: for Achan . . . took of the accursed thing: and the anger of the Lord was kindled against the children of Israel" (Josh. 7:1).

The children of Israel were on the doorstep of a land flowing with milk and honey. God had given it to them, with the inhabitants, but first they had to subdue the land through faith and obedience to God. Jericho stood before them, but God had said, "All the silver, and gold, are consecrated to the Lord: they shall come into the treasury of the Lord" (Josh. 6:19).

The great day of battle came and the walls of Jericho fell as God had said. A few days later the city of Ai came out against Israel, killed thirty-six men and put the remainder to flight. Had God forsaken Israel? Joshua fell on his face before the Lord, in utter despondency, and cried, but God said, "Israel hath sinced!" No mistake, no deception, no error, but plain outright sin! Therefore the Israelites could not stand before their enemies.

It was not until they had found the thief and stoned him to death that God could again bless them. He saw the silver and gold, coveted, took them, and hid them in his stuff. Not only did Achan suffer, but thirty-six men of Israel were killed, and all his own family with all their possessions were destroyed. "Surely no man liveth unto himself." Covetousness is idolatry in any language, and cannot be blessed of Almighty God. What did Achan's gain profit?

It was Lot who "pitched his tent toward Sodom, but the men of Sodom were wicked and sinners before the Lord exceedingly" (Gen. 13:12, 13). Lot and Abram were equally blessed with cattle and goods, but had to separate so they would each have room to feed their herds. Abram should have taken the first choice of location, but being greater in humility he gave Lot first choice.

"Lot lifted up his eyes and beheld all the plain of Jordan . . . and chose him all the plain of Jordan . . . and dwelled in the cities of the plain, and pitched his tent toward Sodom." Covetousness inched him nearer to the godlers city after he left off walking with faithful Abram. (He lacked the Abrahamic faith.) He surrendered the healthier and happier life of the hills and stars to the allurements and bright lights of Sodom.

Lot did not backslide overnight, but covetousness drew him irresistibly toward the gay city, wealth, prestige, and power. Alas! How soon the moth singes its wings in the flame and lies helpless with other fools who have seen the bright lights of the world.

What did Lot gain? His sons-in-law mocked when he spoke of coming judgment; his wife's longing look for lost luxuries turned her into a pillar of salt. His two daughters took advantage of their elderly father, gave

him wine, and became the unwed mothers of their drunken father's children, Moab and Ammon. These sons became the fathers of two nations that opposed and fought against the people of God, Israel, in time to come. What did Lot gain?

The list is long. The end is the same. Gold without God brings man down to the dust of death in spiritual poverty. Judas sold our Lord for thirty pieces of silver and went and hanged himself. Paul and Silas were thrown into prison for healing a Philippian girl possessed with the spirit of fortune-telling because her master's profit was gone. Ananias and Sapphira lied to God, pretended to give all when they gave only a portion, and suffered punishment at the hands of a just God. Israel offered the lame and blind upon their altars of sacrifice to a loving heavenly Father, and so incurred His wrath upon themselves. The nation itself robbed God of the tithes and offerings to carry on His worship, and in so doing brought captivity in the land of Babylon, spiritual destitution to the priesthood. They brought plagues and drought upon the land, and caused their children to be sold into slavery.

Jesus' words, "Seek ye *first* the kingdom of God and his rightcousness, and all these things shall be added unto you" (Matt. 6:33) are still true. They are legion who still carry the spirit of Lot, Achan, Judas, and Ananias, but it takes the faith of Abraham, who laid his life on God's altar, to put Jesus' words to a practical test today.

Gold without God has thrown the world into endless misery, hunger, and human suffering today. Yours may be in the form of material security, a good paying job, a new car, a home, a luxurious living, unbridled pleasure, another farm, a marriage outside of Christ, godless companions, but God is not mocked!

Think on these things, young people! Let God have first place in your life, for covetousness never pays!

"Lead Us Not Into" ---

Our wonderful Lord's Prayer, which is a model par excellence when teaching children and adults how to pray, is recorded in the sixth chapter of Matthew. The first portion of the thirteenth verse has caused many to explain its intent in various ways, yet it seems that with a little consideration it becomes self-explanatory: "And lead us not into temptation."

Everyone knows James 1:13 by heart. God tempts no man. He does test us and refine us as silver and gold, since in the twelfth verse we read that when we are tried we shall receive the crown of life.

In Luke 6:39 where the "blind lead the blind," the Greek word used by translators is different from the word "lead" in our Saviour's prayer. The former has in it the idea of being led by the hand; the latter of movement, carrying, or driven into. In a few new words: "Help us not to be driven into temptation."

For confirmation of this thought, Jesus teaches us in Luke 22:40, "Pray that you do not enter into temptation." Also, in Mark 14:38, "Watch and pray, lest ye enter into temptation." It is written by the Apostle Paul in Hebrews 13:5, "I will never leave thee, nor forsake thee." Thus the idea in our Lord's Prayer is not one of forsaking or abandonment or even, should we sin, "Please don't catch us in the act!" Who among us is so perfect that we can throw stones at our neighbor?

The two words, "not into," are the keys to this unopened lock. "Not into," means outside of, away from, or not into. Thus we discover that the thought in this verse conforms with Scriptural doctrine: Let us not be driven into temptation; help us, lead us away from trials and temptations; preserve us and guard us from temptation.

"Lead us not into temptation, but deliver us from calamity, anguish, pain, destruction, death, or evil, for the gift of God is eternal life through Jesus Christ our Lord."

FOR SEPTEMBER 15, 1956

By Sterling Russell

Cleveland Ohio

THOU SHALT SLEEP WITH THY FATHERS

(Continued from page 8)

but his thoughts turned immediately to a future life. (Job 14:13-15.) Soon after, Job expressed a strong desire to leave a memorial of his preponderate faith in the promises of a future life. (19:23-27.) Then, too, the Prophet Isaiah said, "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).

In Psalm 115:16, 17, we read, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men. The dead praise not the Lord, neither any that go down into silence."

The Saviour was seen by the apostles (Acts 1:9) to ascend bodily into heaven where He sits at the right hand of God, serving as the advocate for the church. (1 John 2:1.) The Psalmist seemed to infer that otherwise man is not invited to heaven. Remember what Jesus told the Jews (John 7:33, 34), and His own disciples (John 13:33).

Many times in my efforts to explain man's nature to others, they refer me to "the thief on the cross," "the parable of the rich man and Lazarus," "Paul's desire to depart," "In my father's house are many mansions," and other such texts. These texts, when properly analyzed, are not out of harmony with the many plain Bible statements. They seem only to serve as an excuse for those who plainly state that they do not want to believe such a gloomy doctrine. When the truth is wilfully rejected, the Apostle instructs that "God shall send them a strong delusion, that they should believe a lie: that they all might be damned who believe not the truth" (2 Thess. 2:11).

In my younger days, after I had been convinced of the truth of man's mortal nature, I desired greatly to instruct any who desired to learn what the Word teaches. I am now nearing the fourscore and seven period, living, as some say, "on borrowed time" and unless the Saviour returns soon, I, too, will fall asleep in death and be laid with the fathers.

> "Asleep in Jesus, Blessed Sleep From which none ever wake to weep A calm and undisturbed repose Unbroken by the dread of foes."

"Let us not weary in well doing, for in due season, we shall reap, if we faint not."

"The Lord taketh pleasure in them that fear him, in those that hope in his mercy" (Psalm 147:11).

Calendar of Events

September 15 - 16 — Michigan Fall Conference, Pennellwood Church of God, Grand Rapids.

October 7-14 – Evangelistic meetings and Minnesota Conference, Litchfield. Harold Doan, Speaker.

October 27, 28 – Illinois Quarterly Conference at Eldorado.

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OLD WAYS AND NEW WAYS

"If the foundations be destroyed, what can the rightcous do?" (Psalm 11:3).

We are living in a changing world. Old ways and methods are being discarded daily. Most of these changes are gradual and appear for the better. The horse has practically disappeared from the higher ys and the farms. The steam locomotive is seldom seen pulling its load of freight and passengers. These changes muck progress. The old ways are not sufficient for this day and generation.

There are, however, some things that change not. God's ways are unchangeable. His plans for man's redemption are the same "yesterday, and to day, and for ever." The foundations of salvation, right, and truth must not be destroyed or changed.—*C. E. Randall.*

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"Let me say to you what another minister said on one occasion. Some preach all *doctrine*; that makes people all head, which is a monster. Some preach all *experience*, that makes the people all heart, and that is a monster, too. And others preach all *practice*: and that makes the people all *hands and feet*; which is likewise a monster. But preach you doctrine and experience and practice; and so, by the blessing of God, you will have head and heart, and hands and feet—a perfect man in Christ Jesus."— John Duncan.

Special Sale

We have on hand a new Natco, 16mm. sound projector. The list price is \$365.00. You may have this projector, F.O.B., Oregon, Ill., for \$250.00.

Ideal for church, Sunday school, fellowship meetings. Write: National Bible Institution, Oregon, Ill.

THE GOD WE WORSHIP

(Continued from page 5)

heaven and earth with its plant and animal life. Jesus has been chosen to carry out God's plan for a *new* heaven and a *new* earth.

"Ye Shall Be As Gods"

Part of the temptation in the Garden was the promise that men would be "as gods, knowing good and evil" (Gen. 3:5). Adam and Eve, desiring greater importance, decided to eat the forbidden fruit. Man has ever since had an exalted opinion of his ability, and very frequently acts as though he had no need for the assistance, guidance, or approval of God. This would seem to be proper conduct if we were to heed Philippians 2:5, 6 as translated by the Authorized Version. We read: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God." Had Jesus attempted to be equal with God He would have committed the same sin for which Adam was guilty when he tried to be "as gods."

Other translations, however, tell us that Jesus:

- "Did not set store upon equality with God" (Moffatt).
- "Did not meditate a usurpation to be like God" (Diaglott).
- "Did not regard equality with God as something at which he should grasp" (Weymouth).

The Sin of "I Worship"

Paul, in Romans 1:18, stated: "The wrath of God is revealed from heaven against all ungodliness." "Ungodliness" according to Clarke's Commentary, has the basic meaning of "I Worship." This is a sin common to all mankind.

Moses was guilty of this sin when he said: "Must we fetch you water out of this rock?" This ungodliness kept Moses from entering the Promised Land.

It was the sin of "I Worship" which caused God to drive Nebuchadnezzar insane for seven years. The king, in his bragging, said: "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty" (Dan. 4:30).

We go to the temple for another example of "I Worship." "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess" (Luke 18:11, 12). Jesus said that this "I worshiper" was not justified as he went down to his house. (For a picture of an "I worshiper" losing his life, study Luke 12: 17-21.) Early in His ministry Jesus taught: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name and in thy name have cast out devils? and in thy name done many wonderful works?" Then follows the fatal verdict: "Then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (See Matt. 7:21-23.)

The Church of God

The Church of God must worship the One and only true God, the Creator of all life and all substance—He who is the God of love and grace, the purifier of minds and hearts. All honor and glory are due Him both as Creator and as Redeemer of mankind. May we never be guilty of sharing His honor with another. Jesus is worthy of great honor, but may we never place Him on an equality with the Author and Creator of all things.

The Church of God has long recognized the deadly result of believing the serpent when he said "Thou shalt not surely die." But have we been as careful to reject his statement "Ye shall be as gods"? Is there not considerable "I Worship" in the hearts and lives of each of us? Is it not time for each of us to cleanse our temples of all ungodliness so that God can dwell in us and be our God and we His people?

We seek all glory and honor to the God we worship.

Beginning of a Successful Man



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Bestitution Herald

VOLUME 45, NUMBER 49

TIMELY MESSAGES IN THIS ISSUE

Jesus Is Coming Again The Kingdom of God An Unwritten Letter

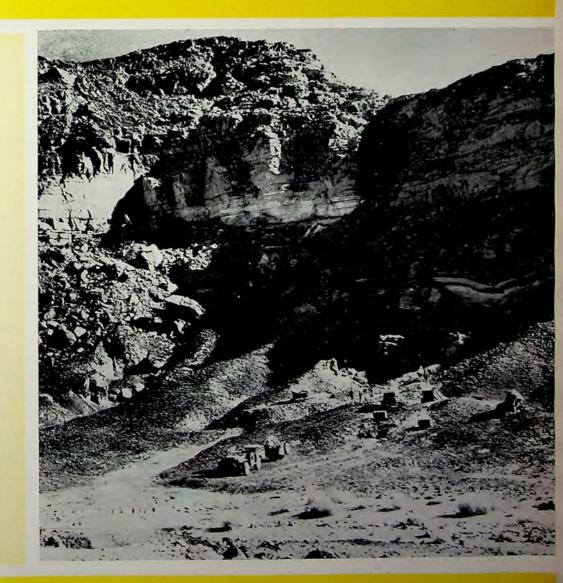
The Resurrection

A Child's Approach to God in Prayer

KING SOLOMON'S MINES

In the Negev desert in southern Israel, King Solomon's copper mines are again in production, providing this much needed ore for the growing new state.

Many ancient treasures have been found in Israel through use of the stories and descriptions in the Old Testament. (Israel Office of Information photo.)



These Are the Last Days!

THE RESTITUTION HERALD

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

Subscription rate: 36 issues per year, \$3.00. two years, \$5.00.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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DAILY BIBLE READINGS

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- T. Sept. 25. Mark 11:20-25. Forgiveness enjoined.
- W. Sept. 26. Prov. 19:1-11. The glory of the Christian.
- T. Sept. 27. Acts 7:54-60. Stephen forgave his enemies.
- F. Sept. 28. Eph. 4:25-32. Forgive one another as God forgives you.
- S. Sept. 29. Luke 17:1-10. Forgiveness requires strong faith.



These Are the Last Dans

We have been reading an old book, "Anatolia," published in 1860. Written by an excellent Bible student, the book proposed that the chaotic political conditions of that day proved that the age was about to end. The writer could see in the Ottoman Empire, Napoleon, and Roman Catholicism, the fulfillment of much of the Books of Daniel and Revelation. But times changed and the attention of the world swung away from the Middle East. The Ottoman Empire was broken, Napoleon fell, and the pattern of one hundred years ago was broken.

But now again the eyes of the world focus on the Middle East. Today a new element has entered the picture which was not there one hundred years ago or at any time in the past two millenniums. That new element is the re-established nation of Israel. This new element significantly changes the prophetic picture and clarifies some of the Bible predictions of the way nations will be organized in the last days. This accomplished fact of a partially restored nation adds new importance to the apparent fulfillment of prophecies in our times. The link that was always missing in historical attempts to read into current political alignments a chain of prophecy proving the last days, has now been supplied. At no previous time in history since the death of Christ have all the elements of last-days' prophecies been present at the same time.

Today, with Israel a reality; the Arab nations rising; Russia in a position of power; the old Roman Empire being restored in the form of progressing Roman Catholicism and the NATO nations; the way being paved for one world under one leader; we think we are truly in the last days of human history.

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The ancient nation of Egypt, one of the first civilized peoples on earth, is again much in the news. Center of a rising Arab Empire and disputed new owner of the Suez Canal, Egypt has its champions and its enemies.

The Bible gives us a clue to the future of Egypt. Isaiah prophesied: "The Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them. . . . In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (19:22-25).

Zechariah also prophesied that Egypt would be subject to the Lord in the Kingdom to come, when Jesus rules from Jerusalem and the nations come up yearly to worship. (14:14-21.)

No man knows the solution to the great difficulties between the cousins of the Middle East, but when Jesus comes the breach will be healed and the nations will lay down their enmities and worship Him.

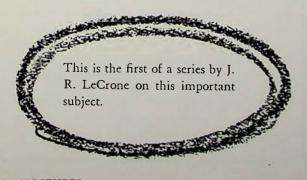
THE NEW TESTAMENT teachings concerning the future of the world and of mankind generally, are centered about one central, all-important fact. It seems strange that this fact is so often overlooked or neglected in the pulpits of the land. We refer, of course, to the fact that Jesus is going to return to this earth again, bodily and in person.

How do we know that this is true? If we believe the words of Scripture, we cannot help believing that it is true, for Scripture speaks of this fact again and again.

Jesus Himself spoke of His coming, when His announcement that He must soon go away from His disciples brought distress to their hearts. Said He, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). Without pausing to examine all of the doctrinal implications of this passage, we point out that Jesus did not promise His disciples that they would come to Him, but that He would return and receive them to Himself.

When the time of His departure arrived and Jesus ascended to heaven while His astonished disciples stood watching until a cloud received Him out of their sight, angels appeared for the express purpose of assuring them that He would come again. Jesus had been reminding them of the Great Commission, saying to them, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judza, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:8-11).

That Jesus' disciples believed the words of Jesus and



Coming Again By Pastor J. R. LeCrone Hillisburg, Indiana

Jesus

Is

of the angels, and took them literally, is evidenced by the many references to the return of Jesus to be found in their writings. Two or three examples of their belief in the literal, bodily return of Jesus will suffice for the moment. As this series of lessons progresses, we hope to call your attention to many more such passages and consider with you their teachings concerning not only the fact of Jesus' coming, but also something of the time and purpose of His return to earth. For now, our chief concern is to point out that they believed and taught that He would return.

In 1 Thessalonians 4:15-17, we find the Apostle Paul speaking of Jesus' return in connection with the resurrection of the dead. "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

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

In writing to the young evangelist Timothy, Paul said, "I give thee charge in the sight of God, who quickeneth all things, and before Christ that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lords of lords" (1 Tim. 6:13-15).

Our studies of the Scriptural pronouncements upon the subject of the return of Jesus have convinced us that

Help the Other Man

By R. H. Judd

Some people want a little more Than just a kindly smile, They need a strong and manly hand To help them o'er the stile.

It may be that you come nearest To the one who stands in need, Then give to him that friendly help Backed by your word and deed. Someday, perhaps, you too may need The help that you now give, And in return you will receive True friendship's aid to live.

no Christian organization or individual can teach the gospel as Jesus and the apostles taught it, and remain silent about the promised return of Jesus to the earth. This promise is a constantly recurring theme throughout the New Testament, and is constantly held forth as an incentive for Christian living. Because this teaching does not mesh smoothly with some of men's interpretations of Scripture, it has become the easy fashion to give it a name, and then dismiss it as something of interest only to that fanatical minority who believe that every word of Scripture is inspired of God and was given to be earnestly and prayerfully considered by men, and not lightly cast aside as unimportant. So they say, "Oh, that is Second Adventism. It may be true, but I don't think that it concerns me." Having thus labeled and pigeonholed this precious truth, they proceed to dismiss it from their thinking.

It is sometimes pointed out that several times men have thought that they have figured out the date when Jesus would return, and that always the date has passed without that event taking place. This is true, but what men often overlook is the fact that, in the very setting of dates, Jesus' command was violated. To His disciples, when they asked Him if it was then the time for Him to fulfill the prophecies concerning His rulership upon the earth, Jesus answered, "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7).

This was but a repetition of what Jesus had told them previous to His crucifixion and resurrection, when they had come to Him with the request, "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled" (Mark 13:4). Jesus obliged by giving them a series of signs by which they could know that the time of His return was drawing near. Jesus added the clear and specific warning in Mark 13:32, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." How presumptuously for men to insist that they know what Jesus said that even He did not know!

Because some, by setting dates, contrary to the express command of Jesus, have brought this teaching of the Master into disrepute among men, shall we cast it aside altogether, or label it as unimportant and refuse to give attention to it? It was Jesus' expressed opinion that belief in His returning was a matter of first importance to every one of His disciples. We submit that nothing has happened in the meantime to give us any reason to think that the Lord has since changed His mind, or that He was mistaken in that belief. Immediately after assuring the disciples that it was vain for them to try to pinpoint the date of His coming, Jesus pointed out that this very fact made it necessary for them to be always prepared for that blessed event. Hear Him! "Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13:33-37).

Do not dismiss the second coming as unimportant. Do not put off preparation for it until another time, thinking that you have unlimited opportunities to study and prepare for Jesus' returning. For if you believe in Jesus, and accept His words as true, you will surely want to give heed to His warning, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matr. 24:44).

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The Kingdom of God

By John Lewis Oregon Bible College

THERE are many reasons why man wants to be in the Kingdom of God. There are four which to me seem most important. They are: life, possessions or land, peace, and love for God and for Jesus the Son of God. Life is something that cannot be defined. It is an influence, a quality, a power which some possess.

Life is a general desire of all living things. There is not a living thing that will not fight for its own life or for the life of something or someone it loves. Man has a constant struggle for life. In order to live, man must labor. By working, man tries to make his present life easier. He is constantly striving for improvements. If man works so hard for the present life and cherishes it so much, how much more should eternal life be worth to him. How much harder should he work, study, and pray for a life that would be everlasting! In John 3:16 we are promised everlasting life-"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Notice "whosoever believeth." We only have to believe to have life that will have no end; a life where there would be no constant struggle for life.

Another reason for man's wanting to be in the Kingdom is his desire for land, or power. Today the desire for power or control is universal. The struggle for power starts at the individual and continues to the nations of the world. If there were no desire for power, there would be no war.

It was God's original plan for man that he should rule creation, but man has sinned. This has delayed God's plan and He will have to send Christ to establish a king-



dom. In Genesis 13:14, 15 we read of the promise that was made to Abraham; the promise that man again will rule over the earth as it was originally intended for him to do. Man is in a constant double struggle. One is to control his fellow men and the other is to control the forces of nature. Man controls nature by farming, and by other means such as tools and machinery. God will give back to man the complete control of nature. It will be without war, without strife, and without bloodshed.

The third reason why men should want to be in the Kingdom is for its peace or joy. Today there is a great desire for peace. Nations and governments are continually meeting together to work out plans for peace. How can man hope for peace today and at the same time build for war? Armies are getting larger, weapons more destructive, and nations more unfriendly toward one another.

Another desire of man that accompanies peace is desire for happiness and joy. We could have peace and still not be happy. In order for people to have peace and happiness at the same time, there must be something to fill one's life. That is the love of God and His Son Jesus Christ!

In Isaiah 2:2-4 is given a short but wonderful picture (Please turn to page 15)

The Letter That Was Never Written---



• You will be amused at this article, but we wonder how many pulpit committees might judge the same way this imaginary mission board did, if acting without knowledge of the writer upon a letter of application sent to it by the Apostle Paul.—Editor.

Mr. Saul Paul Independent Missionary Corinth, Greece

Dear Mr. Paul:

We recently received an application from you for service under our board.

It is our policy to be as frank and open-minded as possible with all our applicants. We have made an exhaustive survey in your case. To be plain, we are surprised that you have been able to "pass" as a *bona fide* missionary.

We are told that you are afflicted with a severe eye trouble. This is certain to be an insuperable handicap to an effective ministry. Our Board requires 20-20 vision.

At Antioch, we learn, you opposed Dr. Simon Peter, an esteemed denominational secretary, and actually rebuked him publicly. You stirred up so much trouble at Antioch that a special Board meeting had to be convened in Ierusalem. We cannot condone such actions.

Do you think it seemly for a missionary to do parttime work? We hear that you are making tents on the side. In a letter to the church at Philippi you admitted that they were the only church supporting you. We wonder! Why?

By Hendon M. Harrie, Jr. (Reprinted from The Present Truth Messenger)

Is it true that you have a jail record? Certain brethren report that you did two years time at Cæsarea and were imprisoned at Rome. You made so much trouble for the businessmen at Ephesus that they refer to you as "the man who turned the world upside down." Sensationalism has no place in missions. We also deplore the lurid "overthe-wall-in-a-basket" episode at Damascus.

We are appalled at your obvious lack of conciliatory behaviour. Diplomatic men are not stoned and dragged out of the city gate, or assaulted by furious mobs. Have you ever suspected that gentler words might gain you more friends? I enclose a copy of Dalius Carnegus' book "How to Win Jews and Influence Greeks."

In one of your letters you refer to rourself as "Paul the aged." Our new mission policies do not envisage a surplus of superannuated recipients.

We understand that you are given to fantasies and dreams. At Troas you saw "a man of Macedonia," and at another time "were caught up into the third heaven," and even claimed "the Lord stood by you." We reckon that more realistic and practical minds are needed in the task of world evangelism.

You have caused much trouble everywhere you have gone. You oppose the honorable women at Berea and the leaders of your own nationality at Jerusalem. If a man cannot get along with his own people, how can he serve foreigners?

Chided As "Snake Handler"

We learn that you are a snake handler. At Malta you picked up a poisonous serpent which is said to have bitten you but you did not suffer harm. Tsk! Tsk!

You admit that while you were serving time at Rome, "all forsook you." Good men are not left friendless. Three fine brothers by name of Diotrephes, Demas, and Alexander the coppersmith, have notarized affidavits to the effect that it is impossible for them to co-operate with either you or your program.

We know that you had a bitter quarrel with a fellow missionary named Barnabas. Harsh words do not further God's work.

You have written many letters to churches where you formerly have been pastor. In one of these letters you accused a church member of living with his father's wife, and you caused the whole church to feel badly and the poor fellow was expelled.

You spend too much time talking about "the second

coming of Christ." Your letters to the people at Thessalonica were almost entirely devoted to this theme. Put first things first from now on.

Your ministry has been too flighty to be successful. First, Asia Minor, then Macedonia, then Greece, then Italy, and now you are talking about a wild-goose chase into Spain. Concentration is more important than dissipation of one's powers. You cannot win the whole world by yourself. You are just one little Paul.

In a recent sermon you said, "God forbid that I should glory in any thing save the cross of Christ." It seems to us that you also ought to glory in our heritage, our denominational program, the unified budget, and the World Federation of Churches.

Your sermons are much too long for these times. At one time you talked until after midnight, and a young man was so sleepy that he fell out of a window and broke his neck. Nobody is saved after the first twenty minutes. "Stand up, speak up, and then shut up," is our policy.

Dr. Lake reports that you are a thin little bald man, frequently sick, and always so agitated over your churches that you sleep poorly. He reports that you pad around the house praying half the night. A healthy mind in a robust body is our ideal for all applicants. A good night's sleep will give you zest and zip so that you wake up full of zing. We find it best to send only married men into the foreign service. We deplore your policy of persistent celibacy. Simon Magus has set up a matrimonial bureau at Samaria where the names of some very fine widows are available.

Fighting Also Tabooed

You wrote recently to Timothy that "you had fought a good fight." Fighting is hardly a recommendation for a missionary. No fight is a good fight. Jesus came to bring peace. You boast that "I fought with wild beasts at Ephesus." What on earth do you mean?

It hurts me to tell you, Brother Paul, but in all of my twenty-five years' experience I have never met a man so opposite to the requirements of our Foreign Mission Board. If we accept you, you would break every rule of modern practice.

JFF-hmh

Most sincerely yours, J. Flavius Fluffyhead, Sec. Foreign Mission Board.

The Restitution

By Pastor Timothy Pearson Dayton, Ohio

THE TERM "restitution" more widely known as the restoration, denotes a return to an original condition. As used in the Bible, it means a return of the creation to the conditions that existed in the Garden of Eden.

"Restitution" comes from the record of Acts 3:20, 21: "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."

When God had finished creating the heavens, the earth and all that is in them, "God saw every thing that he had made, and, behold, it was very good."

The Scriptures indicate that the creation continued good until Adam and Eve allowed sin to spoil the perfect balance of life.

A need for restitution arose when God punished man, saying, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee" (Gen. 3:17, 18). But, man is not left to wrestle with the curse through-



out eternity! The weeds were to last "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).

The Kingdom of God will be made magnificent by the re-creation of all things. This day of restoration has been proclaimed by God's prophets for centuries. The voice of Isaiah rose to the theme of restitution proclaiming, "Upon the land of my people shall come up thorns and briers." Already, much of this condition exists in Palestine. Orange orchards and vineyards again dot the landscape and the number of *(Please turn to page 15)*



A Child's Approach to God in Prayer

By Pastor Orville Westlund Burr Oak, Indiana

• Introducing children to God through prayer is essential if our children are to grow up knowing the living God and His Son Jesus Christ, instead of a paper God or a God made out of air from the lungs and mouth. Suggestions on how this may be accomplished is presented by the author in this article.

PRAYER and worship have been defined in a variety of ways. A dictionary speaks of prayer as: "A devout petition to, or any form of spiritual communion with, God or an object of worship." (American College Dictionary.) This strongly implies request. "Prayer has been described as the regarding of today in relation to eternity. It has been called the medium of highest beauty; the celebration of life." (Chaplin, D. P., Children and Religion.) "A college professor said: "Worship is a conscious effort of the soul to get into the atmosphere of the divine." (Trent, R., Your Child and God.) "A minister once wrote: 'Worship is offering one's whole self to God.'" (Trent.)

However one may define the term prayer and the subject of worship, definition alone is not sufficient in the understanding and activity of prayer in the lives of men, women, and children. This explicitly manifests itself in the ministry of Jesus of Nazareth. For prayer could not be revealed by Jesus through definition, but only through His prayer-filled life and the parables He told about it. (Luke 6:12; 18:9-14.) The time that Jesus prayed was morning, noon, and night. The place was in the mountains, on the plains, in the temple, in homes, alone, and among great crowds of people. (Luke 6:12; Mark 14:32; John 6:11; Matt. 21:12, 13.) Prayer was vital to His life. (John 17.) He was never ashamed of it. (John 6:11.) It was part of Him.

Witnessing this prayer life of Jesus, the disciples who worked and lived with Him, said: "Lord, teach us to pray." What they had witnessed was something they *wanted* in their lives. It was not a paper doctrine, or something that could be defined in a few simple sentences. But it was a vital, dynamic, living fellowship with God, seeking His will and His reign.

Consequently, when a child encounters God through prayer, he might meet it on legalistic grounds; that is, definitions and forms of prayer by way of instruction. Or, he may encounter it by witnessing his parents pray as the disciples of Jesus saw Him pray and felt a need for prayer in their lives.

Dora P. Chaplin, writing on the subject, *Children and Religion*, pens these words, in regard to children witnessing their parents pray.

The little child's first experience of prayer may well come to him . . . when the sight of a parent kneeling by his bed may call forth a feeling of love and reverence to the One to whom the prayers are said. The child usually wants to share in this friendship, and all the ways are slowly opened for his questioning. "Who are you talking to?" "Where is God?" "What does He look like?" and so on.

On the other hand, this same author points out how the child's approach to God through prayer by way of "instruction" can create negative reactions in the mind of a child and block prayer to a loving and understanding heavenly Father. She writes:

One mother recalls that she felt it was time to talk to her three-year-old about God. She said one evening at bath time, "Now, dear, I think the time has come for us to talk about God."

"Who's God?" asked the child.

"Well," said the mother, fumbling, "He gave you all the birds and flowers and trees and everything you see."

"Why did He?" said the young philosopher.

"Because he thought you'd like them," explained his mother.

"Well, I don't," replied the child thoughtfully.

This reaction was unexpected, but I think the mother asked for it. How our children hate the saccharine and the tense moments of imposed instruction!

As one wise English minister put it: "His training will begin, and perhaps also end, by attending to what you are much more than to what you say." (Chaplin.)

Taking into consideration these words of wisdom, if the prayers of parents are ineffectual and stiff, the child will not crave for it. He will see *no need* for it. If he has to pray, prayer might become drudgery, something that has to be done to pacify parents and probably relatives. *How Should a Child Be Taught to Want to Pray?*

First, we may take into consideration the "attitude" of the parents in the home toward Christianity and prayer. For their "attitude" in the matter will greatly influence the attitude of the child. Dr. Joseph Sherrill, one of America's prominent Christian teachers and writers, states: "The adults and other persons in a child's family, who are older than he, tend to reproduce some part of themselves in the child. Often a child will carry the marks of many adult personalities within his own." (Sherrill, L. J., Understanding Children.) Another Christian writer phrases it this way:

In the formative period, when the future experiences and capacities are being shaped, the home is the most constructive force with which the child has to deal. The child is in the home more than anywhere else. He comes under the direct and strong influence of Father, Mother, and other older members of the family. He is in this situation at a time when he is least capable of forming opinions for himself or guiding his own experiences and when he is to the largest degree subject to the influence of those by whom he is surrounded. (Trent.)

Secondly, if the attitude of the parents is wholesome concerning Christianity, a concept of God can be developed, so that the prayer life of the child can grow. Robbie Trent in her thesis, *Your Child and God*, suggests:

The child who hears God spoken of lovingly and appreciatively, as the Giver of good gifts, as the kind heavenly Father, is building such a concept. The child who sees Mother and Father take that kind of God into account as they plan their lives and execute those plans, and as they meet the multiplied demands of daily living, is building such a concept.

The Christian personality of parents, their attitude towards prayer, and concept of God, therefore, will begin to determine, as witnessed by the child, whether prayer is good, something to want, or bad, something undesirable. Consequently, as Pastor H. W. Fox puts it in his book, *The Child's Approach to Religion:* "The persons by whom a child is first surrounded are the most important people in the whole of his life; it is from them that he will first of all receive his right or, maybe, his wrong ideas of God."

If the concept of God through the witness of the parents is inviting to the child, the child too will want to pray as the parents pray.

How Can Parents Help Their Children to Pray?

Parents can help their children to pray by selecting Bible stories from the life of Jesus and other Bible stories that are relevant to the age of the child. Ethel L. Smither writing on the subject, The Use of the Bible With Children, warns readers against historical materials for boys and girls under ten years of age and also stories that deal with judgment like the Old Testament account of the world that was destroyed by water, for the materials are too difficult for the young child to assimilate and understand. H. W. Fox, already mentioned, has an interesting observation about irrelevant Bible stories for young children by pointing out that telling a young child about the virgin birth contradicts what he has heard about his birth, leading to confusion. Smither states: "No Bible story should be used unless it is likely to help a child think of God in terms of the best that he is capable of imagining."

Bible stories from the life of Jesus related to how Jesus prayed on different occasions and where He prayed broadens the knowledge in the mind of the child that prayer can be praise, thanksgiving, meditation, petition, and intercession for other persons, and that prayer is not isolated to a particular day like Sunday and a specific place like a bedroom.

Secondly, parents can help children in their prayer life by discussing at the close of the day some of the events that were important to the child. If the child got joy out of something during the day, a sentence like, "Our heavenly Father, we thank Thee," can be said. If, on the other hand, the child has done something naughty, a sentence like "Dear Lord, please forgive me; I am sorry" can be offered. Thus, variation in prayer can be brought about, with rigidity avoided and a greater sense of the omniscience of God introduced. (*Please turn to page 15*)



The Little Jewess Who Became a Queen

by Mary Railton, Children's editor

Esther was only a small girl when her mother and father died. Her cousin, Mordecai, loved her as his own little girl. He took her to his home to live with him. Mordecai was a very good, kind man and sat in the gate of the king's palace. Esther was a very pretty girl.

When Esther grew up, Ahasuerus, king of Persia, sent out his princes to find a beautiful wife for him. The princes brought many beautiful young women to the king's palace. Among them was Esther. Mordecai was sure she would be chosen to be queen, for she was very pretty. All the women were taken to a special house, where they stayed for twelve months to learn how to live in the palace and be a queen.

When the day came for the king to pick out the one he wanted for a wife, Mordecai went to the women's house to see Esther. He said, "Esther, you must be careful not to let the king or anyone know you are a Jew."

Esther said, "I shall be careful. I will tell no one that I am a Jewish woman."

Along with the other women, Esther went before King Ahasuerus. He watched them all and looked carefully for the one who would make a good queen for him. When he saw Esther, he knew at once that he would like to have her for his queen. He set the royal crown upon Esther's head and made her his wife.

King Ahasuerus loved Queen Esther very much, for she was thoughtful and kind. She never told him she was a Jew, for Mordecai warned her not to. They were happy as king and queen.

One day Mordecai and Esther saved the king's life. Mordecai told Esther of two men who were planning to kill her husband. Esther hurried to her husband to tell him about these two men. Bigthan and Teresh were seized and taken away before they could hurt the king.

King Ahasuerus was very happy to think that Esther wanted to help him. He also remembered the good deed Mordecai had done. Haman, one of the king's princes, noticed that Mordecai and some of the other Jews would not bow down and worship him. They knew, however, that they should worship God alone, not any man. The king's own people bowed down whenever the king and his princes passed by. But not the Jews! Because Flaman was a very proud man, he did not like those who would not bow before him.

At last, Haman became very angry because Mordecai would not bow down and worship him. Haman searched for a way to take revenge on the Jews. He decided to go to the king and persuade him to destroy them.

Haman appeared before the king and told him that all his people, but one group, bowed down and worshiped him. King Ahasuerus said, "Who is that?" Haman told him how he had noticed as the king walked the streets that these Jews would not bow down.

After hearing Haman's story, the king began to think Haman was right. He agreed that all Jews should be killed. He wrote a letter to all the cities in his kingdom. In the letter he said, "All Jews, young and old, little children and women, are to be killed on the thirteenth day of the twelfth month."

When Mordecai heard the letter, he knew that he and Esther would be killed also. He sat down in some ashes and cried. All the Jews were crying and fasting. They thought to themselves, "What will happen to us?" Mordecai said to himself, "What will happen to Esther and me?"

WHAT WILL HAPPEN?

Do you think King Ahasuerus would have his pretty wife whom he loves killed? But the king does not know that she is a Jew. What will happen to Queen Esther and Mordecai? We will continue our story next time. If you can't wait to learn what Queen Esther does, you can read the whole story in your Bible from the Book of Esther.



The Bible and the News

By the Editor

KING SOLOMON'S MINES (Front page picture)

"The reading of 1 Kings 7 led Archaeologist Nelson Gluek to the copper mines of King Solomon in Negev, north of Eilat, an important port on the Gulf of Aquaba, and to the furnaces near by at Elzion-Gever, where the ore was smelted twenty-eight hundred years ago.... According to recent reports from Israel, copper mines are being developed at Timnah about twenty-five kilometers from Eliat.

"The account in Genesis of Abraham's taking large herds and flocks south of Beersheba also guided archæologists in their search for water in the Negev."—Biblical Research is onthly.

The Israel scientists have been much helped by the Old Testament records in their investigations for natural resources in the land of Palestine which lay desolate for centuries.

OIL IN THE MIDDLE EAST

The industrial paper *Petroleum Week* has released statistics and estimates which show the *why* of the growing importance of the Middle East in world affairs.

At the present time the Middle East accounts for more than twenty-five per cent of all the oil produced in the free world. This paper estimates that by 1975 the Middle East will be responsible for producing more than half of all the oil used in the free world. Black gold is the prize at stake in the struggle for the co-operation of the Middle Eastern nations.

This same magazine states in a headline, "Middle East Oil Seen Soviet Goal." There is a spoil worth taking, and unscrupulous nations and men will try for it as time draws to a close.

FACTS ABOUT THE SUEZ CANAL

Last year 14,666 vessels used the Suez Canal. Of these 8,000 were oil tankers. Britain was the largest user of the Canal, moving nineteen million tons of oil alone through the disputed waterway. France was the second most frequent user of the Canal and the United States was third. The trip through the Canal, while expensive (about \$5,000 per boat for a round trip through the Canal), saves 3,500 miles of shipping mileage around Africa.

We can easily see why Egypt wants the Canal; why the Western nations complain; and why Russia sits back hoping to pick up the Canal by default.

FOR SEPTEMBER 30, 1956

"DIPSOMATS"

Progress magazine, a temperance paper, reported in its September issue on an editorial carried in the *Chicago Tribune* on the subject of "Dipsomats." The article was a fiery denunciation of the saloon diplomacy of modern times. It was an acknowledgment that most of the "diplomatic conferences" are only state sponsored cocktail parties in which the best diplomat is the one who is still standing while the others have drunk themselves under the table. After citing several concrete examples of drinkfests which were reported in the press as "diplomatic conferences," the editorial concludes:

"Our intoxicated diplomacy suggests that we ought to call cur agents 'dipsomats.' Maybe we ought to select them and train them, not on the basis of brains and good sense, but on their intake capacity. . . . Georgetown University, which is the principal center for training young diplomats, could revise its curriculum and add bartenders to the faculty. Courses in Martinis I and II; elementary Scotch; bourbon on the rocks and with branch water; Seoul punch; advanced Vodka, and hangover cures would qualify the dipsomatic corps."

Is it any wonder that the state department seems so fuzzy-headed in its actions?

HUMAN REASONING AND ASSUMPTIONS

In a question-and-answer column the Roman Catholic magazine *Extension* was asked, "Is it possible for those in heaven to see a wedding or an ordination on earth?" Part of the answer, after explaining that those in heaven do not have the usual senses that we have, concludes: "It is the teaching of the Church that, until the resurrection of the dead at least, the souls of the departed can know only those things that are infused into them by God. It is possible for the blessed in heaven to know what is going on on earth by God directly infusing the ideas into their souls instead of receiving them through the faculty of sight."

Could someone quote the text or texts which speak of souls in heaven, or of the dead being infused with ideas, or of the dead knowing anything by any means of what is going on on the earth? The Bible says, "The dead know not any thing." "Their thoughts perish." "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men. The dead praise not the Lord, neither any that go down into silence."

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27	Should Christian's Fast? Vivian France
48	Signs of the Times Arlene Dearing
17	Spiritual Blindness Hazel Cramer
11	Star in the East J. R. LeCrone
39	Stewardship Mary Cook, BP
15	Stewardship S. O. Ross
45	Stewardship Is Dependability ED
44	Stewardship of the Gospel
46	Stewardship of Possessions ED
5 40	Still Red C. E. Randall
36	Stories of Jesus
47	Sunday School Day at General Conference Mary Railton
8	Sunday School Goals
14	Sun Power ED
14	Supply and Demand
22	Taxes Harvey U. Krogh, Jr.
29	Teaching in the Temple CC
28	Ten Reasons for Your General Conference
7	Thanksgiving Feasts ED
7	Thanksgiving Is Good for Us
36	The Abrahamic Faith C. F. Pryor
48	The Age to ComeJ. R. LeCrone
39	The All-Inclusive Christ David Holquist
20	The Arab-Jew Struggle Alfred Anthon
30	The Battle of Rephidim
28	The Believer's Transformation Alva Huffer
11	The Best Gift of All CC The Bible and the News (appears in many
8	following issues)
25	The Birds and Flowers Teach Us a Lesson
-20	The Called of the Lord C. F. Pryor
25	The Call Is Open to You
5	The Chosen of the Lord C. F. Pryor
45	The Christian Attitude Toward Gossip J. R. LeCrone
30	The Church and the World (poem) Matilda C. Edwards
18	The Church of God C. E. Randall

1	The Church of God and Conditional
	Immortality
47	The Church of God in America Paul Hatch
28	The Darkness of Sin
44	The Dawn of Adventist Hymns in America Orville Westlund
27	The Day of the Lord M. O. Williamson
12	The Desert
6	"The Desire of All Nations Shall Come" James Mattison
34	The Doctrine of Trinity (also 35) W. J. Laughlin, M. L. Drake
48	The Donkey That Talked
7	The Faithful of the Lord
24	The First Easter Day
35	The Friend of God CC
47	The 1956 General ConferenceStanley Ross
9	The Geneva Spirit
48	The God We Worship Harry Sheets
3	The Gospel
38	The Gospel G. J. Gordon
4	The Gospel of Selfishness
1	The Great Commission
16	The Growing Need for Responsible Workers
15 21	The Hem of His Garment
37	The Host of Heaven
3	The Immortality of the Soul
41	The Importance of the Bible
41	The Keys of the Kingdom
40	The Kingdom of God Arlene Dearing
38	
49	
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49 22	
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15	The Magic Carpet CC
37	
11	The Meaning of His Birth Harvey U. Krogh, Jr.
10	
34	The Model Church C. F. Pryor
17	The Music of the Psalms
28	The Name of Jesus
19 5	The Open Bible
3	The Open Door of Opportunity (Missions and Evangelism)
7	The Parables of the Lost John Lewis
17	The Parables of the Marriage Feast Lois Crouch
5	The Parable of the Ten Virgins
18	The Pattern of Life (poem) Mrs. Geneva Williams
39	The Perils of Prosperity William Wachtel
12	The Power of God Vernis Wolfe
46	The Power of God in Us Kirby Davis
17	The Power of the Word
1 49	The President's liness
42	The Restitution Herald Harold Doan
27	The Return of Christ
36	The Return of Christ
25	The Return of Christ Louis Kump
23	The Search for Peace Harry Sheets
10	The Scriptural Basis for Giving (also 12) William Wachtel
49	These Are the Last Days ED
41	The Second Coming of Christ C. F. Pryor
20	The Singing Missionary CC The Story of Bel CC
32	The Story of Bel
34 2	The Temple of God Austin Railton
2	

43	The Thunder of His Power	Timothy Pearson
21	The Unknown Tongue	
5	The Vengeance of God	J. R. LeCrone
46	The Wages of Sin	
17	The Way of Salvation	
9	The Weather and the Millenium	
$\frac{36}{14}$	The Wicked Are God's Sword The World to Come	
43	The Worth of the Individual	
10	The Year of Action in Minnesota	
43	The Year of Stewardship	
18	This Night	William Wachtel
48	"Thou Shalt Sleep With Thy Fathers"	
20	Three Crowns for Believers	
18	Three Cups	
$\frac{15}{27}$	Throwing Out the Baby With the Bath	
13	Toby the Teacher	
14	To the Jew First	
9	Training Now	
14	Train Up a Child	
42	Traveling With Us	Verna C. Thayer
42	Treasurer's Annual Report	
23	Treasures in Heaven	
6	True or False?	
28	True Spirituality	
20 31	Truth Hurts to Heal Two Brave Preachers	
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23	Unity	T T Austin
23 1	Until—A Prophetic Word	
1	Until—A Flophetic Word	
13	War With the Arabs	Frank Pattarson
32	Was Jesus the Son of God?	
28	Waters of Life	J. R. LeCrone
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THE RESTITUTION

(Continued from page 7)

them increases yearly. "In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day" (Isa. 27:2, 3).

The Holy Land will yet become so productive that men will say, "This land that was desolate is become like the garden of Eden" (Ezek. 36:35). No more will weeds choke the grain, for "there shall be no more curse."

Not only will God restore the land to fertility but His chosen people shall multiply as was promised to Abraham. "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. 27:6).

Wild animals will become tame so that "a little child shall lead them" (Isa. 11:6-9). Men will no longer become like rayaging beasts to devour one another, for "they shall sit every man under his vine and under his fig tree; and none shall make them afraid" (Micah 4:4).

The "blood, sweat, and tears" that are sacrificed for existence during wars will be unnecessary, for "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). Behold! The restitution will have brought lasting peace and plenty.

In the vision of John, He who sat upon the throne said, "Bchold, I make all things new." We look forward to a world free from slums, junk yards, garbage dumps; a people who can forget about death, agony, and hunger; and a beautiful garden dedicated to the worship of God where men will "rejoice with joy unspeakable and full of glory" (1 Peter 1:8).

A CHILD'S APPROACH TO GOD IN PRAYER (Continued from page 9)

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Thirdly, the child can partake in grace at meals. Percy R. Hawword writing on *The Home and Christian Living* has this to say:

The very small child enjoys the responsibility of saying grace at the table. Later the child will be happy in planning the family devotions. As his capacity increases the parents should encourage him to plan the devotions for a still larger group such as a Sunday School class or a Young People's Society meeting.

Lastly, parents can assist their children in prayer through observation of special days and events during the year, wherein prayer can be planned, like Thanksgiving stressing the importance of it and participation.

Briefly summarizing, children approach God through prayer by the inspiration of Christian parents, who by their personality and character plant the seeds of prayer in the hearts and minds of their children.

Calendar of Events

- September 15 16 Michigan Fall Conference, Pennellwood Church of God, Grand Rapids.
- September 30 Rally Day and Homecoming at Oregon, Illinois.
- September 27 30 Eastern Nebraska Conference; C. E. Lapp, Guest speaker.
- October 5-7-Louisiana Berean Youth Retreat, Hammond.
- October 7-14 Evangelistic meetings and Minnesota Conference, Litchfield. Harold Doan, Speaker.
- October 27, 28 Illinois Quarterly Conference at Eldorado.
- October 27, 28 Missouri Quarterly Conference, Morse Mill.

THE KINGDOM OF GOD

(Continued from page 5)

of the Kingdom of God. Today man plans, schemes, and fights to establish his own kingdoms. He sets up kingdoms that have faults; kingdoms that cannot last. A study of history will show that man's rulership does not last. Only when Christ comes will a true kingdom be established; a kingdom that will be everlasting. Only then will there be peace and happiness over all the earth!

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God's Covenant With Abraham, Lindsay	.55	3.55
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