

October 7, 1956

The

Restitution Herald

VOLUME 46, NUMBER 1

DECADE OF DEVELOPMENT
PROGRESS REPORT
MEMBERSHIP ISSUE

NEWS

REPORTS

HELPFUL IDEAS

FEATURES OF INTEREST

THE CHURCH OF GOD
IN AMERICA

By Paul Hatch

CATACOMBS IN ISRAEL

Pictured is one of the burial chambers in the catacombs of Beith Shearim, discovered in modern Israel.

The nation of Israel, long buried in the nations, is now coming forth to national life in preparation for the events of the last days and the coming of Jesus Christ.

(Israel Office of Information photo.)



Membership News Issue

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. Oct. 8. Psalm 139:1-12. We cannot hide from God.
 T. Oct. 9. Rom. 5:12-19. By one man sin entered into the world.
 W. Oct. 10. Rom. 6:16-23. The wages of sin is death.
 T. Oct. 11. Heb. 5:1-9. Christ learned obedience.
 F. Oct. 12. James 3. Self-control is necessary to obey God.
 S. Oct. 13. James 1:12-15. Sin brings forth death.



The Editor's Page

Membership Issue

This is the second special issue of THE RESTITUTION HERALD being mailed to every member family of the Church of God. We are thankful to the church secretaries who are helping us to complete and correct our large mailing list. We are amazed to learn that *about fourteen hundred Church of God families do not regularly subscribe to THE RESTITUTION HERALD.* We are thankful to be entering these homes with this membership news issue and hope that we can soon come into these homes three times each month with the regular, evangelistic issues of THE HERALD.

The regular issues of THE RESTITUTION HERALD, contain messages designed to explain the distinctive doctrines cherished by the Church of God; to inspire Christian life and service; and to inform of current events of interest to Bible-believing Christians.

Thank You for Your Help

We sincerely appreciate the interest that is being shown in the services of the General Conference. We have read with gladness the church bulletins that have been calling to the attention of the membership the opportunities and the responsibilities encompassed by your General Conference. We will do our best to keep you honestly informed with the facts as we have them, but we also need these earnest helpers who are representing the Conference in the local church fields.

Those who are praying for the work and who are putting legs under their prayers with ideas, suggestions, and financial support, will certainly be blessed of the Lord.

Time Marches On

As the Decade of Development program gets well into its third year, there are signs all around us of response to its challenging goals. There comes to our desk regularly news of new churches, new Sunday schools, new opportunities for missions and evangelism, and growth and strengthening of the established fields of Church of God labor.

The ultimate possibility of reaching the goals established in the Decade of Development program does not rest upon the General Conference, nor upon the state conference as a body, however, but upon each individual member of each individual church. Here is where growth and progress in the Lord's work must come! Conferences can help with leadership, ideas, materials, and the pooling of strength, but it is the individual member who counts most.

Loyal attendance at church services; faithfulness in prayer for the work; honest stewardship of time, energy, and money; zealous witnessing; studying to be personally convinced and able to lead others to Christ; and cooperation with others of like precious faith in carrying forward the Lord's work; are the facets of this program that will mean success for the glory of the Lord.

The Church of God in America Part 2

By Paul Hatch
Oregon, Illinois

Joseph Marsh related the hardships of travel in a trip he made in the 1850s down the Ohio and up the Mississippi River to Dubuque, Iowa, Galena and Elizabeth, Illinois, and to Beloit, Wisconsin. It took three days and a half in a sea of mud and a wagon that frequently broke down of the strain, to traverse a distance of sixty-five miles from Elizabeth to Beloit. He was rewarded, however, to meet at Beloit in the church group there with B. B. Brown, formerly of Metropolis, Illinois, and J. Sears of Lake Zurich, Illinois. Both these men had been preachers in New York State in the early 1840's.

We also had women preachers that endured the hardships of the wilderness to proclaim the truth of God's Word. There were two husband and wife pairs that labored in the cause; Bro. John and Sr. Mary Ongley, who labored in New York and Canada West, and Bro. A. N. and Sr. Mary A. Seymour, who labored in Michigan. Then there were two women who worked alone; Sr. Mary K. Chapman in the state of New York, and Sr. H. A. Parks, who labored in northern Illinois, and southern Wisconsin in the 1840's.

Sr. Parks, in a letter to the editor of the *Voice of Truth*, February 11, 1847, related some of the trials and problems that confronted her. *Johnstown, Rock Prairie, Wisconsin Territory, February 11*. "Bro. Marsh: I want to say to you, I am glad to see the proposition you made in reference to the paper. . . . I have been as far south as Buffalo Grove, Illinois [Ogle County, near Polo], and find some most faithful and devoted children of God scattered through this region. . . . Ministers and members of different names have embraced the faith, and some have said in tears of gratitude, that they thanked God for the privilege of meeting with a people that were despised and rejected by the proud and the popular. Wherever I go, I find open doors. I cannot comply with one-fifth of the calls which are coming in from all directions.

"Now, Bro. Marsh, I have not given this sketch to show what I have done—this I detest; but I have heard the

cry, 'help, help,' so much of late, and none to help, that my heart sickens—and if I ever saw a time when I prayed earnestly for faithful, whole-hearted laborers to be sent into the vineyard, it is now."

Bro. J. S. St. John of Buffalo Grove, Illinois, had this to say of Sr. Parks in a letter to *The Voice*, on January 11, 1847: "Bro. Daniels and Sr. Parks visited us and lectured a number of times to crowded congregations of highly interested and anxious hearers, who listened with most breathless silence for two hours or more, many of whom were melted into tears.

"Our sister remains with us—has been lecturing, about ten miles from here, among the Freewill Baptists (who seem to be very liberal people). They truly were astonished at the doctrines taught in the Bible, especially the promise of restitution, two resurrections, the Kingdom, and inheritance, etc.

"Our sister has also lectured six times at Mount Morris, a pleasant little village, situated on a beautiful eminence, about ten miles from here, and has a theological seminary belonging to the Episcopal Methodists, in which the lectures were given to crowded congregations, which were entertained from one hour and a half to three hours. There were from six to twelve preachers in attendance, among whom were some of the professors of the seminary, but none of them were able to refute the doctrines preached by our sister. Many testified, by their tears and hearty responses to the truth of what they had heard—and among the students were some who were so dissatisfied with their former teaching, that they left their theological books and took their Bibles, with a determination to know whether these things are so. . . . The truth is, the people love the truth and must and will have it. They find the truth alone can make them free. The good that has been done in all these places, eternity alone will reveal.

"Sr. Parks expects to go north about thirty miles, to a village called Freeport, where she has a call to lecture.

Yours in hope,
J. S. St. John."

Buffalo Grove, Ill., January 11, 1847.

Some of our evangelists used tents for preaching which they transported with them in their numerous engagements and wanderings. The most prominent among these were J. C. Bywater and R. V. Lyon. Bro. Bywater used the tent extensively in the State of New York and southeast Michigan around Detroit and near-by places. Bro. Lyon worked in Massachusetts, Connecticut, and Canada West.

In a tour with the tent in Canada West, Bro. R. V. Lyon, and William Sheldon were at Montague, in August, 1851. Here they fell into foul play by the inhabitants of that place. Even life was risked by the ministers

to proclaim the truth. We will let Bro. Sheldon tell the story.

In his letter to the *Harbinger and Advocate*, he related: "Montague Tent Meeting—Tent Destroyed. With a heart of sadness, I write to you. On Wednesday, August 20, we erected the big tent in Montague, and commenced our meeting. Remarkably good order was kept in our meetings, and the people listened to the Word with profound attention until Saturday evening. On that evening Bro. Lyon addressed the congregation, and a more attentive audience, I never beheld.

"After the close of the meeting, the congregation dispersed in quietness, and all appeared peaceable and quiet. After a thorough look outside of the tent, and having ascertained that all was right, we closed the tent, and retired to our boarding-house, the distance of only a few steps, and were engaged in conversation and singing, when we were suddenly and unexpectedly interrupted with the intelligence that the tent was being cut down.

"We immediately sallied out with our little company of five or six men, but our lives were in danger; for as we approached it, a call was made for their bags of stones (which they had brought), and orders given to stone us. Accordingly, the stones fell upon all sides of us. Bro. Lyon remained inside of the tent until the shower of stones compelled him to escape for his life. In an attempt which I slyly made to approach the mob in the dark, upon the outside of the tent, my life came near paying the forfeit. While stones were freely hurled at me, one was thrown with great violence, and passed a few inches of my head.

"Within fifteen or twenty minutes, the tent was cut, for aught I know, into more than a thousand pieces. It is entirely destroyed. It was carried off piece by piece, in every direction—some into the fields, and some into the roads.

"It was accomplished by a band of the most revengeful ruffians which ever walked the face of the earth. They came with painted faces and instruments, to accomplish the work. Several who met them after they had accomplished the work, give it as their honest opinion, that there were one hundred. Others estimate their number as low as sixty. It is supposed by some, that the work was done by the Catholics, while others think that the Protestants have had a hand in it.

"There appeared to be no young men among them. We should judge that they were from twenty-five to fifty years of age.

"After the tent was cut into pieces, and torn into strips, and scattered over the town, a part of the mob proposed breaking into the house, and getting the preachers, to tar and feather us; but as there was some discord among them, they left this unaccomplished.

"The tent was pitched upon new ground, consequently prejudice and superstition reigned. A thorough attempt was made to recognize some of them; but as they were painted and dressed in disguise, our attempt proved a failure.

"On Sunday morning, we gathered up the seats, which were misplaced, and at the hour appointed, commenced our services. Bro. Lyon gave two able discourses in the open air, after which, we, like Lot, fled from this moral Sodom, the distance of twelve miles, to Kempville.

Yours as ever,
W. Sheldon
Kempville, C. W."

Other episodes could be cited from the records of these purposeful and intrepid men of our past who labored so diligently to establish the faith in the land. We give them a well-deserved salute and pass on to other enterprises.

(To be continued)



BAPTISMS AT DIXON, ILLINOIS

On Sunday morning of September 16, 1956, two young men from the Dixon Church of God came forward to confess Christ as Saviour and Lord. In the afternoon, a large number of brethren and friends gathered at the river to witness their baptism. They are: Don Hose, a young married man, and Fred Rice, Jr., who is still in high school. Remember these young men in your prayers that they may become strong workers for the Lord.
C. E. Lapp, Pastor.

HARVEY - FEWELL WEDDING

On Friday evening, September 14, 1956, occurred the marriage of Patricia Ann Harvey and Russell Fewell, both of Kokomo, Ind. A background of palms and baskets of flowers made an attractive setting for the double ring ceremony. A reception was held immediately following in the church basement.

Patty is the fourth generation of members here; her parents, Bro. and Sr. Edgar Harvey; grandparents, Bro. and Sr. D. G. Harvey, great-grandparents, Bro. and Sr. O. J. Parker. Today's young people are tomorrow's church, therefore it is a pleasure to see a Christian home established. We pray God's blessing upon the young couple.

Bro. and Sr. Richard LeCrone, Martha, and Arlen were guests. After a short motor trip, Mr. and Mrs. Fewell began housekeeping in their new home in this city.

A. M. Jones, Pastor.

RANKIN - WACHTEL WEDDING

Bro. William Wachtel, pastor of the Litchfield, Minn., Church of God, was married, September 20, 1956, to Sr. Phyllis Rankin, at the Cashmere Church of God in Washington. Our congratulations and prayers for the Lord's blessing on them in their new life together!

BAPTISMS AT POMONA, CALIFORNIA

On Thursday evening, September 13, 1956, two faithful adults from our church were baptized into the saving name of Jesus Christ. They are: Sr. Nellie Brigden, 121 N. Campus St., Ontario, Calif.; and Bro. Homer Boyle, 528 E. G St., Ontario. We rejoice that they have taken this important step and welcome them into the body of believers. We pray that they will enjoy many blessings as new creatures in Christ and will live faithfully for Him. William Dick, Pastor.



October 5-7—Louisian Berean Youth Retreat, Hammond.

October 7-14—Evangelistic meetings and Minnesota Conference, Litchfield. Harold Doan, Speaker.

October 8-21—Evangelistic Services, Ripley Church of God. Alva Huffer, Speaker.

October 27, 28—Illinois Quarterly Conference, Eldorado.

October 27, 28—Missouri Quarterly Conference, Morse Mill.

NEW SUNDAY SCHOOL

A new Sunday school was started at Corvallis, Ore. It meets each Sunday at ten o'clock at the W. H. Tremaine farm home four miles north of Corvallis on highway 99E. Bro. Leo Behrend is Sunday school superintendent and Bro. John Humphreys is teacher of the adult class. There is a preaching service each first and third Sunday of the month by Bro. John Humphrey.

Flora E. Anthon, Reporter.

VIRGINIA CONFERENCE REPORT

The Virginia State Conference and Bible School was held on July 26-August 5, 1956, at the Maurertown Church of God. Attendance was above average and was divided between adult and young people and children's classes.

The daily program included a devotional period at 10:30; classes at 11:00 and 2:00; with lunch at noon. At 1:30, a children's devotional period was held by Sr. Verna C. Thayer (children's evangelist).

Bro. Harry A. Sheets of South Bend, Ind., was guest speaker and teacher. Sr. Thayer had charge of the children's classes, assisted by Nina Hicks and Dolena Ward. Due to the large attendance, it was our privilege to have an intermediate class and Bro. Don Ward of Oregon Bible College very ably taught this class. Our local pastor, Bro. Dale Ward very capably directed the various activities of the Conference, which was enjoyed by all.

The young people's class was well represented and interest and enthusiasm were excellent.

Bro. Joseph Fletcher of Baltimore, and Bro. Dale Ward assisted Bro. Sheets in teaching the adult classes and the young people's classes.

The children and young people presented an achievement program on Friday evening. This was well attended and truly an inspiration to all.

The annual business meeting was held on Friday afternoon, August 3. Plans were made for another year of service, should the Lord tarry.

This was truly a good Conference and, as we stand upon the threshold of opportunity, let us work diligently and prayerfully for the glory of God and the salvation of mankind.

Nina Hicks, Conf. Secy.

COOL SPRING CHURCH OF GOD

The Cool Spring Church of God, Brown-town, Va., was blessed with a wonderful week of services August 19-26. Our guest speaker was Bro. Hollis Partlowe, who is a student at Oregon Bible College. Attendance was excellent with many traveling quite far to attend the all-day service on the twenty-sixth. May I add that we are very proud of our Hollis. Cordelia Manuel, Secy.

BAPTISM AT DENVER, COLORADO

We of the Denver Church are glad to announce that we have had the pleasure of welcoming Sr. Betty Stedman into our fellowship. After the morning service on August 30, 1956, Betty came forward and gave herself to Christ. The following Sunday she was immersed into the all-saving name of Jesus Christ. After the baptismal service she received the right hand of fellowship.

Sr. Stedman is the wife of Bro. Donald Stedman. They are the parents of two fine boys, Charles and Paul. This fine Christian family is certainly a splendid addition to our church. We surely wish God's richest blessings upon Betty as she undertakes the walk of a Christian life. Roy G. Graham, Pastor.

IOWA CONFERENCE REPORT

Pleasant weather was one of the blessings bestowed on those who attended the Iowa State Conference at Waterloo. A total of two hundred eighty-three attended one or more of the sessions during conference week. This year showed a decided increase in the attendance of the younger folks. Certainly the fruits of Sr. Verna Thayer's work of other years was borne out in the attendance in her classes. She had as many as forty-four in her daily attendance. A goodly number of junior high and high school folk were there during most of the conference. It is good to see that the young people of today's church are preparing to become our church of tomorrow.

Besides Sr. Thayer, our out-of-state speaker was Delbert Jones of Hector, Minn. Among the other workers were Sr. Mamie Jones, Bros. Emory Maey, Linford Moore, H. S. Hunt, Arthur Johnson, Gordon Smith, Charles Howe, and Louis Cronbaugh. Too numerous to mention by name are all those who helped with the dining room and kitchen work, the care of the dormitory, and assisting with the music, and the special programs for Sunday School and Berean Day. All these working together made a very successful conference.

At Friday's business meeting the following officers were elected: Louis Cronbaugh, president; Arthur Johnson, vice president; Blanche Harland, recording secretary; Doris Danskin, corresponding secretary; Earl Reinhard, treasurer. Berean officers elected are: Pat Temple, president; Donald Sealine, first vice president; Clinton Sealine, second vice president; Barbara Cronbaugh, secretary; Nyle Sealine, treasurer. Donald Sealine was also elected as State Sunday school superintendent.

A Fall conference is planned for October 14 at Laurens with Bro. Delbert Jones as speaker. Doris Danskin, Cor. Secy.

BAPTISMS IN VIRGINIA

We rejoice to have had seven baptisms during the summer and at the time of the Virginia Conference. Ira T. Ritenour of Pendroy, Mont., and Barbara Jean Burner of Detrick, Va., were added to the Fort Valley Church. Richard Lyle Thayer and Lawrence Andrew Thayer of Winchester, Va., and Marcus Lee Ritenour and Janetta Marie Ritenour of Strasburg, Va., were added to the Maurertown Church of God. Shirley Suits of Baltimore, Md., was added to the Baltimore Church.

We pray for God's blessing to be on each of these who have begun their Christian walk. Dale Ward, Pastor.

BAPTISM AT BLOOD RIVER, LA.

We were happy Sunday, August 26, 1956, to see Bob Wall come forward in response to the gospel invitation at the close of the morning worship service. Bob desired to make known his faith in Jesus and in the coming Kingdom Age, and he requested baptism into the name of Jesus. That afternoon, we assisted him in putting on Christ. We pray God's continued blessing to be with him in his new walk of life for the Master.

Gordon Landry, Pastor.

THANK YOU

To all my many Christian friends in Illinois and eight other states, I wish to take this opportunity to thank every one for cards and letters and also prayers in my time of distress since my accident in June. I am able to be up and around, but the doctor says I will not be able to do any work or drive a car before January or February. I desire the prayers of all for myself and also my wife who has cared for me these fourteen weeks. It has been a heavy load on her. We have taken great comfort from the Apostle Paul's words in Romans 8:28.

Elsie Robbins, Peoria, Ill.

JESSIE DIXON

Death claimed Sr. Jessie Dixon on Monday morning, August 27, 1956. She had been in failing health for the past three years and had lived in nursing homes. Her husband, Emery, preceded her in death in 1950. Both were long-time members of the Church of God. Bro. Almus Adams baptized her in early youth.

Bro. and Sr. Dixon celebrated their golden wedding anniversary in September, 1947. Both were charter members of the Omaha Church and remained loyal to the end of the way. Sr. Dixon reached the age of seventy-five years. One brother, Lester White, and five children: Orval, Ray, Charles, Ruth, and Cleo survive her. Besides these, there are thirteen grandchildren and seventeen great-grandchildren.

Final services were conducted in an Omaha funeral home, after which internment was made in the cemetery at Blair, beside her husband, where both await the resurrection morning. Services were conducted by the writer. C. E. Randall, Pastor.

IDA HARDESTY

Ida Hardesty was born November 11, 1882, in Nodaway County, Mo., to John and Julia Shellenberger Ordnung and died at the Warmolts Clinic in Oregon, Ill., September 18, 1956. She was married to William T. Hardesty on December 29, 1912. To this union three sons were born: Harold, who lost his life in the Armed Service August 19, 1944; Robert, of Grand Rapids, Mich.; and Paul Eugene, who died in infancy. Her husband preceded her in death in 1928.

Besides her son, Sr. Hardesty leaves three sisters: Mrs. Rose Eby of Emmett, Ida.; Maude Young of Rockford, Ill.; and Elizabeth Ordnung of Oregon; and two granddaughters.

Sr. Hardesty was Bro. S. J. Lindsay's linotype operator the first year that *The Restitution Herald* was published. She has been a faithful member of the Church of God for fifty-five years. Her last six years were spent at Golden Rule Home.

Funeral services were conducted by the writer at the Furrell Funeral Home and she was laid to rest in Riverview Cemetery awaiting the resurrection call of the Master at His return.

Harvey U. Krogh, Jr., Pastor.

From Here and There . . .

Plans have been made to repair and remodel the parsonage at Ripley, Ill. Extensive changes will be made to improve this home. . . . The church building fund at Pomona, Calif., is steadily growing and the group there looks forward to a new building in this thriving city. . . . Maple Grove Church of God at Lawrenceville, Ohio, reports excellent attendance at all services, with a recent Sunday school attendance on a regular Sunday within one of the number on the roll. A new children's choir has also been organized at this church. . . . Pennellwood Church of God at Grand Rapids, Mich., temporarily without a pastor, is being served by Bro. Robert Hardesty, and speakers from the General Conference staff and Oregon Bible College. . . . Bro. J. R. LeCron is continuing the weekly Bible class formerly conducted in Lafayette, Ind., by Bro. Curtis Simpson. The class meets in homes of members in the city. . . . Bro. David Holquist has resigned as assistant pastor at Tempe, Ariz., and has enrolled in Oregon Bible College where he plans to complete his training this semester.

MENESEZ - BROCKMAN

Miss Peggy Ann Menesez and Mr. Bill Brockman, both of Bishop, Calif., were united in marriage the evening of September 8, 1956, in a double ring ceremony performed in the home of the bridegroom's parents in Bishop.

Peggy is a member of the congregation at Pomona, Calif., and is a niece of the writer. We pray that God will bless this union, and that He will be the honored guest in their home.
T. M. Ferrell, Pastor.

WESTERN NEBRASKA CONFERENCE

The annual conference of the Church of God of the Abrahamic Faith in Western Nebraska convened August 11, at Holbrook. Guest speakers were Bros. Clyde Randall and James Mattison.

Attendance, enthusiasm, and weather were above average, and all contributed toward making the week a very profitable one.

Louise Humphreys, assisted by Donna Miller, Carol Smith, and Lila Gardner, conducted a very fine Bible school for children.

At the business meeting new officers elected were: Lila Gardner, treasurer, and Gladys Stedman, corresponding secretary. Officers whose terms did not expire this year were: Wayne Wilson, president; Clyde Long, vice president; and Carol Smith, recording secretary.

Plans were made to work toward uniting the conferences in Nebraska and neighboring churches.

The sermon by Bro. Roy Humphreys on Sunday evening brought the week-long conference to a close on August 19.

Two young people, Lily Beebe and Delores Larrington were baptized during the week. We are always happy to see new lives dedicated to God and we pray His richest blessings may follow these two young ladies in their Christian way.

Gladys Stedman, Cor. Secy.

OPEN BIBLE CHAPEL

Chappell, Nebraska

Bro. and Sr. G. J. Gordon arrived in Chappell, August 30, and Bro. Gordon preached his first sermon as pastor on September 2.

We are listing our services, and especially inviting any brethren who might be traveling through on Highway 30 to worship with us.

Sunday school and morning worship every Sunday at ten and eleven o'clock, respectively. Evening worship every Sunday except the third Sunday of the month. The third Sunday of the month is Fellowship Sunday when we have dinner in the basement, followed by afternoon service and Communion service.

At our midweek Bible study on Wednesday evening we are currently studying Doctrines of the Bible. Junior Bereans meet every third Sunday afternoon at 2:30.

Our most recent visitors from a distance were Bro. and Sr. Clark Ballentine, en route to Oregon, Ill., from California. Come again!

Last Fellowship Day we enjoyed having a number from the Alliance, Nebr., brethren, as well as the Earl Stott family from Mitchell. All of these people travel more than one hundred miles to meet with us.

Bro. and Sr. Larrington from McCook and their son-in-law and daughter, Mr. and Mrs. Orvil Newell from Oshkosh worshiped with us recently.

Our Sunday school enrollment now stands at 32 with an average attendance for September of 24.

Enthusiasm for the work is increasing and we hope and pray that we may continue steadfast and serve God in a greater capacity.
Mrs. Burton Smith, Secy.

Youth News . . .

Hillisburg, Indiana. The young people at Hillisburg had charge of the evening worship service on September 9. The program included musical numbers and a sermonette by Martha LeCron.

Virginia. The young people of the Fort Valley and Maurertown churches are planning a radio broadcast from station WSIG. The churches broadcast regularly from this station and the young people will participate in several of the programs.

The young people here are looking forward to and working for a visit from an Oregon Bible College gospel team in the near future.

Louisiana. Louisiana young people will enjoy a youth retreat at a camp near Hammond, October 5, 6, and 7. Bros. Gockler, Landry, and Mattison, Louisiana pastors, are giving full support to the excellent program planned. They have reserved a fine camp and look forward to a good attendance. The young people have been planning on the retreat since they had such a good time on a similar retreat last year.

Camping Book Available. An excellent book on camping is available for sale at the National Bible Institution. The Book "Camp Counseling," sells for \$4.75, and is highly recommended to those who are engaged in church camping program in any way.

**BE A BOOSTER FOR
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 News

NEW EXPERIMENT AT GOLDEN RULE HOME

Golden Rule Home had several vacancies that had not been filled for several months. Oregon Bible College was in need of housing facilities for single men students. They wanted a place where they could have both room and board and be together. By combining these needs it became apparent that Golden Rule Home might be an ideal place to house these single students.

After counsel with Home residents, and staff, and due counsel with the students and staff of Oregon Bible College, five of the boys moved into the Home last week. At this date it seems to be a happy and mutually pleasant experiment.

OREGON BIBLE COLLEGE NEWS

Oregon Bible College Scholarships

Scholarships of \$81.00 have been awarded to two freshmen of Oregon Bible College on the basis of scores earned on tests in reading and general intelligence. The S. E. Magaw scholarship, awarded by Oregon Bible College Alumni is being awarded to Edward Houser of Chicago. The Oregon Bible College Boosters' scholarship is being awarded to Jesse Gallegus of Aurora, Ill. Rules regulating the awarding both of these scholarships stipulate that the \$81.00 will be used to pay the students' tuition for the second semester. The Booster scholarship is awarded to a male student who is training for the ministry in the Church of God.

The Burr Oak Church of God at Burr Oak, Ind., is offering a \$50.00 scholarship this year to some Oregon Bible College student who will be selected on the basis of performance, general attitude, and need.

College Booster's Day

The College Board of Education is asking

that every church of God make a special effort to solicit College Booster members and possibly present the need for more students to train for the teaching and preaching ministry on that Day. We have tried to provide every church with a supply of membership cards. The pastor, or a delegate should have them. We are trying also to reach every isolated member of the church. If you are an isolated member and have not received a card, if you will mail one dollar to Otto E. Dick, Oregon Bible College, a membership card will be sent to you.

One of the Booster projects for this year was to help the single men students to maintain a home where they could obtain board and room on a co-operative plan.

Good news was received last week from two former Oregon Bible College students. Bro. and Sr. Jesse Pestle of Macomb, Ill., have after much prayer decided to come to Oregon Bible College where he will train for full-time service in the ministry. Both of these fine young people have attended one full year at the College.

GENERAL CONFERENCE CONTRIBUTIONS

According to Districts

State or District	Membership	Cont.
Ohio	317	\$1,099.34
Illinois	545	788.11
Indiana	415	723.11
Southwest Conf.	337	409.25
Michigan	336	306.09
Missouri Conf.	263	218.50
NW. Conf. & Washington	100	192.50
Virginia Conf.	142	152.25
Louisiana	149	115.13
Minnesota Conf.	322	89.63
Western Nebr. Conf.	122	64.00
Arkansas-Oklahoma	248	30.05
Southeast Conf.	212	30.00
Iowa	177	27.00

Contributions for 12 months—\$43,006.00

Actually received September 15—4,253.91

Contributions for 3 months should be 10,750.00

MISSIONARY PLANS

According to the proposal adopted at the Missionary business meeting at General Conference we are going forward with the plans to go to India. At present we have contacted a number of travel agencies for travel accommodations and prices.

The time proposed for the trip should be ideal in India, since it will be at the time when there is the least rain. Firsthand information regarding our Mission will be an inspiration to all of us. C. E. Lapp.

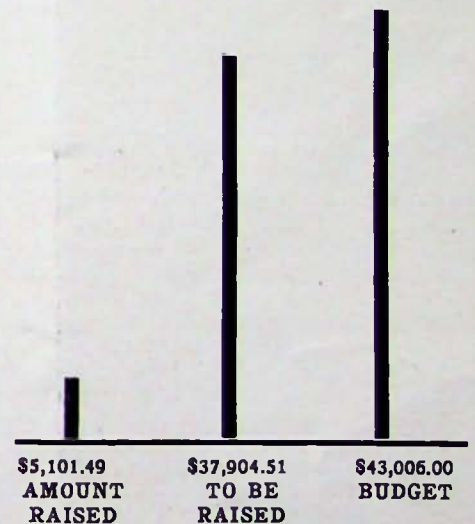


Total contributions required \$43,006.00

(See page 8 for a full explanation.)

Contributions for the first quarter \$5,101.49

Contributions needed by June 30, 1957



SPONSORS

July - August, 1956

Burr Oak, Ind., Church	\$300.00	Mrs. L. R. Hillard	48.00	Oregon Church	48.20	Friends	40.67
Mrs. Virda Sitler	20.00	Maurertown S. S.	58.60	Brush Creek Church	58.94	Mr. & Mrs. D. Swartz	100.00
Litchfield, Minn., S. S.	12.75	Warren E. Story	25.00	Mrs. Jane Lansbery	3.00	Golden Rule Church	100.00
Delta, Ohio Church	140.00	Mr. & Mrs. Ray Heyde	5.00	Mrs. Olive Deck	10.00	R. T.	100.00
Hope Chapel, So. Bend,	10.00	Mr. & Mrs. Otto Dick	20.00	Hillisburg Church	50.27	Mrs. J. C. Waller	10.00
Truth Seeker's Church	100.00	Mrs. Frank Moran	5.00	F. B. Winfrey	175.00	Mrs. Harold Doan	4.20
Mr. & Mrs. C. E. Lapp	30.00	A Family	7.00	Mr. & Mrs. Frank Fox	50.00	Mr. & Mrs. M. G. McLeod	25.00
Mr. & Mrs. R. Brown	10.00	Verna Thayer	10.00	Marion Ellsworth	5.00	Mr. & Mrs. James Dennis	5.00
Fanny Lund	20.00	Mr. & Mrs. Delos Andrew	10.00	Amy Weaver	7.00	Maple Grove Church	40.42
Macomb, Ill., Church	43.48	Anonymous	6.00	Aurora Church	14.30	T. J. Elton	5.00
Happy Woods Church	57.80	Helen Burnett	10.00	Mrs. Willis Phillips	5.00	Mr. & Mrs. Monroe Elton	50.00
Faith Chapel	4.09	Laura M. Keenan	10.00	Nebraska Western Conf.	30.00	Mr. & Mrs. Willard Naylor	25.00
Betty Hightower	5.00	Mr. & Mrs. H. W. Simpson	10.00	Mr. & Mrs. H. Krogh, Jr.	30.00	Mr. & Mrs. R. Harmon	100.00
Mr. & Mrs. E. E. Warren	30.00	Mrs. E. C. Railsback	50.00	Mr. & Mrs. G. Jones	15.00	Azalia Winfrey	25.00
Pennellwood Church	163.56	Mr. & Mrs. H. Schwier	5.00	Mr. & Mrs. Walter Larsen	5.00	Mr. & Mrs. Harry Sheets	4.75
Mr. & Mrs. Horace Pierce	10.00	Mr. & Mrs. R. Follin	11.00	Bert Decker	5.00	Mr. & Mrs. Charles Jones	10.00
Zenas Murphy	20.00	Ripley, Ill., Co-Workers	10.00	Mr. & Mrs. H. Stadden	60.00	Lt. & Mrs. Richard Brice	4.00
Mad Tidings Chapel	20.00	L. H. Anderson	10.00	Mr. & Mrs. J. Pennington	5.00	Cleveland Bereans	20.00
Blessed Hope Church	30.00	Mrs. White	1.00	Dixon Church	61.42	Oregon S. S.	4.91
		Almeda Wertz	6.00	Mrs. Grace Ruhn	10.00	Mr. & Mrs. Howard Moore	10.00
		Maybello Hanson	7.00	Margaret Ballentine	20.00	Dorothy Magaw	10.00

The Financial Picture

THE APPROVED BUDGET

For twelve months, 1956 - 57

Expected Operating Expenses:

Salaries	\$37,940.00
Light and Fuel	2,600.00
Telephone	600.00
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	400.00
Advertising	100.00
Travel expense	2,200.00
Janitor service	350.00
Groceries and meats	3,500.00
Catalogs	80.00
Camp expenses	4,000.00
Foreign student	1,560.00
Literature	450.00
Services to churches	1,440.00
Foreign missions	600.00

Operating expense \$70,706.00

Other expenditures:

Medical expenses	3,000.00
Retirement of loans	9,500.00
Emergency Fund	5,000.00
	17,500.00

Total Expenditures \$88,206.00

Expected Income:

College tuition	3,500.00
Camp tuition	4,000.00
Earned income	2,000.00
Interest	350.00
Youth Department	150.00
Salcs	28,500.00
Rent	6,700.00

Total Income \$45,200.00

Total Cash Needed Before July 1 \$43,006.00

(Add \$8,000.00 for three months added to this fiscal year. Total cash needed by September 30, \$51,006.00.)

What Is the Budget?

The budget represents the estimated costs of doing the work outlined by the General Conference, and the estimated amount of contributions that will be needed to subsidize this work.

How Are Contributions Used?

Contributions received during this year will be divided and used as follows:

General Conference Administration	\$ 6,912.00
Oregon Bible College	6,754.00
Printing and Publishing	2,400.00
Evangelism and Missions	7,790.00
Youth Department	1,650.00
Capital Expenditures	17,500.00

Some of the Services Supported by the General Conference Are:

The Restitution Herald; Oregon Bible College; India missions; Golden Rule Home; pastoral aid to new churches; children's evangelism; Berean Youth Fellowship program; Truth Seekers' Sunday School Quarterlies for all ages; sales service for church materials; information concerning churches, pastors, and services; membership statistics; tracts and books; church printing; vacation Bible school materials and teacher training; Bible correspondence courses; Christian Worker's Manual for information concerning church organization.

THE GENERAL CONFERENCE OF THE CHURCHES OF GOD IS YOUR AGENCY FOR EXPANDED SERVICE. IT HELPS TO SUPPLY YOU WITH NEEDED HELP IN SPREADING THE GOSPEL OF THE KINGDOM OF GOD. YOUR PRAYERS AND YOUR FAITHFUL SUPPORT ARE NEEDED BY THE GENERAL CONFERENCE.

This Is the Year of Stewardship

The

October 15, 1956

Restitution Herald

VOLUME 46, NUMBER 2

**TIMELY MESSAGES IN
THIS ISSUE**

For the Home

THE ACADEMY OF GOD

For the Student

**TIME IN THE NEW
TESTAMENT**

**THE MEETING IN THE
AIR**

For Stewards

WHO OWNS THE WOOL?

For Youth

CHURCHITIS

For the Church

**THE CHURCH OF GOD
IN AMERICA**

JAPANESE CEMETERY

In an enlightened age, there is yet much superstition concerning death. Few know of Jesus and the hope of resurrection to immortality that is to be found in Him. Many yet trust in heathen gods and heathen philosophies.

(Photo by Bill McCorkle)



The Only Hope --- See page 2

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

Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed the 7th, 15th, and 30th of each month.

Address all correspondence concerning the Restitution Herald to: Restitution Herald, Box 231, Oregon, Illinois.

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DAILY BIBLE READINGS

- M. Oct. 15. 2 Cor. 5:14-21. Christ, the believer's righteousness.
- T. Oct. 16. Titus 3:1-8. Justified by God's grace.
- W. Oct. 17. Rom. 3:20-31. Justified through Christ's sacrifice.
- T. Oct. 18. Rom. 4:1-16. Justification not based on sinner's works.
- F. Oct. 19. Rom. 5:1-11. Results of justification.
- S. Oct. 20. Gal. 2:16-21. Justified by faith.



Jesus Christ, the Only Hope for Life

All Christians make the claim of preaching Christ to the world. It would seem that Christ is the only thing we have in common. But even this is debatable! How is Christ ordinarily presented to the world?

It is preached that Christ is God Himself. It is said that Christ died for our sins, but since He is God *He* did not really die. Man is told that he will live eternally whether he believes in Christ or not, but Christ is his only hope of living eternally in heaven instead of in hell. Man is usually informed that if he ever accepted this view of Jesus and believed it in his heart, he will go to be with Jesus at death, even though he may never have put on Christ in baptism nor continued in faith, grounded and settled.

Many people, by-passing the Bible, looking for something big, and easy, seeking to be in the majority, fall into this erroneous trap of the new apostasy. Preached under the banner of evangelical, fundamental, undenominational, grace, Bible churches, the gullible swallow this bait with the excuse, "Look at the good they are doing." If attendance, size, and works are the criterion of truth, Protestants should look at Romanism and Mohammedanism with a new eye.

The Bible presents Christ to the world as the Son of God. In John 3 alone Jesus is eight times called the Son, and the truth that we must believe on Him as the Son is over and over again repeated.

The Bible teaches that Jesus died for our sins and was buried and in the tomb for three days and nights before His resurrection by the power of God. If only the body of Jesus died, then only our bodies are redeemed. By His willing death, Jesus paid the price of sin, which is eternal death, not eternal suffering. "Christ died for our sins according to the scriptures; and . . . he was buried, and . . . he rose again the third day" (1 Cor. 15:3, 4). Paul presented these simple truths as the very foundation stones of the gospel of salvation. When we tamper with these truths we are undermining salvation itself. Satan's ministers become ministers of righteousness for that very purpose. (2 Cor. 11:14, 15.)

The Bible presents Jesus as the only hope for life eternal. Without Christ man cannot know life and is destined to eternal death. Bible death does not mean life, with or without God. Man's only hope is to be in Jesus when He comes, and to be given immortality as a gift of God. "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Without Christ there is no life beyond the grave.

The Church of God is charged with a responsibility to present the true Christ to a confused world. It must show Him to be the Son of God who was able to die completely for our sins. It must prove Him to be the only hope for life eternal in the age which is to come. With zeal, the Church of God must cut through the traditions and smoke screen of error surrounding modern understanding of Jesus and show Him to the world as the Bible introduces Him to us, the Son of God and only hope for life.

The Academy of God

By G. E. and J. Arlen Marsh

- *Based on a sermon delivered at Golden Rule Church of God, Cleveland, Ohio, on April 12, 1953, by the late G. E. Marsh, this article represents the combined work of Bro. Marsh and of his son, now pastor of the Bedford, Ohio, Church of the Open Bible.*

THE GREAT purposes of God always have been accomplished more through education than through the "pressuring" of people to do His will immediately.

During His earliest dealings with Israel, God laid down the requirement that His people should "lay up these my words in your heart and in your soul, and bind them as a sign upon your hand, that they may be as frontlets between your eyes."

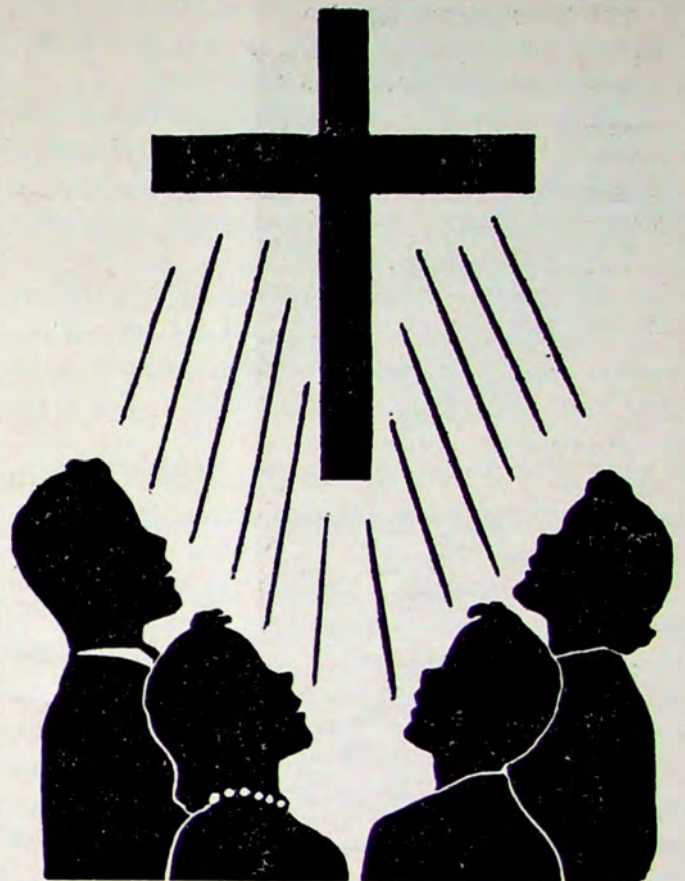
This demand, drawn from Deuteronomy 11:18, was followed by another: the Israelites were required to "teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up."

These two parts of what actually was a single command were intended to do what no number of miracles ever had been able to do: to lead the Israelites by familiarity with God and His Word, to an age-lasting faith that nothing could permanently shake.

The miracles of the Sinaitic Wilderness had not been enough. Even the generation that had seen the Red Sea parted, that had seen water spring from barren rock, that had seen quails appear in a lifeless desert, that had gathered manna in vast quantities, turned to the worship of idols at the earliest opportunity.

While the Ten Commandments were being given Moses on tables of stone, the rebellious Israelites—unimpressed by miracles—were bowing before a golden calf, symbol of much of the idolatry they had known in Egypt. Miracles, as we have said, were not enough to hold these people faithful to Jehovah; millenniums of education, indeed, were unable to do so altogether.

The basic principle of continuous education by continuous association, however, did manage to hold the Israelites and their only known modern descendants, the Jews, together. They were held together, not as a race, but as a religious group. Today, the Jews are inclined to regard themselves as separated from Gentiles by their religion rather than by their race; and intermarriage has so



destroyed the purity of the original Jewish stock, that religion is, practically speaking, about the only means of separating Jew from Gentile.

During the centuries, Israelites of Samaria—the Northern Kingdom—and Jews of Judah—the Southern Kingdom—fell by the way many times. They sacrificed their children to Moloch; they "Hellenized" their religion when they came into contact with the Greek philosophy; they adopted the belief in natural human immortality when, in Babylon, their teaching became confused with a mixture of Persian ideas.

But, basically, the Jews continued to worship God.

In the very beginning of God's dealings with a Chosen People, long before the Israelites had even been conceived, Jehovah told Abraham that he would "surely become a great and mighty nation" because he would "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."

Those words, from Genesis 18:18, 19, set the foundation for the academy of God—for the whole educational system that God meant to perpetuate His worship among men. Before the Mosaic law was outlined, with its demand for parental education of children and for unending personal attention to God's code, Jehovah expected that those who followed Him would educate themselves and their children in what He required of them.

Christian faith, to endure, is nothing that springs into being overnight. It is the product of slow growth. It is the result of an unending educational process.

To be sure, Christian faith is more than theory, more than a set of principles to be memorized and used to answer some carefully designed catechism. It requires that knowledge affect emotion, and that emotion affect life. Faith without works is dead.

But to be certain that emotion and life are properly affected requires also that the knowledge upon which emotion and life are founded is correct. And it is at this point that God's ancient academy—God's ancient system of education—becomes vital.

After the Kingdom of God is established here on earth, the educational process God decreed from the beginning will continue. Isaiah 2:2, 3 puts it this way:

"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."

There will be no freedom of religion in those days. The educational plan of God will forbid it. Indeed, as

time passes, nations will be required to worship Jehovah—to send ambassadors to Jerusalem to express their reverence for God. If they fail to do so, they will be deprived of rain, as Zechariah 14:17, 18 so clearly indicates.

God's academy, God's system of education, never has encouraged freedom of speech, press, and religion. Instead, it always has demanded strict adherence to what God Himself has told men, and to the principles that God has laid down for them to follow.

Paul wrote Timothy (2 Tim. 3:1-5) that those who taught things that were not in the gospel were to be avoided at all cost. He told the Galatian Christians (Gal. 1:8, 9) that anyone who tried to corrupt the gospel should be considered "accursed."

It was to avoid corruption of God's teachings that Jehovah insisted upon the educational system outlined in the Mosaic law. The system, if followed closely, would drive into the minds of His followers the ideas He had for them—drive those ideas in so firmly that nothing ever could eradicate them fully.

What application has all this to us, practically?

This: that religious education as it is found in Sunday school and church is insufficient; that religious education must be continuous—a family affair—to be effective; that training in the ways of God demands constant thought, not spasmodic attention.

The academy of God, the educational system God devised and has always intended to be used, reaches beyond formal classes; it reaches into what the family itself talks about, thinks about, and does. To expect the church and Sunday school to accomplish in two hours each week what the family is unwilling or unable to do in one hundred sixty-six hours each week is to expect the impossible.

Line Always Open



HERALD RECEIPTS

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Time in the New Testament

By Weldon Holland



BIBLICAL scholars during the past few years have been diligently studying two Greek words—the word *kairos* and the word *chronos*.

These two words are variously translated in our English versions by such words as opportunity, period, occasion, moment, season or time. Of these several words, the last two occur the most frequently. Superficially, it is usually considered that these two Greek words are equivalent to each other and to our English word “time.”

Recent research, notably by J. A. T. Robinson, Chaplain of Wells Theological College in England, has brought to the attention of Bible students everywhere, the proposition that in all probability scholars have overlooked or passed off too lightly the distinction in meaning between these two Greek words for “time.”

In his excellent little book on eschatology, entitled “In the End, God,” Robinson discusses what he feels to be the essential impact of the difference between *kairos* and *chronos*. If his analysis is correct (and from what comparatively limited examination, educationally-wise, we are able to give it, it seems to be) it is for us as followers of Jesus Christ of extraordinary interest and value.

Here is the gist of the findings of Robinson’s detailed research into the Greek.

The usual secular Greek word for time is *chronos*. This is the time that ticks on objectively and impersonally day in and day out. This is time as measured by the chronometer.

In Biblical writings, the normal Greek word for time is *kairos*. It is the normal word not merely in the sense that it is the more common one used; but in that it represents the norm or proper standpoint from which time in the New Testament framework is to be understood. *Kairos* is not related to time by the clock. It is rather related to the working out of God’s eternal purpose for man and the world.

Chronos is time in the only real sense that man knows it. Man lives according to the clock—how well we realize this in our day!

Kairos is time as God knows it; time in relation to

divine and human action; time in relation to ends to be achieved.

As we considered Robinson’s findings on these Greek words, we determined to examine at firsthand, the Greek text. Pulling down Benjamin Wilson’s Emphatic Diaglott from its place on the shelf, we set to studying the two key words as found in the text.

Taking into consideration the fact that Wilson used Griesbach’s resultant text in his monumental work, rather than the somewhat more recent and almost universally accepted Westcott and Hort text, we found that *chronos* appears fifty-one times, and *kairos* appears eighty-four times.

Upon examination of each of these instances (where either or both of the words appear) in context, we found that for the most part Robinson’s observations are truly striking. *Chronos* is time as man thinks of it, whereas *kairos* is used in relation to the Divine purpose.

To illustrate briefly, let us look first of all at *chronos*, the Greek word which means time in the sense of a succession of moments. Study for example Mark 9:21; Luke 1:57; 8:27; Acts 7:23; Romans 7:1; Hebrews 11:32. All of these illustrations would seem to indicate that the essential content of *chronos* is time according to the clock.

Now let us look at *kairos*, the Greek word which means time in the sense of God working out His purpose for His creation. Study for example Mark 1:15; John 7:8; Acts 7:20; Romans 5:6; 1 Timothy 2:6; 6:15; 2 Timothy 4:6; Titus 1:3; 1 Peter 1:5; 4:17; 5:6; Revelation 1:3. All of these references take on richer and fuller meaning when we look at them with the idea of time as God processing His own architectural plans for humanity.

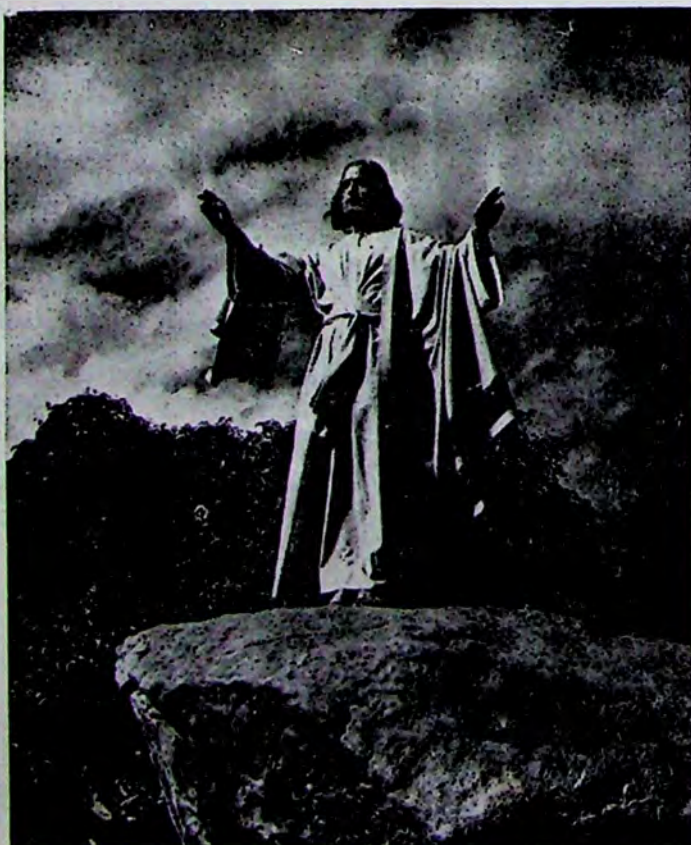
If we accept the differentiation between these two Greek words, then the calendar date is both irrelevant and entirely unpredictable when we are thinking in terms of divine things. For as we have seen, “the end” is not determined by a date, or with reference to it; it is rather determined solely by what remains of God’s purpose to be achieved. Just exactly when the end of God’s

(Please turn to page 15)

Meeting in the Air

By Jastor J. R. LeCrone
Hillisburg, Indiana

- *This is the second message in a series by this pastor on the second coming of Jesus Christ.*



IN THE last issue, we began studying together the fascinating, and highly important subject of the Biblical teachings concerning the return of Jesus to the earth, and the Kingdom of God. We have pointed you to the clear and positive statements of Scripture with regard to the literal bodily return of Jesus to the earth.

Now we will consider the hope that the Scriptures do hold forth to faithful Christians concerning their interest in the return of Jesus. If the death of the Christian is not a fulfillment of the promised second coming of Jesus to "receive them unto himself," then what is?

In answer to this question, consider Jesus' own instructions. They are found in Matthew 24:37-42, and are a part of the answer given by Jesus when the disciples came to Him requesting signs of His coming and of the end of the age. "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. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore, for ye know not what hour your Lord doth come."

Here we find a definite promise that at the coming of Jesus, there shall be a definite separation or distinction among the people. Some shall be taken, and some shall be left. This passage leaves unanswered the question as to where they are taken, and what happens to them after that. It also leaves unanswered the question regarding the ultimate fate of those who are not taken, but are left behind. This last question we shall consider at a later date. For now we will follow the trail marked out in the Scriptures for those who are taken.

Our next clue is in 1 Thessalonians 4:15-17, where we find the Apostle Paul making a declaration in this regard to the Christian brethren at Thessalonica. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

This makes it clear that those who are "taken" shall, together with the resurrected faithful ones who up until this time have been sleeping in death, be caught up to meet the Lord in the air. This takes us one step further along the trail. It does not spell out where they go after that, but it does promise that they shall "ever be with the

Lord." That being the case, we have every right to assume that wherever the Lord is, after this time, they will be there with Him. Indeed, that is exactly what Jesus Himself promised when He said, "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 14:2, 3).

There is another clue in the word translated "meet" in 1 Thessalonians 4:17. W. E. Blackstone, in his book "Jesus Is Coming" declares that the Greek word here translated as "meet" signifies "a going forth, in order to return with." Bishop Bullinger, in *The Companion Bible* also points this out, stating that it is used "for the meeting (of two parties from opposite directions): that is, the meeting and returning with." This is clearly its meaning in the two other places in the New Testament where this exact Greek word (*apantesis*) is used. It is used of the ten virgins "which took their lamps, and went forth to meet the bridegroom" (Matt. 25:1), and of the Christian brethren from Rome, of whom Paul declared that "when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns." In both these cases, those who went out to meet the one who was coming met him for the purpose of returning with him in the direction from which they had come, not to go with him in the direction from which he had come. We have no reason to suppose that the Christian's being "caught up to meet the Lord in the air" will be an exception to this rule.

Jude, the brother of the Apostle James, spoke of saints (separated ones) being with Jesus when He comes to judge the ungodly. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14, 15). This suggests a strong probability that the accompanying saints who are with Jesus at this time are the ones who were "caught up to meet the Lord in the air."

We also find it significant that just before he spoke of their being caught away to meet the Lord in the air, Paul had said to the Thessalonica Christians, "Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (1 Thess. 3:11-15).

This also clears up another apparent contradiction in the Scriptures. Paul speaks of the faithful Christians, those who are living at the time together with those who

have died and are resurrected at that time, meeting the Lord in the air. But the Prophet Zechariah speaks of His feet standing upon the Mount of Olives. But if we understand that those who go forth to meet Him are to return to the earth with Him, there is no contradiction. Said Zechariah, "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (Zech. 14:4).

Let us summarize briefly a few of the things that we believe the Scriptures teach concerning the coming of Jesus. It speaks of His coming again to receive His disciples unto Himself. It speaks of a selection from among those living at His coming, some being taken and others being left. It speaks of those who are taken being caught up to meet the Lord in the air, and uses a word which includes the thought of their returning with Him. It speaks of His coming with His saints to judge the earth and of physical phenomena which shall take place when His feet touch the earth.

All of this, Jesus warned, is like the flood that came in the time of Noah, in that it is expected and prepared for by only a few. Jesus repeatedly warned, "Watch therefore, for ye know not what hour your Lord doth come."

Can you afford to be careless?

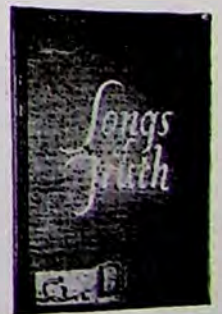
Calendar of Events

October 27, 28 — Illinois Quarterly Conference at Eldorado.

October 27, 28 — Missouri Quarterly Conference, Morse Mill.

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Who Owns the Wool?

By J. B. Gambrell, D.D., LL.D.

and crowded before they will submit to the process clearly taught in God's Word; but they must be sheared.

The question takes on another practical turn. Where our treasure is, there will our hearts be also. This is Christ's word fulfilled in every life. If sheep are not sheared they drop their wool, or the devil picks them. Alas! for the waste of God's money in the service of the world, the flesh and the devil—and this to the hurt of God's people. Sin costs more than religion. Bad habits cost far more than the most liberal giving to God's cause, if we count money, and what is more than money. Robbery of God is a horrible and undoing sin. Giving to God has a wonderful power to bind the life to Him.

Two sisters, daughters of a wealthy father, were converted and started out side by side in the divine life. The father died and left each a fortune. One became at once a liberal giver. The other withheld more than was meet. The first has been these many years successful, useful, and happy in her simple life, giving more and more constantly, both of herself and her money. The other is withheld. She spent her money for the world. In grazing on the Devil's pasture the Devil robbed her of money, of health, of happiness, of usefulness, and now her life is not much but a lament. Each is reaping as she sowed. As surely as we live, Christian giving is a long step toward right living.

One more thought. Money kept back from God becomes a curse to a family, often ruining them, both for time and eternity. This is the testimony of Scripture and human experience. Giving liberally on the right principle is the best possible education and safeguard for a family, and the right principle is the principle of God's ownership of the sheep and the wool. Next to redemption the greatest question in the Christian world today is the question of rights in wool. If God's sheep were properly sheared, they would abound in health, and countless missionaries could be sent, as torchbearers, to every benighted region of the globe. The tears of widows and orphans could be dried, the sick cared for, pastors supported, homes illuminated by the Word of God, and the world belted with the light of truth. This wool question is a tremendous issue in the hearts and lives of Christians and churches. If we settle God's right to the wool of His sheep, we settle the world's destiny.

We feel that if God's children would really PRAY UP, it would not be long until they would PAY UP. It is an almost universal rule that conscientious tithers are people of piety and prayer.

Friend, take your measure.—The Victorious Gospel.

(This message is being printed in tract form. Order now from National Bible Institution, Oregon, Illinois. \$.25 per dozen; \$1.60 per hundred.)

IN law and reason the wool on sheep belongs to the owner of the sheep. If a man owned sheep, and sold them, he could not afterwards enforce a claim to the wool they might grow. The right in the wool follows the right in the sheep. The wool is an appurtenance growing out of sheep. God's people are God's sheep. They are His by creation, by preservation, by redemption, by their own consent. There never was a better title to any property. This title holds the sheep and the wool. The sheep cannot hold property because they are property themselves. The wool is theirs only as their skins are theirs and their eyes and feet by way of accommodation. The supreme title is in God and this title holds against all comers. Our times are in His hands. Whether one of us lives a day is wholly with God. How we shall die, as well as when, is with God. While men live, move, and have their being in God, they must allow His right to do what He will with His own.

Not only are the sheep the property of the Creator, but the goats are also. "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein." That title takes in everything. Rebellion can never overreach the Divine sovereignty over all men and everything. "The commandment is exceedingly broad" because the Divine authority is as limitless as creation. We have made a poor study of the Bible if these simple truths have not lodged themselves in our hearts. Conversion comes simply as a recognition of the Divine ownership in us. It is an acceptance, on our part, of our proper relation to our Creator and Redeemer.

The greatest question in the world today is: Who owns the wool? Or, to drop the figure, To whom does the property, the gold, the silver, the cattle, and all, belong? If that is settled on the right principle, the whole question of Christian living is far advanced towards a glorious settlement. Until it is settled, nothing is settled right. Or, in other words, if we settle our financial relation to God on the right principle, our lives are bound up with God's in such a way that we can never go far wrong.

The mightiest controversy of the age is over "rights in wool." It is, or ought to be a controversy both in the pulpit and among Christians in the pews of every church in Christendom till God's right is admitted and acted on. To flinch on this fundamental doctrine is to trifle with the greatest practical question the world confronts. Let God's right to the wool of His own sheep, to say nothing of the hair of the goats—I say, let God's right be settled, and we are at the opening of a new era in the world's history. The triumphant march of God's army is slowed up, waiting for us to settle the wool question. There can be but one adjudication, and that is, that whosoever owns the sheep owns the wool also.

Shear the sheep? Yes, frequently and close. The pastors are the shepherds; and it is their business to feed the sheep, care for them, and shear them. A shepherd who neglects to shear the sheep ought to be turned off. He is an unfaithful servant of the Great Owner. Pastors need to face this question. They must face it; for the time is at hand when pastors will be judged according to their works, not by their dignity or their pretenses, but their work, and one of the works is to shear the sheep.

But the question has two sides: God's side and our side. Is it not hard on the sheep to shear them? Not at all. It is good for them every way. If sheep are not sheared, they become unhealthy. How many of God's saints are surfeited with the things of this world! Their spirituality is smothered by a plethora of the things of this life. Many are sick because their lives have no outlet. Their affections are turned after their earthly possessions, and are not set on things above. One of the best things a pastor can do for his people is to induce them to give liberally to the cause. He is doing the best thing for his people when he brings them to recognize their obligations to God in their financial affairs.

So important is this matter in the churches and in the lives of the people, that it demands special and extremely earnest treatment. Some of the sheep must be cornered



Children's Corner

Queen Esther Saves Her People

By Mary C. Railton

Queen Esther's maids told her that Mordecai was clothed in sackcloth and in ashes, and was weeping and fasting. Esther had not heard what had happened and felt very sad to know her cousin was mourning. She sent clothes to Mordecai, but he refused them. Then Esther asked Hatach to find out what was troubling Mordecai.

As they talked, Mordecai gave Hatach a copy of the decree saying that all Jews were to be killed. Mordecai said, "Esther should go in to the king to make supplication to him, and to make request before him for her people."

Esther listened carefully as Hatach repeated Mordecai's words. But she was afraid to do as Mordecai asked. She said, "All the king's servants, and the people of the king's provinces, do know, that whosoever . . . shall come unto the king . . . who is not called, there is one law . . . to put him to death, except such to whom the king shall hold out the golden scepter." Esther knew that if she went in to the king when he had not asked for her, he could have her put to death.

But Mordecai said, "Think not . . . that thou shalt escape in the king's house, more than all the Jews."

Esther then sent her message to Mordecai. "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day. I also and my maidens will fast likewise; and so will I go in unto the king . . . and if I perish, I perish."

Mordecai was very happy to know that Esther was willing to die if she must to try to save her people. He rose from the ashes and did as Esther asked.

On the third day, Esther put on her royal robes and went to the king's chamber. "Oh," she thought, "will he hold out the scepter, or will he have me put to death?"

When the king saw Esther, he felt very happy and held out the scepter to her. "What is thy request, Queen Esther? It shall be given thee even to half of the kingdom."

Esther said, "If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him." Of course, they both went.

At the banquet the king again asked Esther what was

troubling her. He did not like to see his wife unhappy, for he loved her very much. Esther asked him to come to her banquet the next day and bring Haman again. Then she would tell him her request.

King Ahasuerus could hardly sleep that night, wondering what was wrong. And so when he and Haman went to the banquet again he urged Esther to tell what was troubling her. Esther answered him, "If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request . . . for we are to be slain."

The king exclaimed, "Who is he, and where is he, that durst presume in his heart to do so?"

Esther answered, "The enemy is this wicked Haman."

Then Haman was afraid of what the king would do. The king was so angry he had to leave the table and walk away. "How," he thought to himself, "could that man trick me so evilly?"

King Ahasuerus ordered his men to take Haman away and hang him on the gallows. When Haman was dead, King Ahasuerus gave his ring to Mordecai, making him the king's most noble prince, for he remembered the good deed Mordecai had done in saving his life. This office of prince was the office that wicked Haman had held.

Esther then pleaded for her people. She knew that once a law was made and signed by the king it must be done. So she and Mordecai wrote a letter for the king and he signed it. On the day that all Jews were to be killed, she asked that they all band together and stand against anyone who might try to kill them.

So, Esther saved the lives of all her people, including Mordecai and herself. And oh, how happy the king was to know that Esther was safe and once more happy.

THE FEAST OF PURIM

The Jews made a feast, or holiday we would say, on the thirteenth day of the twelfth month of each year. They always remembered the good deed Esther had done for them. Even today, the Jews celebrate the Feast of Purim in honor of Queen Esther, who saved her people.



The Church of God in America

A Historical Sketch

PART 3

By Paul Hatch
Oregon, Illinois

Consortiums and Cleavages

UNDER this caption, we will digress a bit to explain that before the adoption of a church name became paramount among the believers of the second advent of Christ, and other kindred tenets of faith, the ordinary term generally applied was Second Advents. Later when William Miller began to proclaim the definite time of Christ's return, the term "Millerite" was applied to the movement.

William Miller's oratorical power and personality were such that almost all dissention among the Advents was smothered as the time approached announced by him for the appearing of the Son of Man. Not only did the people of Adventism with one accord join with Miller in the anticipation, but literally thousands came from the ranks of the sectarians to swell the ranks of the Adventists.

When the time passed and the event did not materialize, Miller along with others, the outstanding being Joshua V. Himes, a pre-Civil War abolitionist, began to proclaim that sanctuary in heaven was closed and being cleansed. So evolved the proclamation of the "closed door," in which it was proclaimed that time of salvation had passed. In a conference held in Albany, New York, and later in Boston, Massachusetts, in 1845 and 1847 respectively, a cleavage began. A number of churches, mainly in Western New York and Canada West, did not subscribe to the Albany Conference principles and so held aloof.

The churches that had not subscribed to the "Shut Door," began proclaiming that the door was still open, and under this message began to expand their preaching. Before this began they had to do some self-re-examination of their faith, and make proclamation to the lay members of mistakes and urge them not to make any rash and untimely departures from the membership of the church. The details of this will be taken up more thoroughly under the heading *Conferences*.

Also about this time the question of the Sabbath was discussed, and although the question did not materially affect the church, still there was some loss on both sides. The belief in seventh day Sabbath-keeping went under

the name of "Sabbatarianism." We can say that we probably gained more than we lost, for from the preaching ranks of the Seventh Day Sabbatarians came the silver-tongued orator Hiram V. Reed. He, in turn, converted J. M. Stephenson to our ranks. Both men became stalwart in proclaiming Church of God doctrine in Wisconsin, Illinois, Michigan, and Indiana.

Before and after the organization of the Christian Advent Church, Joshua V. Himes, the old abolitionist, persistently ranged the western New York churches to persuade them to the ranks of that body and "Father Miller." He was hardly successful and into the lists against him went Elders George Needham and Professor J. P. Weeth. They went to Boston and brought certain charges against him in the management of the *Advent Herald*. This did not deter him from battling for the Indiana churches in the 1860s.

The leader of the Church of God at Jeffersonville, Indiana, Dr. Nathaniel Fields, along with his group, and E. C. Andrus of Logansport, joined with him in the effort to enlist the Indiana churches with the Advent Christians. The debating was long and hard but was finally won by the Church of God preachers, Elders John L. Wince, S. A. Chaplin, D. T. Halstead, Robert Corbaley, J. F. Waggoner, Hugh Barnhill, and others.

An interesting sidelight has come down in the course of the years, that I would like to relate. At one time Elder J. S. Hatch was pastor of the Hillisburg Church of God in Indiana. Near by, at Forest, Indiana, there was a group of Advent Christians that were not getting along too well. E. C. Andrus of Logansport, Indiana, was giving them some attention and came to them frequently for services. At one time Elder Hatch had been called to a meeting with the brethren at Memphis, Indiana, in the south part of the state. While he was absent on this mission, E. C. Andrus approached the elders of the Hillisburg congregation with a suggestion that the two groups should combine, each holding to their tenets of faith and they would compromise the name of the church into "The Advent Christian Church of God of the Abrahamic Faith." When Elder Hatch returned and heard of the approach of Andrus he turned the whole proposition

thumbs down. Such a union, he declared, would bring no good and so Mr. Andrus' proposition was nipped and the Forest church disappeared.

Another interesting alignment which we will not call a consortium was that of the Dr. John Thomas of New York City and Richmond, Virginia. The main line of the Church of God people were not materially affected by Dr. Thomas, although he threw strong influence to bear in the South and the Southwest. One group of churches, namely that of Geneva, Aurora, and West Northfield, Illinois, were influenced with Mr. Thomas' energy and uncompromising preaching of the Kingdom and Age to Come. The leaders of these groups were avid and enterprising students of the Bible and came to differ with Mr. Thomas on his theory of "mortal emergence." This teaching was thoroughly investigated by the enterprising Wilson brothers and so that group at least escaped being "Christadelphians." The "Christadelphian Brethren" was an outgrowth of Dr. Thomas' leadership.

A minor question also disturbed the church ranks in some places, especially in those states west of the Mississippi River. It was the promulgation of the teaching of G. M. Myers on the paternity of Jesus. He held that Jesus' father was Joseph, the husband of Mary, and that He (Jesus) became the Son of God when He was resurrected from the dead. The vast majority of the Church of God people were not persuaded but still held. Jesus was the Son of God from begetting to birth, begotten of the Holy Ghost.

The last teaching that disturbed the brotherhood was that of the extent of salvation. Although the proponents of this teaching called their tenet "Salvation," the opposition dubbed it "Universal Salvation" because of its universality. Ultimately, contended the proponents, all mankind will be saved. This theory had strong appeal at one time, especially in the State of Iowa and westward, but is gradually diminishing.

CONFERENCES

Local, Sectional, and State-Wide

The Albany Conference held at Albany, New York, in 1845 cannot be considered one of the Church of God, but it had repercussions that affected our churches in the East. Its provisions were such that our people could

not subscribe and be honest people. It did set the pattern for our people to get themselves out of the tangle of "Millerism."

In the meantime, the departure of the lay members from the churches and other laymen expressing doubt as to the whole fabric of Adventism, came to a crisis. So in April, 1846, a conference was convened in Rochester, New York, to re-examine the doctrine and to issue an address to the churches in general. In this meeting were represented the preaching brethren of New England, Ohio, Canada West, and New York State. J. V. Himes of Massachusetts was present at this meeting. In this meeting after a re-examination of the beliefs that had been formerly promulgated, they found that they were all sound and based on Bible doctrine. The only thing admitted to that was a mistake, they claimed, was the expression of "definite time." However, after admitting that this was a mistake, it was still maintained the "time was at hand, even at the doors."

According to the "address" issued, here are the re-asserted tenets of the faith. 1) The personal second advent of Christ. 2) The resurrection of the just at the appearing of Christ. 3) The reign of Christ on the renovated earth. They admitted to difficulties set forth in three general sections which are: being embarrassed by those coming in and then departing from the fold; admitting that the reaction of the populace was comparable to a stream at flood-tide and the recession; and that the members had been gained so rapidly that they were not adequately instructed and grounded in the truth.

To rectify all this they proposed four present duties as follows: personal holiness and entire consecration are the legitimate fruits of the views which we entertain; to unite their counsels, prayers, and labors, to extend the benign influence of the doctrine of the coming and Kingdom of our Lord Jesus Christ, throughout the church and the world; to forbid not any, whosoever they be, that are honestly striving to establish to the sanctification of their lives, and to show a Christian spirit and helping hand to such, even though they be misguided as to their faith; that all men stay at their posts and exercise a reverential attitude toward all that are still in the fold. *(To be continued)*

Pictured on the opposite page is the Pennellwood Church of God at Grand Rapids, Michigan. This is the Blessed Hope Church of God at Rockford, Illinois. These and other Churches of God in America and Canada are directly descended from the congregations mentioned in Bro. Hatch's history.



CHURCHITIS

• a feature for youth.



This is a religious play written by Miss Dolena Ward, a high school student in Maurertown, Virginia. The play would be suitable for production by a youth group, and has a message for all the family.

Characters: Announcer, Mr. Brown, Mrs. Brown, Marge Brown, Ronnie Brown, Judy Brown, Mandy, Janie Simmons, Mrs. Andrews.

Setting: Brown's living room.

Announcer: The title of our play is "Churchitis." The church has many different services. Junior Bereans for the juniors, Bereans for teen-agers, Bible study for older people, and Sunday school for all ages. Do you realize how important the church is? Here is the story of a family who didn't and they—well, let's watch them a while and see.

(Curtain opens and Marge and Janie are sprawled out on the floor talking, and Ronnie is sitting in a chair reading funnies.)

Marge: And he was just too marvelous! (Squeals.) Just let me show you what he did. (Jumps up, dribbles imaginary ball down imaginary court and makes a basket.) Just like that. Plop! In the basket. If you could only have seen him. Why did you have to pick that night to have your Berean party? Why, I wouldn't have missed that game for anything! (Looks dreamily into space.) That Tommy Johnson certainly is dream bait! (Janie nods approval.)

Ronnie: (Has paid no attention to the girls thus far. Gets up, stretches, and gives girls disgusted look.) Females! Bah! Anyone who would go off the deep end for a guy like Johnson is addled. (Janie laughs.)

Marge: Oh, Ronnie, why don't you go peddle your papers!

Ronnie: Good idea! Should have gone long ago. (Exits.)

Jane: Wish Ronnie would come to Sunday school. We

need him and I think he would enjoy it very much.

Marge: (Laughs.) Oh, Janie, I do believe you have churchitis. You make me feel like a heathen. I'm really not so bad, you know. I'm honest and I try to do what's right. That's what you learn in Sunday school, isn't it? Yes, I know, you say, "Join the Bereans and enjoy fellowship." Well, the crowd I run around with isn't so bad. You ought to know. You're one of them.

Jane: Yes, but in Bereans we . . . (Mother enters.)

Mother: Oh, Margie, will you be a dear and run to the store for Mother? Mandy burned her hand and can't get dinner, and we'll just have to eat sandwiches. Here's the list. (Hands list.) How's your mother, Jane? Seems like she would be worn out, running up and down the road picking up children for this or that meeting.

Jane: Being a Berean leader is quite a task, but it is one Mom seems to enjoy.

Mother: Well, I certainly wouldn't have the time. I'm busy enough with my housekeeping and bridge club, without having a lot of church activities. (Turns, exits. Girls exit other doorway. Father enters, muttering.)

Father: Now where did that rascal put the sports page. Got to find out who won that fight. (Searches more.) Why does he always hide the part of the paper I want? Maybe Mandy has seen it. Mandy! Mandy! (Mandy comes into room.)

Mandy: You callin' me, sir?

Father: Yes, it did sound like it, didn't it? I can't find the sports page. Have you seen it?

Mandy: No sir, I ain't!

Father: Well, help me look for it, will you? (Both start looking.)

Mandy: Oh!! Oh!!

Father: What's wrong?

Mandy: I think mebbe I used the sports page to wrap up that pie I sent over to Mrs. Thompsons.

Father: (Covers face with hands.) Oh! No! Now I'll never know who won the fight! What in the world did you send a pie over to Mrs. Thompsons for? If I remember correctly she's a normal woman with two hands and no brain. Why doesn't she bake her own pies?

Mandy: Well, she's been sick for the last two, three days, and bein' as she's in my Sunday school class at church, I thought mebbe I could help her out.

Father: I might have known. (Throws down funnies and stalks out of room.)

Mandy: Well, now he's lost two things. His paper and his temper. (*Exit. Janie, Marge enter.*)

Marge: Quite a walk, but I think the fresh air did us good. Oh, my hair! It's so stringy and Paul wants me to go to some concert with him tonight. He's got tickets for three. Want to go along?

Jane: Thanks a lot. I'd like to, but I promised our new pastor's wife I'd go visiting with her and help her get acquainted.

Marge: Oh, I'd like to see her. What's she like? I hope she's not like Pastor Hay's wife. She never made those brats of hers behave. Sometimes they got on my nerves!

Jane: Oh, I thought the Hay's children were cute. Anyway, you don't have to worry about the Andrews. They don't have any children. They've just been married a short while. I think you'll like them a lot. They're so nice and they've got a lot of pep and energy, too. Something this church needs. Why if

Marge: Yes, I know. If all the members would come regularly and get others to come, our church would go places. Well, I suppose church activities are important, but I can think of more entertaining things than going visiting with the pastor's wife. Say, I have a new record by the "Jive Cats." Would you like to hear it?

Jane: I really would, but I must be going. Mrs. Andrews and I are doing some calling before dinner, so I'll have to hurry. See you later! Bye! (*Exits.*)

Marge: Funny kid! Well, guess I'll have to do something with this hair if possible. (*Exits. Judy enters.*)

Judy: I wonder if Daddy's home yet. Goodness, this room is a mess. (*Straightens things up. Sits down in a chair. Pulls out little piece of paper.*) You are invited to a party sponsored by the Pine Creek Junior Bereans on November 23, at the church. Wish I could go; but Daddy probably wouldn't take me, and I don't want to ask Janie's mother to come after me. Mother would probably let me walk if Ronnie would go with me, but he thinks Junior Berean is sissyfied. (*Ronnie enters.*)

Ronnie: Did I hear my name mentioned?

Judy: Oh, I was just thinking out loud.

Ronnie: Say, have you seen Dad? I want to go to the movie tonight, and, as usual, I don't have any money. Dad, oh Dad! (*Father enters.*)

Father: Yes, what do you want?

Ronnie: Money, Dad. Just money.

Father: Well, what in the world for? I just gave you your allowance two days ago.

Ronnie: Well, I want to go to the movie tonight and, frankly, I'm broke.

Father: We can discuss the matter later.

Ronnie: O.K. Just thought I'd ask you while I thought about it. (*Exits whistling.*)

Judy: Well, I guess I'll go over to Susie's a while. Be back later. (*Exits.*)

Father: Kids . . . kids . . . kids . . . what good are they? (*Mother enters.*)

Mother: Oh, I thought I heard you belling, Henry dear. Can't you speak in more subdued tones? You yell at those poor innocent darlings all the time. Can't you be a more understanding father?

Father: Father! Humph! You mean money bag. The only time those poor innocent darlings ever talk to me is when they want money!

Mother: Henry, what is wrong with you?

Father: Mandy used the sports page of the paper to wrap a pie in, and now I don't know who won the boxing match.

Mother: Is that all? Why don't you call Mr. Smith and ask him? Men! Hopeless! (*Exits. Father goes to phone and dials number.*)

Father: Hello, Joe? This is Henry. Yeah! Me too! Say, do you know who won the fight? He did? Well, I knew he had it in him. Uh, Joe, some of the boys are getting together over at Mac's tonight. (*Mother enters.*) Like to come over? Oh, Bible study. Well, maybe some other time. Yeah, that's okay. Well, be seein' you. Bye. I do believe that man has churchitis. (*Turns around, sees Mother.*)

Mother: What's this about a little get together with the boys? No wonder you're a poor father! Why don't you spend some time with the children? Do you want them to be juvenile delinquents?

Father: Those kids know enough to behave themselves.

Mother: The way you talk, you'd think they were grown-ups. (*Exits. Marge enters running.*)

Marge: Don't take Judy, Father. Take me.

Father: Hold on, I'm not taking Judy anywhere, I'm going down to Mac's tonight.

Marge: Oh, Daddy, not tonight! Judy wants to go to some silly party given by the Junior Bereans tomorrow night and I just have to go to the game. Promise you'll take me, Daddy?

Father: Of course! I'm sure that game is more important than a church party. I don't want this family getting too involved in church. If we did, all I'd get done would be run to this meeting or that meeting.

Marge: You're absolutely right, Daddy.

Father: After all, it's not like we were heathens, we go to church quite often. (*Judy enters.*)

Judy: I couldn't help but overhear that last remark, Daddy, and do you realize the last time we went to a church service of any kind was three weeks ago when our pastor gave his farewell sermon. You've never even seen the new pastor and his wife.

Father: Well, never thought much of the Hay's anyway, hope this new man is better. Why are you getting so "churchy" all of a sudden?

Marge: Oh, Daddy, some of her friends go to Junior

Bereans, and you know Judy can't be left out.

Judy: That's not the reason. I'd like to learn more about the Bible and Jesus. Why, some of the kids were talking about Jonah and the whale, and I'd never even heard the story. Did I feel stupid! (*Mother enters holding Ronnie by the ear.*)

Mother: What are you talking about that's so interesting?

Marge: (*Dramatically.*) The importance of going to church.

Mother: Well, I think this boy needs some church. I caught him trying to raid the cookie jar.

Ronnie: Well, when a guy's starvin', he has to do something desperate. (*Knock at the door.*)

Mother: Oh, no! Now who can that be?

Marge: Oh, probably Jane and the new pastor's wife. Look at this room! (*Straightens up.*) Why does she have to come just before dinner? (*Another knock. Ronnie answers door. Pastor's wife, Janie enter.*)

Jane: Mr. and Mrs. Brown, I'd like you to meet Mrs. Andrews, our new pastor's wife. Mrs. Andrews, this is Mr. and Mrs. Brown, Marge, Judy, and Ronnie. (*Exchange greetings.*)

Mother: Well, I'm happy to meet you. I've heard so much about you. Won't you sit down? You'll have to excuse this room. The children have been running in and out of here all evening.

Mrs. Andrews: Well, I must say, you certainly have lovely children. I don't believe I've seen them in Sunday school. Must be that I just overlooked them.

Judy: We haven't been to Sunday school since you and Mr. Andrews moved in.

Mrs. Andrews: Oh?

Mother: Er, ah, . . . Well, how do you like our fair city?

Mrs. Andrews: Oh, fine. John and I are very happy here. We're kind of new at this business. You see, John just graduated from Bible college last spring.

Mother: Well, I'm sure you'll find the people very friendly in this part of the country.

Mrs. Andrews: Oh, yes. For example, Janie here. It was so considerate of her to offer to help me get acquainted with our new congregation. I don't know many people in our church and they have me teaching Junior Bereans already. Say, I don't believe Judy and Ronnie have come to any of our meetings. Maybe you didn't know the time or place.

Marge: Oh, we're always so busy. It's hard for us to get to church much. Judy is kind of interested in Berean; but as for me, I just don't have time for those things.

Mrs. Andrews: In other words you say, church isn't important.

Marge: I didn't exactly mean that. I . . .

Mrs. Andrews: But you very clearly pointed out that you didn't have time for church, so you must consider it unimportant. Well, I disagree with you. To keep Christ

strong in our hearts we must fellowship together often. Remember it says in God's Word, "Forsake not the assembling of yourselves together." Just think of the people who can't worship in beautiful buildings with their friends like we are privileged to do. We take so much for granted. If Christ could speak to us here, I am sure He would advise us to go to church often.

Mr. Brown: Well, I guess you've given us something to think about. But Marge is just young yet! She should have fun now! She can think more seriously about these things later. After all, we can't rob these children of their simple pleasures.

Mrs. Andrews: Yes, but it won't hurt any young persons to go to church and have Christ in their hearts. They are at the age when they can be easily persuaded in the wrong way. Maybe if they wait until they're older, they never will think seriously about Christian principles.

Janie: Yes, and remember Timothy. He was just a young boy, yet he was one of the Apostle Paul's best helpers and he was a Christian too. You know the hymn, we sing, "Give of the strength of your youth." The way some kids talk you'd think church was dull and dry. We do have our quiet and serious times, but we also have fun at parties and other church activities.

Mother: Well, I've never had anyone make church sound so important to me before. Maybe we haven't given church the proper place in our lives.

Marge: Thanks for opening my eyes to a few things, Mrs. Andrews and Janie. Nothing will keep me from coming to Berean meeting Sunday evening.

Ronnie: Say, you know, I'd like to go to Junior Berean, too. The boys all talk about the fun they have there. Can I, Mom and Dad?

Mr. Brown: Well, I'm sure it's all right with me.

Judy: Yippee!

Mrs. Andrews: I've certainly enjoyed my visit with you, but if I'm going to meet as many people as Janie and I have planned to, we'd better go. (*Gets up.*) I suppose I'll see you at Bible study tomorrow night?

Mother: Well, Henry had planned a little get together with the . . .

Mr. Brown: Oh, I had a previous engagement, but it wasn't too important. Yes, we'll probably be at church tomorrow evening.

Mother: Do come again soon, Mrs. Andrews.

Mrs. Andrews: Thank you, I will. Good-by. (*Family says good-by. Janie and Mrs. Andrews exit. Mandy enters.*)

Mandy: Who was that?

Mr. Brown: Janie and the new minister's wife, Mrs. Andrews. Yes sir, she really had something there. From now on, we're going to be regular churchgoers. After all, what else is more important?

Marge: You're so right, Daddy!

Ronnie: Let's eat!

TIME IN THE NEW TESTAMENT

(Continued from page 5)

kairos will be ripe to occur depends entirely upon the personal factors in the situation, the divine and the human. To these the temporal moment is strictly subordinate.

The chronological moment of "the end" is utterly irrelevant for determining the completion of God's purpose for the world. Only God above can determine the moment when His design has reached its maturity. It is impossible as well as meaningless for finite man to say that the end will come at such and such a point in time (*chronos*), for God in His omniscience declares the final end. God's *kairos* determines *chronos*.

What is meant in 2 Peter 3:8, "Do not ignore this one fact, beloved, that with the Lord one day is as a thousand

years, and a thousand years as one day" (R.S.V.), is not that with God there is no conception of time whatsoever, but rather that with God, His conception of time is not as men count time, but as He counts time—the working out of His almighty purpose which might take a little time by man's clock, or a long time; it makes no difference to the time of God!

As we speak of time in the Biblical sense, let us take care not to make the New Testament say something which a careful study of the Greek text would easily prove us to be in error.

Let us accept Matthew 25:13, where our Lord Jesus says, "Watch therefore, for you know neither the day nor the hour" (R.S.V.).

Let us live our *chronos* so that we may contribute to the working out of God's *kairos*, and thereby be ready for our Lord *whenever* He may return.

Church of God Ministers

The following ministers have made application for ministerial recognition from the General Conference of the Church of God for the year starting October 1, 1956. Those who conduct twenty or more regular preaching services during the year are considered active, and those conducting less than twenty are considered inactive.

This list will give you the current addresses of the following ministers.

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1. Mr. Alfred Anthon, 435 Kings Rd., Corvallis, Oregon
2. Mr. Leonard Brown, Baraga, Mich.
3. Mr. Raymond Brown, Rt. 1, Eldorado, Ill.
3. Mr. Francis E. Burnett, 221 N. 4th St., Tipp City, Ohio
5. Mr. Gerald L. Cooper, Box 423, Campbell, Calif.
6. Mr. Kirby N. Davis, 302 W. College, Fredericktown, Mo.
7. Mr. John L. Denchfield, 401 E. Rainbow Lake Dr., Rt. 1, Tru-
fant, Mich.
8. Mr. Otto E. Dick, Sr., 704 Jefferson St., Oregon, Ill.
9. Mr. William Diek, 1316 West D St., Ontario, Calif.
10. Mr. Harold Doan, 314 W. Front St., Mt. Morris, Ill.
11. Mr. Leon Driskill, Rt. 6, Peoria, Ill.
12. Mr. T. M. Ferrell, 230½ W. 103rd St., Los Angeles 3, Calif.
13. Mr. Joseph A. Fletcher, Aurora College, Aurora, Ill.
14. Mr. Harry Gockler, 610 N. Pine St., Hammond, La.
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16. Mr. G. J. Gordon, Chappell, Nebr.
17. Mr. Ernest E. Graham, Rt. 1, Stillwater, Minn.
18. Mr. Roy G. Graham, 801 Balsam St., Lakewood 15, Colo.
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56. Mr. James M. Watkins, Hedrick, Ind.
57. Mr. Orville Westlund, Box 324, Burr Oak, Ind.
58. Mr. Walter Wiggins, 212 Abbie SE, Graud Rapids 8, Mich.
59. Mr. Vernis D. Wolfe, 714 Myrtle Ave., Tempe, Ariz.

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2. Mr. Paul C. Johnson, Box 231, Oregon, Ill.
3. Mr. John J. Keenan, Y.M.C.A., Aurora, Ill.
4. Mr. W. G. Moffet, Rt. 3, Box 109, Pueblo, Colo.
5. Mr. Harry S. Payne, 6833 Crofton Ave., Bell, Calif.
6. Mr. Cecil A. Smead, 3903 Washington St., Midland, Mich.
7. Mr. C. E. Weaver, Conway, Ark.

These pastors are anxious to be of service to you. Call upon them for their help, or for a better understanding of the Bible and the Church of God.

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The

October 30, 1956

Restitution Herald

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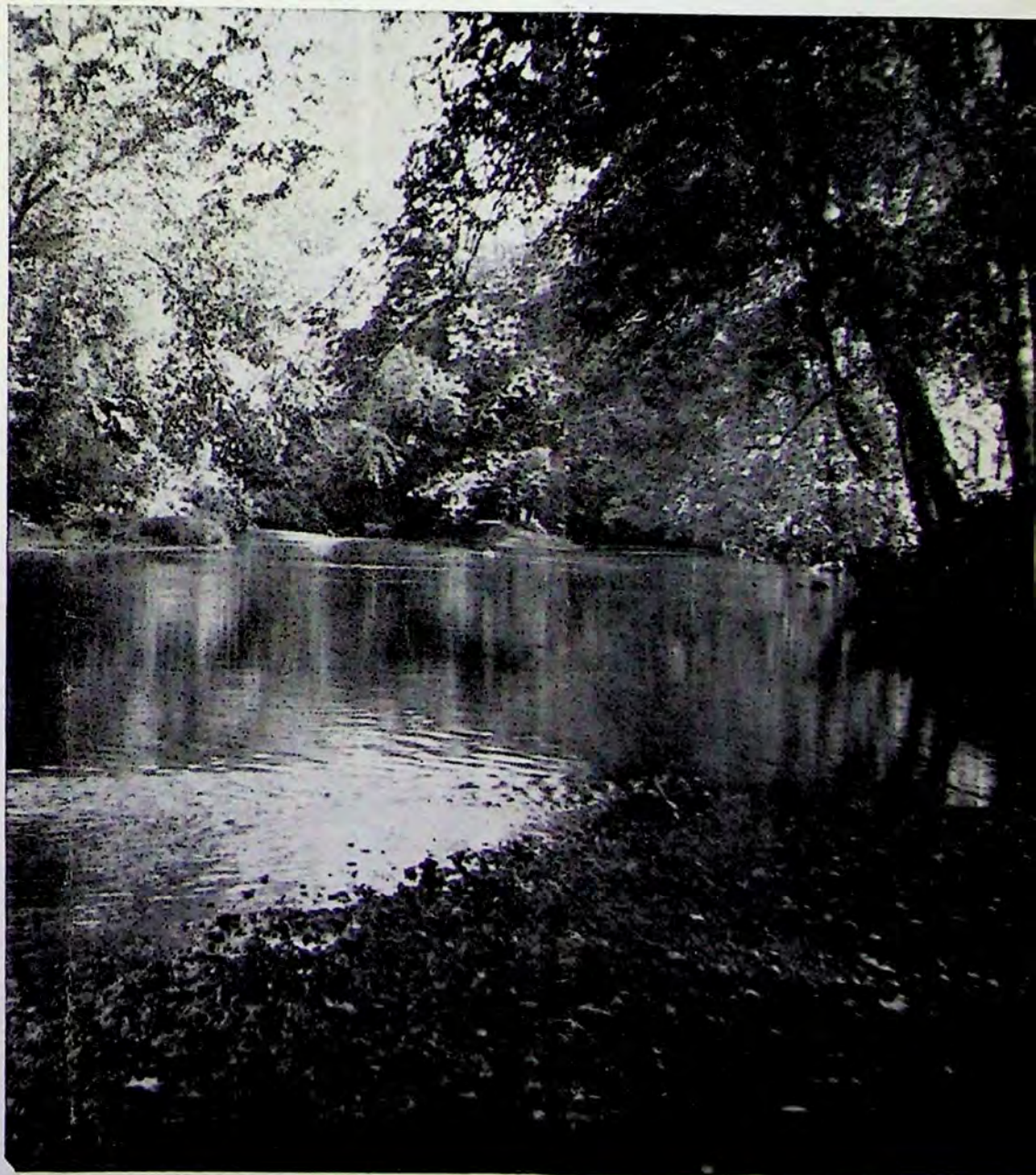
THE EARTH BEAUTIFUL

"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. . . . They shall see the glory of the Lord, and the excellency of our God. . . .

"For in the wilderness shall waters break out and streams in the desert" (Isaiah 35).

We pray for the day when all the earth will be beautified and blessed under the reign of Christ in His Kingdom on the earth.



REIGN WITH CHRIST---See page 3

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.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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DAILY BIBLE READINGS

M. Oct. 29. Ex. 20:17; Deut. 5:21; Rom. 7:7, 8; 13:9. Selfishness forbidden.
T. Oct. 30. 2 Sam. 11; 12:1-9. David's selfishness.
W. Oct. 31. Luke 12:13-21. Selfishness for wealth.
T. Nov. 1. Acts 20:28-35. More blessed to give than to receive.
F. Nov. 2. Phil. 2:1-21. Seeking benefit for others.
S. Nov. 3. Matt. 5:38-42; Luke 14:12-14. Christian generosity.



Love of the Truth

The Apostle Paul, writing of the day in which the man of sin will be in power, said that he would gain authority by "power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Thess. 2:9, 10). Those who are thus deceived will perish. They will be deceived because they have a gullible nature, willing to believe what comes easy, having manifested no love or loyalty for the truth that leads to salvation.

What is this truth that saves? Jesus once said, "I am the way, the truth, and the life" (John 14:6). To know Jesus and to love and serve Him is to have truth and to find saving faith.

There are other facets to this truth and more explanation of its character in the Scripture. Paul added, "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 is the truth of Christ that leads to salvation.

The gospel and its requirements are even further explained in 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."

Deception in the last days will be possible because people love not the truth. With minds open to every false teaching, the battle cry of the deceived will be, "What difference does it make, we are all going to the same place?"

Every effort must be made among us to stem the tide of indifference to truth. We must concentrate on loyalty to the basic, important, salvation truths of the Bible and develop a love for our rich heritage of faith.

The Need for Faithful Laymen

A recent visit to Minnesota and work with the Minnesota State Conference of the Churches of God, shows the importance of active lay leadership and responsibility. In the absence of one of the pastors, qualified laymen ably preach. Work is done by lay leaders in isolated areas where regular services would not otherwise be conducted. A camp is being constructed with a combination of lay leadership and pastoral interest.

The key to church growth and development is active laymen, trained and willing to serve; and trained pastoral leadership able to concentrate on its office. Men and women of God, working together through the pulpit and pastor's office and in the field outside the church bring a bountiful harvest of lives to the Lord.

The need of the hour is to return to the understanding that Christian life and expansion of the Lord's work is a matter of personal responsibility. Each one in the family of God has a place to fill and a work to do that none other can do for Him.

IN OUR last message we considered the catching away of the faithful Christians of all ages, to meet Jesus in the air, as promised in 1 Thessalonians 4:16, 17. "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."

Wherever the Lord is to be found after this time, the promise is that His faithful ones will be with Him. In whatever activities He engages, it shall also be their activity. Jude quoted the Prophet Enoch as saying, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14, 15).

If Jesus returns to earth following the meeting in the air, His saints (separated ones) shall return with Him. If He is going to take possession of the earth and reign over it as the Kingdom of God, those who are ever to

be with Him shall also reign with Him. We ask you now to consider with us some passages of Scripture bearing upon this thought, that you may determine for yourself whether or not we are justified in drawing such a conclusion.

One day the apostles were counting the cost of their apostleship. They had left prosperous businesses in order to share the poverty and work of Jesus. They had followed Him over the rough countryside, forsaking the comforts of home in order that they might be with Him. So when Jesus declared that it is difficult for a rich man to enter into the Kingdom of God, Peter said to Him, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" Jesus said to 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" (Matt. 19:27, 28). Here is a clear and definite promise—as clear and definite as any to be found anywhere in the Bible. Jesus said that this will take place at the time of regeneration, when He Himself shall sit upon the throne of His glory. Since the twelve apostles did not, previous to their death, sit upon twelve thrones judging the twelve tribes of Israel, and have not since done so, it seems safe to conclude that Jesus is not yet sitting upon the throne of His glory. Surely these twelve shall be among the "dead in Christ" who shall rise first, and then be caught up to meet the Lord in the air, and henceforth ever remain with Him.

On another occasion, when the apostles were concerning themselves with the question as to which of them should occupy the position of highest honor in the promised Kingdom, Jesus said to them, "Ye are they which

To Reign With Christ

*By Pastor J. R. LeCrone
Hillisburg, Indiana*

*Third
in
a
Series*



have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:28-30).

The Apostle Paul firmly believed that Christians who are faithful to the end of their lives shall have a part with Jesus in judging the world. In taking the Christians at Corinth to task for not being able to settle their own difficulties among themselves, but taking them to the courts of the land for settlement, he said to them; "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more the things that pertain to this life?" (1 Cor. 6:1-3).

It is an easily observable fact that the saints were not then judging the world, and are not now doing so. Paul had reference to that same time of which Jesus spoke when He said, "The Son of man shall sit in the throne of his glory." This is clearly spoken concerning a time yet future, which shall follow the meeting in the air.

In his letter to Timothy, Paul said, "Therefore I endure all things for the elect's sakes, that they may also

obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us" (2 Tim. 2:10-12).

Without specifically mentioning reigning with Christ, Paul wrote to the Roman Christians of being joint-heirs with Him. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17).

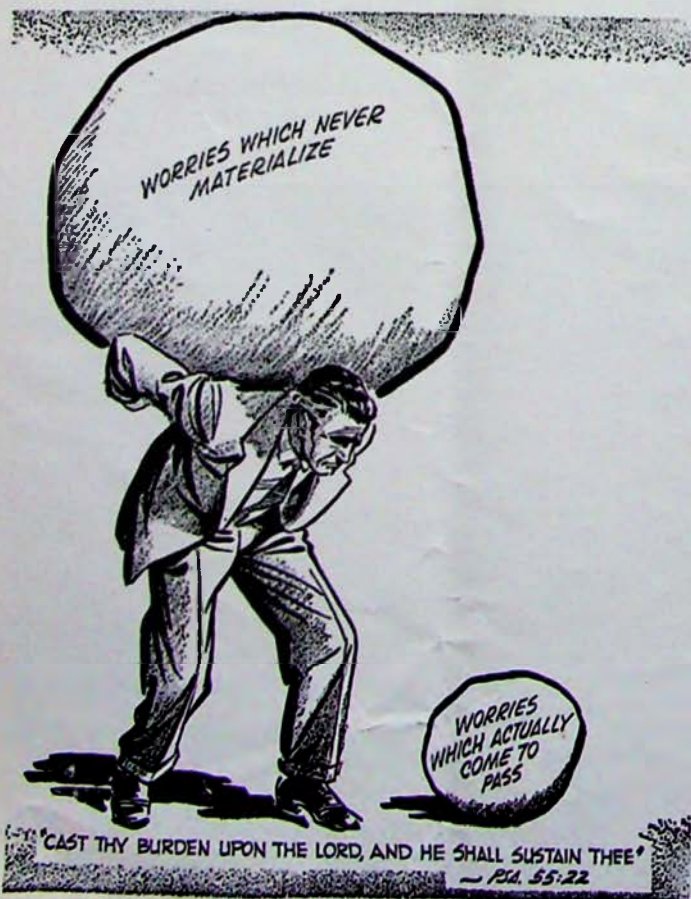
Suffering with Jesus is mentioned as a primary qualification both for becoming "joint-heirs" with Jesus, and for "reigning" with Him. In each case, Paul used a little different form of the same word, which Strong's Greek Dictionary of the New Testament defines as meaning "to experience pain jointly or of the same kind; to persevere with, i.e., to undergo, bear (trials) have fortitude." Thus, to suffer with Jesus means to be true to Him, regardless of the pain and persecution this may entail. The word carries the thought of faithful perseverance with Jesus in spite of the trials and pain, physical, moral or spiritual, which may result.

If our faith in Jesus costs us no suffering; if we have never been called upon to make a choice between the ungodly pleasures of the world and our service to Jesus; if we have never had former friends "drop" us because we cannot do the things that they do; if we have never had to choose between spending our money to gratify the desires of our own flesh or using it to help carry the gospel of Jesus Christ to a dying world, then we have never suffered with Christ. If our Christianity is to us a comfortable, now-and-then experience, to be put on and off like a coat, according to the weather, we have no right to expect to be joint-heirs with Christ or to reign with Him.

If we have never suffered with Christ, it is a pretty good indication that we have conformed so closely to the standards of the world that the world has no controversy with us—it has never noticed that we are any different. Why should the world be concerned when we go to church on Sunday if, during the week, we behave in exactly the same manner as those who make no profession of Christianity at all? It is perfectly willing that we should render "lip service" to Jesus for one hour a week, so long as we do not permit it to interfere with our business or pleasure the rest of the time. It is only when we begin to seek to follow the teachings of Jesus twenty-four hours of every day that we will find that suffering results.

Of what good to God are nominal, cold-hearted, world-conforming Christians? He wants a separate and holy
(Continued on page 13)

Must We Carry the Big One?



● *Holding forth the true light of God*

By Pastor William Dick
Pomona, California

● **T**HE BIBLE teaches that God is one. Yet, the pagan world does not believe it. Paganism has fashioned unto itself many gods. These gods are of all sorts and descriptions—including everything from wooden idols to sacred cows. In Bible times, the Greeks were famous for their many gods. They were so zealous to worship all the gods that they erected an altar with the inscription, "To the Unknown God." Evidently, they did not want to offend any of the gods by overlooking them, so they made this idol to take care of any that might have been left out. When the Apostle Paul came to Athens, he stood on Mars' Hill and told the Greeks that he would tell them who this "unknown God" was. "Whom therefore ye ignorantly worship, him declare I unto you" (Acts 17:28). Then he proceeded to tell them about the one true, living God, the Creator of all mankind.

The Bible teaches that God is one. Yet, popular Christianity does not believe it. Most churches have followed the pattern of paganism and adopted three gods instead of one. They set forth the theory of the trinity as a primary doctrine and ignore the fact that it has no Bible foundation. Is God one or three? Again the Apostle Paul comes to the rescue. "There is none other God but one. To us there is but one God, the Father, of whom are all things, and we in him" (1 Cor. 8:4, 6). Since both the pagan and Christian worlds are in error, we must never cease to uphold the Bible truth of the unity of God.

Do we need more proof that God is one? The Bible abounds with references teaching the unity of God. Here are a few. Paul writes in 1 Timothy 2:5, "There is one God, and one mediator between God and men, the man Christ Jesus." This verse disproves the trinity because it shows that God and His Son Jesus cannot possibly be the same person. Furthermore, it states plainly that "there is one God."

God speaks through the Prophet Isaiah, "I am the Lord, and there is none else, there is no God beside me" (Isa. 45:5). Read chapters forty-four and forty-five of Isaiah and observe how often similar words occur. Yet on every hand popular preaching attempts to make us believe there are two other gods beside the one speaking in Isaiah.

In the confusion of having three gods instead of one, trinitarians often attribute the work of creation to Jesus Christ. Who did create the world—God or Jesus? Genesis 1:1 states simply, "In the beginning God created the heaven and the earth." Could Jesus have been there to assist His Father in creating the world? Not according to Isaiah 44:24. "Thus saith the Lord, thy redeemer, and



God Is One -

he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." God said He was Creator *alone* and by *Himself*.

The fact that God is one was taught to the Israelites of old in Deuteronomy 6:4, "Hear, O Israel: The Lord our God is one Lord." This was called the "Shema" and was written on small parchment scrolls and placed on their doorposts to remind them daily of this eternal truth. To this day, Jews cannot accept the trinity of popular churches because they still hold dear the teaching of the Shema—God is one.

In Ephesians 4:4-6, Paul lists seven things that are "one." One of these is God. "One God and Father of all, who is above all, and through all, and in you all" (v. 6). The repetition of the word "all" describes the superior position of the one God. No other being can be all in all. No other being can be the one supreme, one inclusive, one God.

Is it important that we believe that God is one? Yes, it is! Jesus said as He prayed to His heavenly Father, "This is life eternal, that they might know thee the only true God" (John 17:3). How can we know God if we do not know whether He is one or three? Our hope of eternal life depends upon our knowledge of God. Do you want to enjoy everlasting life in God's Kingdom? Then search the Scriptures for knowledge of their Author and learn the truth that God is one.

The Church of God in America

By Paul Hatch

BEGINNING about 1845, the tone of state and district conferences took on the cacophony of disunity rather than that of harmonious unity. Faith and belief were frequently questioned. Resolutions of compulsion were attempted to be enacted. A result was the cracking up of the former labor and laborers in the field.

Such a conference was called at Auburn, New York, in January, 1851. Here J. V. Himes and L. D. Mansfield, with others, drafted a proclamation of conference stating the terms under which the brotherhood would meet. There was bitter opposition to the proclamation, that it was shutting the door to open and honest search for truth and harmonious unity of the brotherhood. It attempted to close the door on what was styled "Judaism" and the "Age to Come" doctrine. The term "Judaism" referred to the return and restoration of the Jews. The resolution of proclamation squeaked through with one vote to spare, 26 to 25. The opposition to the form of the draft then compelled a rider to it that it would not be published as an address of the Auburn Conference. Despite this, J. V. Himes had the address published as the authorization of the Auburn Conference. This brought about some scathing editorials against Himes by Joseph Marsh, editor of the *Advent Harbinger and Bible Advocate*. This is an excerpt from one of his editorials. After starting the editorial with an attack upon proscription and proscribing in matters of faith, he said: "Departure from this principle, has been, among ecclesiastical bodies in all ages, a fruitful source of great and sore evils. It has led them, in the form of resolutions, authoritative and advisory, addresses, creeds, and disciplines, to dictate in matters of faith. Division and bitter strife have ever followed in the train of this work of Antichrist." (Vol. 2, pp. 252, 260.)

We cannot possibly refer to or quote from all the conferences far and near that were held in those days. We have excerpted and quoted to show of what they consisted. These were the more important meetings. The local meetings usually were quite harmonious, taking on

The concluding article

the form of brethren meeting for mutual benefit instead of ironing old and new cloth.

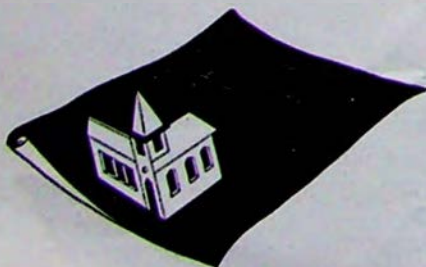
Conferences were of frequent occurrence also in the Midwest. Ohio, Indiana, Michigan, and Illinois had sectional and local meetings. Usually northern Indiana and southern Michigan met in conference, in Indiana; northern Illinois brethren met with brethren in southern Wisconsin, in places in both states that were convenient. Traveling conditions were often bad and so the conferences were necessarily confined to districts. As traveling conditions improved and the population became more settled, state conferences became more frequent. As brethren became acquainted with each other in a single state and later were able to confer from state to state, the desire and necessity were felt that we meet in a national conference and seek to unify our resources and energies.

General Conferences

By the 1880s these desires began to crystallize and a General Conference was called to convene in Philadelphia, Pennsylvania, in November, 1888. This was the first attempt to get the work of the Church of God in Christ Jesus on a nation-wide footing. The meeting of the clergy and some laity was harmonious throughout and they adjourned in satisfaction of progress gained and high hopes about to be realized on an enlarged horizon. Twenty-five delegates were in attendance, thirteen states were represented and thirty-three churches.

The Conference adopted a constitution of four articles and six sets of by-laws. The different committees appointed by the chair gave their reports and recommendations to the conference. The officers elected were: president, J. H. Willey; vice president, Samuel Wilson; secretary, A. J. Eychaner; corresponding secretary, James W. Wilson; treasurer, George F. Work. Additional vice presidents elected were S. A. Chaplin, B. Wilson, P. G. Bowman, William Brookman, and N. J. Morgan. Although the conference met under the caption of "The Churches of God in Christ Jesus," by resolution adopted it was given to each and every church of the conference to adopt whatever name was suitable or being used in its local community. A second conference was called to meet in Chicago in 1889.

The second conference was duly called and convened in Chicago in November, 1889. The usual business devolving upon such Conference was disposed of. Thirty delegates were in attendance, representing forty-one churches, and five state conferences. (One of these was



The Church
of God is
growing and
building with
America.

a district Conference of Eastern States.) The usual reports were given on the work and some resolutions were adopted. The election of officers resulted in R. S. Dwiggins, president; Samuel Wilson, vice president; A. J. Eychaner, secretary; James W. Wilson, corresponding secretary; George F. Work, treasurer; L. C. Chase, George Elton, J. H. Willey, members of the Board. Samuel Wilson of the churches in Newark, New Jersey, and Brooklyn, New York, gave this notice to the Conference. "I hereby give notice on behalf of the three churches represented by me, that at the next General Conference a resolution will be offered changing the title of this organization from that of "The General Conference of the Churches of God in Christ Jesus," to that of "The General Conference of Independent Christian Congregations."

With the closing of this Conference, annual conferences were not again convened annually until 1921. Sentiment was expressed for the revival of National conferences frequently and the Illinois State Conference convening at Oregon, in 1900 officially expressed the desire to see a General Conference convened. No effort was taken in this direction, however, until 1910. A few ministers met in Waterloo, Iowa, in that year to consider the proposition. This Conference adopted "Articles of Faith" consisting of sixteen items. They elected as General Conference officers: J. H. Willey, president; J. H. Morse, vice president; O. J. Allard, secretary; Peter Jeffreys, treasurer. This Conference closed under one of the resolutions of N. D. Tichenal that the next General Conference convene at the discretion of the Conference Board. So ended annual General Conferences until 1921.

General Conference, 1921

Previous to the year 1921, it seems we were not ready for General Conferences. We were in the process of growing. Maturity had not arrived. We were still in our teens, so to speak. The gawkiness of our spiritual lives was still upon us. Through the process of the years, a unity of belief had to be debated and those that could not withstand Scriptural scrutiny had to be discarded. In other words, we had to realize that we were a family with mutual interests, mutual concepts of the work before us, and above all to come to mutual love and effort. We were not disconnected and disjointed local and state institutions exclusive one from another. We were twenty-one, 1921 if you please, the year seems to be charged with meaning. General Conference was reinstated, and it has remained to this day. It is apparent to all that we had at long last come into adult manhood. Growing pains seemed to be behind us. We could now flex our muscles in real earnest. We could roll up our sleeves and begin, for our work was before us.

Much preliminary work, however, had to be done



● *A recent meeting of several Church of God ministers*

before the call could be made to assemble. This preliminary work was performed by Joseph W. Williams and F. L. Austin in early 1920. As they conferred with each other upon such a prospect other of the preaching brethren were called into the considerations. Among these was G. E. Marsh.

Eventually a committee was formed to explore every possible avenue of knowledge relative to a General Conference. This committee was invited to prepare recommendations for all immediate considerations and policies to a general meeting. The members of this committee were: J. W. Williams, chairman; James A. Patrick, Mrs. Grace Marsh, F. E. Siple, Alta King, Judd Lyon, Rolla Hightower, Leota Hanson, and D. E. Van Vactor.

The Conference was called to and convened at Waterloo, Iowa, on August 29, 1921, and continued through September 4. The full text and first draft of the enactments of this Conference was reported and published in THE RESTITUTION HERALD, Vol. 10, No. 51, dated September 27, 1921.

The Constitution and working policies are still fundamentally the same as those passed in the Conference in 1921. In the whole the brotherhood has worked very well and harmoniously the last thirty-five years under the provisions of the policy laid down. We have not grown greatly in numbers; but it is our opinion that we have grown in grace and in the knowledge of our Lord Jesus Christ. Family character has to be laid down first and family discipline has to be worked out satisfactorily before family growth can be a satisfactory accomplishment. It is our opinion that family character and discipline are well on their way to accomplishment and probably we are ready for family growth. Let us pray God to this end.

The Name

The records that have been researched have given various names used among the reporting brethren from time to time. Such names as Second Adventist, Adventist, (Please turn to page 11)



Making Decisions for Christ in Sunday School

By
Pastor
C. F. Pryor
Cleveland, Ohio

*Are You a Member of the Largest School in the World?
You Are a Member of the Largest School in the World
if You Are a Member of the Church Sunday School.*

WHEN we come to realize the rapid pace in which the people of the today's world are living, we are forced to admit, either reluctantly or gladly, that we are fulfilling Scripture of the last days. God spoke to Daniel almost twenty-five hundred years ago concerning the inspired words he had written of the things that should come to pass in the last days and said, "Thou, O Daniel, shut up the words, and seal up the book, even unto the time of the end; many shall run to and fro and knowledge shall be increased."

Education today has become of vast importance to those who attempt to keep pace with this rapidly moving age. Dr. George H. Reaves, one of the leading educators of the day, recently made this statement, "We live more in one day than our ancestors did in one month." Only about one hundred thirty years ago there were no teacher training colleges in the United States. Today we have more than three hundred sixty-five teacher training colleges. These colleges are turning out men and women who are better trained to teach the children of today. The children are better prepared to take their places as the civic and social leaders of the world.

Many times those who prepare themselves to teach in the schools today are not prepared to teach the Word of God, neither would they be allowed to teach Bible doc-

trines in the present public school system. The duty of teaching God's Word is still in the hands of the parents and the Sunday school. The "Great Commandment" God gave to Israel in Deuteronomy 6:4, 5 and the command to teach these things are just as important today as when they were given.

Perhaps the greatest work we can do for the Lord is to teach others to know Him, after we have experienced the joy that comes from knowing Him ourselves. Paul said to Timothy, as he instructed him to become a teacher and leader of the faith, "The husbandman that labour-eth must be first partaker of the fruits." David, in the Psalm said, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee."

Just as the public school teacher must first be taught, the one who teaches about God, Christ, and the Word of Truth must have experienced the things he teaches. No individual is entirely original in word or in deed. What people learn is what they are. No man is born an American in the full sense of the word. We become American by being taught American principles. A child born in America and of American parents would become a Russian if subjected to Russian principles from a small child.

No person is born a Christian. One might be born of Christian parents, but if he is not taught Christian principles and the Word of God, he will remain a sinner. The difference between an engineer and a surgeon is what each has learned. The difference between one who does good and one who lives in sin is what each has learned. It is, therefore, the duty of every Sunday school teacher to do all in his power to instruct the students in the ways of the Lord, both in specific Bible doctrines and in practical Christian living. This must be done by word and by example.

The chief purpose behind all church activities should be to instruct men, women, boys, and girls in the ways of salvation and to lead them to conversion and acceptance of Jesus Christ by baptism in His name and *to a consecrated, holy life*. The goal for which every Christian should seek is eternal life. He will need help in this endeavor. This help he may receive from God, from His Word, from the pastor of the church, and from the Sunday school teacher.

Conversion, like repentance, is a mental process. It is

a complete turning about from service to one thing to serving something that is different. To bring about this conversion or change of service something must be brought to bear upon the mind, or heart, of the individual. According to God's Word the power which bears upon the mind which causes true conversion is the *gospel message*. In Romans 1:16 Paul says, "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." We change our ways because we are taught to believe in something or someone else. Faith or belief comes by hearing, and hearing by the Word of God.

True conversion and true worship of God come from a union of two influences, the desire to worship, plus true knowledge. God implants in the heart of every human being a desire to worship. This desire must be led by a true understanding of whom to worship and how to worship. A child is born with a capacity to know God and with an instinct to worship Him. Children are not born atheists or agnostics. Through neglect by parents and church they become such. The Apostle Paul in his sermon to the intellectual Athenians declared that all men are born with an instinct to worship and seek after God and will find Him if their seeking is guided by the true knowledge of Him. (Acts 17:23-31.)

In our Sunday school activities many questions arise from time to time. Some are controversial and the answer to some may even vary with local situations and family environment. Some questions which might arise are as follows:

How Young Can We Begin Indoctrinating?

An answer to this question might vary with the individual conception of the word "indoctrinate." A statement made by the Apostle Paul in Hebrews will be used as a basis of our answer. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that *diligently seek him*" (Heb. 11:6).

It has been stated that if you train your children properly and carefully until they are seven years old, they are already three-quarters educated. It is upon this foundation the subsequent physical, intellectual, and spiritual structure of the child's life will be built. From *An Introduction to Child Study* by Clarence H. Benson we quote, "The first question that comes in the religious training of our children is, 'When shall we begin?' A woman asked a great religious educator, 'How early can I begin the religious training of my child?' 'Madam, when will your child be born?' he replied. 'Born,' she gasped, 'Why,

he's already five years old!' 'My goodness, woman,' he cried, 'Don't stand there talking to me! Hurry home, already you've lost the best five years.'"

Faith is a predominant characteristic of a child of four or five. The little child believes everything the parent or Sunday school teacher tells him, simply because of his lack of experience in the fallacies of the human race. For this reason we must be very careful to speak and to teach little children the truth. This can be termed indoctrinating and certainly must contain the fundamentals of the nature of God, upon which can be built a more complete understanding of God in later years.

One of the chief attributes of God must be taught the child during this period because it is here he learns the love of a mother for her child, which is one of the best illustrations of God's love for His children.

Our answer to this question is this. The normal child, in a sense, is indoctrinated before birth by being endowed with a natural instinct to worship. It is our task to direct this instinct from birth, by providing the true knowledge.

What Part Does the Sunday School Play In Making Decisions for Christ?

When the colonies were first settled along the coasts of New England the communities were intensely religious as well as democratic. Having left their homes in search for religious freedom they believed that religion was essential and that to provide instruction in religion was the obligation of the community. The Bible was for many years the only textbook used in the school.

When the Bible ceased to be used as the textbook of the schools, the books which took its place were filled with Biblical material. For one hundred fifty years the New England Primer was the outstanding textbook of our public school system. No other American textbook has ever held its place so long or been so widely used;



- The Sunday school, to be effective, must have the
- co-operation of the home.



yet around eighty-seven per cent of the contents of this book was composed of Bible selections. The first schools were centered in religion and all expenditure was made from a religious motive.

Our present public school system has no place for religion.

Therefore, the religious training a child receives must come from the home and the church. It is my opinion that the Sunday school should never supplant the home as a religious field of education, but rather should supplement the training of the home. This could be true if the child were receiving the proper amount of religious training in the home. Here again, in many instances, the home, like the public school, has no place for religion. In such a case the entire amount of religious training a child may receive must come from the church Sunday school.

Statistics have shown that the church Sunday school has yielded ninety per cent of the new members, workers, and home contacts of the church. A recent survey of all denominations in the United States shows that one person out of every three who are members of a Sunday school become church members. One person out of two hundred fifty non-Sunday school members ever become church members. Many of our present Churches of God had their beginning as small Sunday schools.

At What Age Should We Expect the Best Response to the Invitation?

For an answer to this question let us consider the three ways in which the mind manifests itself. They are: 1) intellect; 2) sensibilities or emotions; and 3) will or obedience. A well-balanced Sunday school program should and must meet the demands of all these. Whole denominational groups have developed which have stressed only one part of these divisions but are not achieving the results that God desires.

Strong emphasis is placed upon a highly educated ministry and membership. Any appearance of emotionalism is denounced. Conversion solely by appealing to the intellectual part of the mind has been prominent among some of our own churches, but it is not sufficient conversion. Many members of the Church of God had a knowledge of the truth and were baptized without experiencing any emotional change or change of will and, therefore, continue living in sin. This was the point emphasized by Jesus in John 5:39, 40 when He said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye would not come to me, that ye might have life." A knowledge of the Scripture must draw us to Christ in such a way that we will *want* to serve Him.

There are other groups which base the genuineness of their conversion upon emotional standards and fail to emphasize the need of knowing the truth. There must be a knowledge of the truth before we can be set free from the bonds of sin by true conversion. (John 8:31-34; Rom. 10:1-3; and Acts 2:37.)

There are still other groups which base their salvation upon complete obedience to the ten commandment laws and other expressions of will which sometimes point toward legalistic obedience or earned salvation. This is not sufficient because in true conversion one must be shown a need for Christ. This we cannot do by displaying salvation by works. (Gal. 2:16.)

As true conversion must be had from a proper balance of each of the above, we find that God's Word properly presented will have its appeal to man's intellect, emotions, and will. It appeals to intellect as being the inspired Word of God and divine truth. It appeals to man's emotions by displaying His divine love and to man's will by proving His divine authority in such a way that the truly converted Christian wants his will to be the same as the will of God.

In order to determine the most susceptible age for conversion it is necessary to find the age in which each of these three divisions of the mind are easiest to reach. From all authoritative sources investigated, some giving statistical figures to support their view, it is unanimously agreed that the period of early and middle adolescence (12-17) is the best time to expect conversion. This is due to the fact that at this age their intellect is developing rapidly, they learn readily, and can discern what is truth. Their emotions are reaching out for love and companionship which can be satisfied in Christ. They have reached the point in life where they enjoy exercising their own will, but will yet submit to the will of God if directed to Him. Therefore, let us not attempt to alter the facts which are established but let us submit to them and seek to have more conversions at this period of life.

What Truths Should Be Understood Before Baptism?

Here is a question which confronts every church which recognizes the importance of the intellectual phase of conversion. The Church of God definitely does recognize this. Many questions could be raised on this point and all have a just cause. We hear such questions as: How much was required for those who were pricked in their hearts and cried out, "Men and brethren what shall we do?" and "What about the Ethiopian eunuch? All he confessed was that he believed Jesus Christ was the Son of God."

The Apostle Paul gave us the greatest amount of help on this question when he summarized the seven great truths of the whole Bible. In Ephesians 4:4-6, he wrote, "There is *one body*, and *one spirit*, even as ye are called."

in *one hope* [resurrection hope into the Kingdom of God] 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." If one is given an understanding of these seven unities he is a suitable candidate for baptism.

What Scriptures Could Be Used As Keys to the Subject of Immersion

The Greek word *baptizo* means immerse. One scripture to use to prove that immersion is the required method of showing our obedience could be Matthew 3:15, 16. Here we are told Jesus went up straightway out of the water. In Acts 8:38, 39 both Philip and the eunuch went down into the water. In Colossians 2:12, 13 baptism is said to be a symbol of a burial. Mark 16:15, 16 and Acts 2:38 show that baptism is a requirement. The most outstanding scriptures which prove that baptism was taught to all the early Christians can be found in the Book of Acts which shows us the way into Christ who is the door to salvation. (See Acts 9:18; 8:12, 32-39; 10:44-48; 16:14, 15; 17:1-4; 18:8, 24-28; 19:1-5, 10; 28:30, 31.)

CHURCH OF GOD IN AMERICA

(Continued from page 7)

Brethren, Christian Brethren, Christian, Church of God, General Association of the Churches of God, Churches of God in Christ Jesus, Church of God of the Abrahamic Faith, Kingdom, and possibly others that have been overlooked. Of course, in the 1840s and later, because of our preaching and teaching the coming of Christ to establish His Kingdom on earth we were identified with the Adventist movement and were called Adventists and Second Adventists.

Relative to this period Thomas J. Newman in an editorial in the *Millennial Harbinger and Bible Expositor* published in Seneca Falls, New York (Vol. 35, No. 21, Page 367, dated October 21, 1863), under the caption, "Herald of Life and the Coming Kingdom," which was an editorial relative to the beginning of publication by that name, of the Life and Advent Union people, wrote in part: "We do not endorse many of the positions in the paper, but we think it may be the best paper issued, bearing the "Advent" superscription. We, of course, do not claim that nickname, though it is sometimes erroneously applied to us by the ignorant. The Master was called Beelzebub by the same class, but He did not accept that as His name, by any means. We find no fault with those who call themselves "Adventists," for doing so. They have as much right to make it their denominational name, as had the Methodists or Baptists, or other sects—but we have no such *name* or connection! We most fully believe in the personal advent of Messiah and kindred doctrines, but we are Kingdom-ists, Gospel-ists,

or non-immortality soul-ists, which we are called by the rabble in some places. We are not Adventists, but we are Believers, Disciples, or Christians. We accept these names—and no others."

Newman was, of course, a Church of God man. He belonged to the New York Association of the Church of God. Later from the date of his editorial just quoted, he became associated with the Wilsons in Chicago in publishing periodicals for the Church of God. H. V. Reed was also associated with Newman in the editorial department while Newman was still publishing at Seneca Falls.

The name should be "The Church of God," for that is the term used by the Apostle Paul of some of the churches that he had begotten in the gospel. (See 1 Cor. 1:2; 2 Cor. 1:1; Gal. 1:13.) To Timothy he called it the "Church of the living God," both a pillar and a ground or foundation. Why should it be called the "Church of God"? It is God-founded! (Isa. 28:16; Eph. 2:19-22; 1 Peter 2:5, 6.) It is God-ordered. (Acts 20:28; 1 Cor. 12:28.) It is God-added. (Acts 2:47.) It is God-nurtured. (Eph. 5:29.) It is God-increased. (1 Cor. 5-7.) It is God's church. Therefore, its name should be "The Church of God."

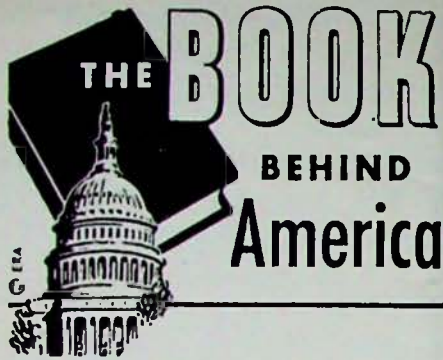
Conclusions

The "Church of God" was established in the first century A.D., by the hand of God. The appointed head was His Son Jesus Christ and members fitly joined were to grow into an habitation of God through the Spirit. This is God's ordaining and He is the one who selects the stones and fits them together in that habitation. We, as lively stones, are built up of Him and His finishing of us will be perfect spiritual chiseling and polishing. (Eph. 1:20-23; 5:23, 24; 2; 1 Peter 2.)

We cannot point to any man as the one who formed us into a religious body. If it be of God, then He has in all the Christian Era contained some, though they be few in number, that have known the truth and rejoiced in it. They may not be known to us, but they are known of God. We are confident that the pattern set down in the Bible has been practiced. Through the hearing of the Word and diligent study some have come to the knowledge of the truth that will make free. The men of the past imposed upon themselves diligence in searching the Scriptures. Self-discipline is the desirable method to order our lives and we most assuredly believe that processing of the Lord will eventually bring us into that building of God in the Spirit.

Calendar of Events

October 28—Dedicatory Service, Graytown, Wis., Church of God. Otto E. Dick, Guest Speaker.



GOD BUSY WITH THE NATIONS

Time magazine in its "Miscellany" column, tells of two habitual church robbers in Mexico. After their arrest they said they always knelt before they robbed a chapel, and added that they feared no heavenly wrath "because God is too occupied with European affairs to pay any attention to us."

It is true that God is taking an interest in the nations of the world. They are being prepared for the great day of wrath to come upon the earth. We should never seriously think, however, that God is too busy with nations to consider individuals.

God continues to be concerned about us personally. He loves us individually, and He works with us one by one to bring us and keep us in His family.

Preoccupation with social problems and national affairs may be dimming this generation's understanding of the God who made man in His own image and loves each one personally. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10).

Another error of the day, illustrated in this amusing news item, is that God has too many big sins to deal with to notice our relatively minor ones. Many people say, when chided about a bad habit, "There are lots worse things I could do." This may be true, but the big sins do not make the small ones any less sin. Nor do the wages of sin diminish, as some sins get larger and larger.

No, God is not too busy in Europe and the Middle East to love you and me, and to be concerned about our problems, and to be alert to our sins.

CHURCH UNION INVESTIGATED

Steps have been taken to bring scholars of the Eastern and Roman Catholic churches together. They assembled in the United States in one of the first Unionistic Conferences ever sanctioned by the Vatican. The eventual goal of the Conference, though it may seem remote, is to bring together the two hundred million Eastern Orthodox Catholics and the Church of Rome.

The Bible seems to indicate that in the days which will end the age there will be a united religious front, with a false prophet ruling the religious life of the world.

The Bible in the News

By the Editor

Unions of churches and agitation to bring all the "world's great religions" to a common understanding and work are steps in this direction. Look for more and more of this consolidation of apostasy as the age nears its end!

THE SUEZ

The Charge d' Affaires for Egypt in Amman, Jordan, recently let the cat out of the Egyptian bag. He said that the nationalization of the Suez Canal is a step toward the liberation of Palestine. He was quoted as saying, "Today, the Suez Canal and tomorrow, Palestine."

The difficulties with the Suez are only the beginning of Jacob's troubles, and the world's troubles in the Middle East.

RUSSIANS LEARNING ARABIC

The Bible Advocate reports recent news that Russian fliers, navigators, and bombardiers have been put into training to learn Arabic, the language of the Arab Nations of the Middle East. This would make it handy for "volunteers" to go to the aid of Egypt should a shooting war start with Israel.

With this step, and Russia's promise to veto any United Nations decision about the Suez Canal that is not satisfactory to Egypt, it is easy to see where her sympathy lies.

Be looking for future moves that will prepare the way for Russia to eventually move southward in force toward Palestine. (Ezek. 38; 39.)

RED LICENSES FOR DRINKING DRIVERS

Progress magazine says that Canada has inaugurated a system that has real merit. When a person is arrested for drunken driving, he is given a red driver's license in place of the usual white one. Thus, in addition to the usual fines, he is marked as a driver who should be further investigated if he is again involved in an accident. The red license also reminds him of the fact that he is a dangerous driver and cautions him from taking that "one for the road."

This is an idea that has merit. Is it not strange, however, that mad dogs are shot for killing a person, but drunk drivers kill ten thousand people for every one that a mad dog does, and they and the product that makes them drunk are licensed?

God Is the Origin of Man and Life ---

By Elder J. M. Morgan
Bristow, Oklahoma

THE BIBLE record in 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."

Man was complete and all organs in their place before he received life. But man did not feel, see, hear, taste, nor smell. Without life man was not conscious. When God breathed the breath of life into his nostrils, man's heart leaped into action. He was now alive in all his parts. With a living brain he could feel, see, hear, know, and record events.

This is not so with the dead. Ecclesiastes 9:5 says, "The living know that they shall die: but the dead know not any thing." God so loved the world that He kept Adam and Eve from having to live forever in sin. In Genesis 3:22 God said, "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever . . . the Lord God sent him forth from the garden."

The atheist asks how we know there is an all-wise God that made the first man and gave him life? All nature, with the songs of the birds in early dawn of morning, opens the way to know there is a God. Now look! As the four great seasons pass by: springtime with many beauties, the life power of God in the flow of sap causes a revival of the new growth in all nature. The summer, fall, and winter have many wonders in them to prove God's works. Look! There are the sun, moon, and the untold millions of stars. Look at the fixed star in the north, with seven large stars that go around the north star every twenty-three hours! But the atheist will not believe all nature, nor will he believe Bible fulfilled prophecy.

There were many prophecies made about the first coming of God's Son, His death, His burial, and that God would raise Him out of death. The Prophet Micah, in 710 B.C., gave the name of the city in which Christ was to be born.

The two cities on which Jesus passed judgment (Matt. 11:21-24) have been utterly destroyed from the earth for nearly two thousand years, but the city that Jesus did not condemn is today a flourishing city on Lake Galilee.

One of the best of proofs that an all-wise God did form

man and give him life is the fact that we are now living when Christ's word of prophecy is being fulfilled. Jesus said, there shall be "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:25, 26). Reports of the United States Government reveal that there have been more than five million people who have died of heart failure from 1920 to 1956. In the United States the death rate is on the increase.

We surely are living close to the coming of the Lord, for Luke 21:31 says, "When ye see these things come to pass, know ye that the kingdom of God is nigh."

There is one more prophecy that proves God. It is in Ezekiel 38:7-9. God said to Gog (Russia), "Be thou prepared, and prepare for thyself, thou and all thy company. Be thou a guard unto them." Old Gog (Russia) is now and has been doing just the things God said it would do since World War II. Verses 8, 9 say, "In the late years thou shalt come into the land brought back from the sword." These two prophecies are now being fulfilled.

TO REIGN WITH CHRIST

(Continued from page 4)

people. As He commanded in 2 Corinthians 6:17, 18, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

To those whose faith in Jesus is strong enough to make them willing to accept the humiliation of being "different" or "queer" in the eyes of the world because they insist upon obeying Him rather than men, Jesus has made an exceedingly great and precious promise. It is found in Revelation 3:20-22. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."



REASONS WHY AN AMERICAN YOUTH CHOSE NOT TO DRINK LIQUOR

Reprinted from—*The Faith*

1. Alcohol is a habit-forming narcotic drug.
2. Alcohol is destructive of the brain structure.
3. I object seriously to anything that impairs my personal liberty. Alcohol, by establishing a habit very difficult to control, deprives me of my liberty of decision.
4. My observation is that men and women have enough trouble in life without hunting for it. Alcohol, by causing functional disorders or organic changes, lays the drinker liable to attack of diseases.
5. I have a slight, but real resentment against the present attempted social compulsion to drink and this gives me a real pleasure in saying "No" when I am offered an alcoholic beverage. I have a right to be different if I want to be.
6. It has always seemed to me that a real source of human happiness is to be found in good physical condition. I like to feel fit, and no man who uses alcohol can long continue to feel that way.
7. Men of great experience in the commercial and industrial world tell me that nothing will make me more likely to fail in life than contracting the habit of drinking alcoholic liquors. Life is hard enough at best, and I don't want to make it any harder to attain a measure of success which will provide not only for my own living and comfort, but a competence for my family.
8. I don't like to be fooled, and alcohol is a great "mockery" of the age. It tells a man he is strong when he is really weak; wise when he is foolish.
9. I abstain from alcoholic liquors because I feel that this is not the age for drinking. The problems of the world which I must help to solve require a steady hand and a clear eye. I may not be able to solve all these problems, but I know that drunkenness will not help.
10. I know that the drink traffic has, through the ages, been one of the great problems of the human race. By refusing to be a party to this traffic, I am lodging my personal protest against this great enemy of my fellow men.
11. I cannot drink without encouraging others to

A Page for Youth

drink, and I refuse to take that responsibility. Maybe I can control my appetite, but some of the best and strongest men I have ever known have not been able to control theirs. I do not want to help start someone on the path which may end in disgrace.

12. If I drink bootleg liquor I am contributing to the personal fortunes and war chests of racketeers. If I drink legal liquor I help support an industry which profits by creating and perpetuating human weakness.

13. There are so many stimulating and helpful interests in the world that I don't need to resort to the false stimulation of intoxicating liquors.

14. The church is against drink and it is against the church, and the church deserves my loyalty in its conflict with this great evil.

15. I know that alcohol has no place in our mechanistic civilization. It makes the automobile driver an unsafe driver, the mechanic liable to serious accidents, the man of great responsibilities unequal to them. An abstainer helps make his city a safer place in which to live. An intoxicated person today, as always, is a menace not to be tolerated by the thinking people.

WALK IN FAITH

by William Wachtel

A BRAHAM is important in God's plan of salvation. Now we ask, What does all this mean to us?

Sometimes we are known as the Church of God of the Faith of Abraham. If we truly have the faith of this servant of God, happy are we, for it is by this faith that we are justified, or accounted righteous, in God's sight. (Rom. 4:23-25.) This makes us eligible for eternal life and rulership in God's Kingdom to be set up on earth. But, *having* the faith of Abraham is not enough! We must also *walk* in the steps of his faith, letting our faith be shown in our lives. (V. 12.)

What does it mean to walk in the steps of the faith of Abraham? Obviously it means more than merely receiving a set of doctrines in the mind. It means more than having only a *mental* belief of certain things.

To walk is to move, to do, to act. To walk in the steps of Abraham's faith is to *do* something—to live and act in a certain way. How was it that Abraham lived, and what did he do? We must know what he did in order to follow in the steps of his faith.

The answer to this question is found in Hebrews 11, the great Faith Chapter. The steps of Abraham's faith are outlined there, in verses 8-19. The very first step of faith that is mentioned is this: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he *went on*, not knowing whither he went."



The Sting of the Bee

By Mrs. Emory Macy



LOIS AND DON were happy to have a few days' vacation from school. They were visiting their grandparents over the long week end. Grandmother had settled down for an afternoon nap. Grandfather had gone to help a neighbor with some work.

Lois and Don began to run races in the wide grassy space in front of the old farmhouse. But they made so much noise that soon Lois said, "I'm afraid we'll wake Grandmother, Don. We'd better be quiet.

"Let's go to the orchard," said Don. "We can be as noisy as we like there, and she won't hear us." So away they scampered to play in the shade of the old apple tree.

But Grandmother's nap was not to last long. She was awakened by a scream from the orchard. She found Lois dancing up and down, with her hand pressed tightly over one eye. Eight-year-old Don could not imagine what had happened to make his sister act like that.

But Grandmother knew. Away back in the orchard Grandfather had several hives of bees. Lois had gone too near one of the hives, and a bee had done the rest.

This ruined playtime for the rest of the day. By bedtime Grandmother had bathed the swollen eye several times. Just as Grandmother was about to kiss them good-night, Lois said, "I wish there were no bees, Grandmother."

"Why, you like honey, don't you, dear?"

"Ye-es, I like honey; but I don't like bees—they sting!"

"Bees are very interesting and hard-working little creatures," said Grandmother. "If left alone, they will harm no one. Bees have certain rules, and you must have broken one of them. A bee's sting is the only thing she can use to protect the other bees against intruders. The bee that stings you always dies. That's the price she has to pay to do her duty. They live in queer little houses called hives.

"They have a queen; and if she is stolen, or dies, they

will not go on working without her. Only one queen can live in each house. When a new queen is about to come out of her cell, the old queen gathers her followers and they swarm. The queen bee lays the eggs; and when the eggs hatch, the hive is so full of bees that it cannot hold them all. As soon as they find another queen, some of them must move out.

"When the bees are swarming, they always take good care of their queen. Sometimes they settle on a limb of a tree. While they are there, they keep their queen covered, so no one can find her. They send out scouts to find a new home; and as soon as it is found, they all move there. Sometimes Grandpa finds the queen and puts her in the hive. Then she makes a sort of drumming noise and the other bees follow her inside."

"Was it the queen bee that stung me?" asked Lois.

"No, the queen never uses her sting except when in battle with another queen bee; but the other bees take care of her, even if they must die for her sake. There are different kinds of bees in the hive. Drone bees cannot sting; and they will not work—they are lazy fellows. In the fall they are all killed, so that during the long winter months they cannot eat the honey which the workers have gathered.

"Bees are busy all the time. On sunny days they gather honey. On cloudy days they make little wax cells in which to store the honey.

"All the while, I have been thinking about another kind of bee," said Grandmother.

"Do they sting, like the bees in the orchard?" asked Lois with a little shiver.

"Yes. Their stings are much sharper," answered Grandmother, "and the pain lasts much longer. There is a hive full of these bees, and they are always very busy. But it is bedtime now. I shall tell you about one of them next time."

CHILDREN'S CORNER

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The

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Restitution Herald

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Oregon Bible College Students

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

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The Editor's Page

The College and the General Conference

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Oregon Bible College is a department of the work of the General Conference. Your General Conference directs the College program, underwrites the school, and furnishes a substantial subsidy to cover its costs of operation. This year the College will require a subsidy of approximately seven thousand dollars. An increase in the number of students would of course help to bring this needed subsidy down.

Oregon Bible College is organized to train ministers for the Church of God; to give a religious foundation to young people planning to go into other occupations; to train teachers and lay leaders for more effective church work; and to give religious instruction to any member desiring to know more about the Bible and the work of the church.

Oregon Bible College, the churches, and the General Conference must walk hand in hand. The churches and the General Conference look to Oregon Bible College for trained leaders, and the College looks to the churches for students and for moral and financial support. The Church of God needs leaders. Oregon Bible College needs students. Each must work with the other.

The Decade of Development goal for Oregon Bible College is one student from each Church of God for each four-year term. Has your church been represented with a student at Oregon Bible College? The third year of the Decade is now in progress. If there is not a young person in your congregation who is desiring to attend this Christian school, perhaps you could help a student from another Church of God to attend. This is a matter of faithful stewardship and this is the *Year of Stewardship*.

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Page eleven of this issue presents the details of the budget statistics for the current fiscal year. These figures alone, however, possibly will not impress you with the need for faithful stewardship in the matter of financial support for the General Conference.

The budget represents the actual cash needs of the General Conference approved by delegates, over and above what it earns from sales and services. This cash is required to meet the monthly payroll and to pay the running expenses of Golden Rule Home, Oregon Bible College, General Conference Administration, Evangelism, Missions, Pastoral Aid, and maintenance of Conference property. *There is no cash reserve to meet these expenses!* When contributions fall short we have no way to meet our obligations. The need for faithful stewardship is real and it is urgent!

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Signs of the Times

By John Lewis, Junior, Oregon Bible College

ARE the events which are happening today and which have been happening the last few years really signs of the times, and can we safely interpret them? These questions probably are disturbing many Christian people in the world today. For the answer to these questions we naturally would go to the Bible.

For a prophecy of signs which will precede Christ's coming, let us go to the twenty-first chapter of Luke. Probably the most noticeable sign is the return of the Jews to Palestine. In Jeremiah 23:7, 8 we find this prophecy. Even as God prophesied that He would scatter His people Israel (and it happened), so His prophecy of their return is sure. In Luke 21:10 we read: "Nation shall rise up against nation." Never before in history has there been so much talk of war and so much fighting as there is today. One war is followed by another.

Another sign, which is spoken of in Luke 21:11 is, that "earthquakes shall be in divers places." Earthquakes have been happening in places where they never before have been recorded. Since 1900, earthquakes have been more numerous and severe, and they are steadily increasing.

Also, in verse 11, we read that "famines and pestilences

and fearful sights and great signs shall be from heaven." In 1920, thirteen million Chinese died of starvation, and in 1929, eight million died. Although there have been many great famines in the past, there are greater and more terrible ones to come as time goes on.

Many sights have been seen in the heavens in the last fifty years, such as in March, 1935, a rain of blood in Norway, and, more recently, people declaring they have seen flying saucers. In Luke 21:25 we also read of "signs in the sun." Today sun spots are more numerous than they have ever been. Astronomers cannot give any explanation.

We have read of some of the signs; now let us examine and see how they should affect us as Christians. For an answer to this, look at Luke 21:28. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Look up! Lift up your heads! We must look up, for never has man's faith been tested as it is being now, and will be tested in the last days. We must look up to God who only can give us strength to overcome. Sin can creep into our lives and we will be deceived so cleverly that we must constantly strive to attain greater faith. We must not let our vigilance down. Even as we see these signs coming to pass, they should serve to strengthen us rather than cause us to tremble with fear.

It is often said, "Idle hands are a devil's workshop." With these terrible times coming upon us, we must not let ourselves have the time to think of evil. If we are working for the Lord and striving to show others the way of salvation, we will not have time to fear these trials and tribulations that are coming.

As a warning and a remembrance of these signs, let us remember Luke 21:33; "Heaven and earth shall pass away; but my words shall not pass away."

The Return of Christ

ONE of the greatest Christian hopes is that of the literal, and visible second coming of Christ. The second coming of Christ is just as important to the salvation of Christians as was His death on the cross. Without the return of Christ we would have no hope of salvation.

Christ's Return Foretold

One great and true witness to the fact that Christ is coming again is the words of the angels recorded in Acts 1:11. The angels gave full assurance to the men of Galilee that Jesus was sure to return in like manner as they had seen Him go into heaven. These words of the angels are certainly evidence and proof that we should expect the literal return of Christ.

Luke 21:25-28 gives us an idea of some things we

should expect in the last days. There will be unnatural manifestations in the sun, moon, and stars. The nations will be engaged in conflicts, and men's hearts will fail them because of fear. When these signs come to pass, then the coming of the Son of Man will be at hand.

As expressed in Hebrews 9:28, the important thing about the return of Christ to Christians will be the salvation which He will bring for them. Christ gave His life as a sacrifice on the cross that all who believe in Him might have salvation. To those who believe and watch for Him, Jesus' second coming will be to finish their salvation.

By Daniel Fyfe

Senior, Oregon Bible College



The Nature of Christ's Coming

If we can take the text in Matthew 24:27 as applying to the second coming of Christ, we would believe that the coming of Christ will be witnessed by all. The coming of the Son of Man will be as evident as the lightning which comes out of the east and goes unto the west. Every eye shall see Him.

We know not the exact time when Christ shall return. (Matt. 24:36.) Only God in heaven knows the definite time when Jesus shall return to earth. Thus, we should always have our lives clean and pure so that we may be found acceptable with Christ when He comes, no matter when that time may be.

The Purpose of the Coming of Christ

One great purpose for the coming of Christ is given in Matthew 16:27. This purpose is to reward men for their deeds. We must stand before the judgment seat of

Christ to be rewarded for our various works.

Christ is coming to sit on the throne of His father David. The Son will sit on His throne, and put all things in subjection under His feet. Christ is coming to take over the throne as King of the earth that He may prepare the Kingdom to be turned over to God. (Matt. 25:31, 32.)

Christ is coming to judge the living and the dead. (2 Tim. 4:1.) Jesus has been ordained of God to be the judge of mankind. All who are found in Christ must stand before Him to be rewarded according to their works. God has given the matters of judgment into the hands of His Son.

Jude 14 and 15 indicate that the Lord will bring great numbers of holy beings with Him. Christ is coming to call out His bride; after which He will give these chosen ones places of rulership with Him in His Kingdom. Christ will bring those who are to have a part with Him in the Kingdom work.



The Kingdom of God

*By Austin Railton
Junior, Oregon Bible College*

THERE are two elements in the word "kingdom." There is the king and there is his domain. Within his domain live his subjects.

In an absolute monarchy, the king has certain rights and powers. He should rightfully expect the undivided loyalty and complete devotion of his subjects. He has the power of life and death over each individual. He has the power to eject any person from his domain.

The ideal king also assumes a certain responsibility. He improves and builds up his kingdom to a state of perfection.

God, in establishing His Kingdom, used extreme selectivity in choosing His subjects. Twice He reached down into humanity for faithful men.

Once when "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5), God determined to destroy "all flesh" (v. 13). But one man, Noah, was just and "walked with God" and "found grace in the eyes of the Lord" (vv. 8, 9). God saved Noah, his family, and all creatures which were with them in the ark, and commanded them to replenish the earth. (Gen. 8:15-17.)

Once more when mankind was wicked and given to iniquity, God chose one man of faith and raised up Abraham to be the father of a new nation. God promised that

the citizens of the new nation would be beyond numbering. (Gen. 15:5.) He fixed the domain of the nation to be all the land between the river of Egypt and the river Euphrates.

Thus, the nation of Israel was born. God gave Israel the law, the tabernacle and offerings, protection, strength. He gave them the outward sign of circumcision of the flesh, which sign set the Israelite apart from men of any other nation. (It should be borne in mind that any Gentile could share in Israel's destiny by embracing the Hebrew law and ritual and by submitting to circumcision.)

God ruled over Israel (1 Sam. 8:7; 12:12) until the people said they wanted a king like other nations' kings. From that time onward, God ruled through Saul, David, and the other kings.

As the years passed, the people of Israel came to depend more on themselves and less upon God. The nation split into two nations, called Judah and Israel. The people continued to murmur and complain until they rejected God altogether, whereupon, God dispersed the people of Israel throughout all nations.

Centuries later He caused His only begotten Son to be born. Through His Son Jesus, God gave the new message of love.

Under God, Jesus founded a new family. This family was interrelated by reason of faith in God and love for one another rather than of blood lines or genealogy. This family was given the law, Love God, and your neighbor as yourself. The members of this family would be known by the circumcision of the heart, made without hands. The Jew or Gentile may come into this family known as "Christian" by embracing the doctrine of Jesus, being baptized, and living for Jesus.

(Please turn to page 11)



Baptism

By Richard Worley

BAPTISM is one of the most stressed doctrines of the Church of God. Baptism is emphasized throughout the New Testament by the apostles. We, the Church of God, believe in baptism as it was practiced by Christ and the apostles: by immersion.

Baptism is just as essential to salvation as faith. We all know that to do God's will we must have faith. In Mark 16:15, 16, we have record of the Great Commission that Christ gave us. The first part of the text gives the command to go and preach the gospel. The latter half says, "And he that believeth *and is baptized* shall be saved." Faith and repentance are not enough. We must be baptized to enter the Kingdom of God.

In Acts 8:12, Philip was preaching to a group of Samaritans. When they believed Philip teaching things of the Kingdom of God, they were baptized in the name of Jesus Christ. Baptism is not just "getting our name on the church book," but it is a demonstration of our faith and our hope in the second coming of Christ. We must have this hope before baptism.

When a person is baptized he shows a threefold symbol of death, burial, and resurrection. In 1 Corinthians 15:1-4, it is stated that Christ died for our sins. In Romans, we also read that Christ was raised again for our justification. When we are immersed in water, we show our belief in Christ's resurrection. We become dead to the world and to the ways of the world when we go under the water. When we come out of the water we are justified.

In baptism we also confess that our faith is in Christ and we are helpless to stand alone. In John 11:25 Christ said, "I am the resurrection and the life." Thus, we must believe in Him and then we shall have life. In 1 John 5:11, 12, it is stated that life is in the Son, Christ. By baptism we show that we fully depend on Christ for life.

Baptism also typifies the sinner's death and resurrection to righteousness. In Romans 6:3-12 we are told that our baptism is like Christ's death. When we come out of the water into a new life it is the same as when Christ came from death into His new life. When the children

of Israel passed through the Red Sea under the cloud, they trusted God. After we have put on Christ we are to march forward boldly, never failing to witness for Christ.

In Romans 6:23 we are told "the wages of sin is death." This does not mean eternal torment, but a condition of unconsciousness. Then, in Colossians 3:1-6, it is stated that our hope is above and when Christ comes we will receive life if we have believed and been baptized.

We are told over and over to be baptized, but how is it to be done? There is only one way to be baptized and that is by immersion in water. This is the way Christ was baptized and He is our great example. Every baptism we have recorded in the Bible is by immersion. When a person is dead and ready for burial we do not sprinkle a few grains of dirt over him and call him buried. We completely cover him. In Romans 6:4 it says, "Therefore we are buried with him by baptism." How can we merely be sprinkled and be buried at the same time?

In the next verse (Rom. 6:5) it says we are planted in the likeness of His death. Again, to be planted, we must be covered. When a seed is planted, it is completely covered before it is expected to grow. Christians, after they have been immersed, are expected to grow. This means bearing fruit and witnessing.

The question is ever present, "How old must we be before we may be baptized?" We know of no set age other than one in the Great Commission: "He that believeth." The age for baptism is when a person understands and accepts the whole Word of God.

Once again, in 1 Peter 3:21 we read, "Baptism doth also now save us." Baptism is as essential to salvation as living a sincere and consecrated life for Christ. Baptism is a serious step to take and a person should examine himself very thoroughly before taking the step. "Baptism is an outward sign of an inward faith."



● Oregon Bible College students are thoroughly instructed in Bible doctrine.



Oregon Bible College Gospel Teams

By Daniel Fyfe

IN PAST years Oregon Bible College has been using gospel teams as a means of serving our churches and as a way of giving college students practical experience. Oregon Bible College has as its motive the training of ministers and leaders for our church. One of the first things that needs to be done before one person can help another is for them to get to know and understand each other. For this reason we feel that our students will be able to benefit both our churches and themselves by getting out into the field where they will sometime be full-time laborers.

Again this year, we are continuing to make gospel team trips. However, because the students must take off from their work and the distance is sometimes rather great, we cannot always take all the trips that we would like.

Thus far in the new year, one gospel team has gone to Grand Rapids, Michigan, and another to Fonthill, Ontario. Both trips have been a great blessing to the students who went. Team trips to be made later this semester will be one to Macomb, Illinois, November 11, and then one to our churches in Virginia over the Thanksgiving week end. Brush Creek, Ohio, and Cleveland, Ohio, will also be visited by those going on this trip. We pray for God's blessing on these gospel teams and hope that there will be more opportunities to serve you in the future.

As we study here at the College, we sometimes are made to guess about the actual conditions out in the field where we are preparing to serve. Opportunity to meet you as the members of our church and to serve in the field on these gospel teams is very welcome. We are laboring together in the Master's vineyard, so the better we can know and understand each other the easier it will be to work together. We will be looking forward to

the gospel team trips which we shall make this year and sincerely hope that you as church groups and individuals will be enriched by the fellowship and testimony of us students.

Oregon Bible College Extension Work

By John Lewis

SEVERAL Oregon Bible College students conduct services at the Flagg Center Community Church. The Sunday school work has been growing under the leadership of Mrs. Betty Mickey, the superintendent. Sunday school attendance is usually between forty and forty-five.

The church services are led by Billie Kennedy, who is assisted by Daniel Fyfe. Regular Tuesday night Bible study is held. Others who regularly assist in the services are Irene Kennedy, Ruth Savage, Don Ward, and John Lewis.

Each Tuesday morning from 9:20-10:00 Brother C. E. Lapp and a group of students in his practice teaching class go to East Oregon to teach the school children. These school children go to the East Oregon Church where Brother Lapp and the students conduct Bible class. By this means the children are helped to know the way of life and it also gives the students good experience.

Brother Lapp and some of the students are taking charge of the services at the Dixon Church of God. Some of our students serve as Sunday school teachers and occasionally in other fields of Christian service.

M. W. Lyon Memorial Fund

The M. W. Lyon Memorial Fund, which has been established for the purpose of purchasing an organ for the College chapel in honor of Brother Lyon, is increasing satisfactorily. The following contributions have been received to date:

Mrs. M. W. Lyon	\$500.00
Mr. and Mrs. Earl Bowen	10.00
Leila Mae Doeden	5.00
Mr. and Mrs. G. W. Loudenslager	10.00
Dorothy J. Smith	10.00
L. J. Elton	5.00
Mrs. Paul Wanamaker	5.00
Mrs. Lena Lindsay	2.00
Elaine Lapp	57.16
Pearl Bloom	1.00
R. H. Judd	5.00
	<hr/>
	\$610.16

Oregon Bible College Student Testimonies

When I enrolled as a student in Oregon Bible College three years ago, I did not realize what experiences were before me. I have found a definite joy and blessing in serving the Lord with others and in training for His service.

Here, as in most other places, we have our problems as well as our joys. But, here we have friends to whom we can take our troubles and know we will find understanding and help. There is a spirit of love and fellowship among the students and with the faculty. I feel this bond has helped me to overcome and grow stronger in my faith.

After I have completed my training here, my ambition is to serve the Lord more fully by going into full-time ministry. I ask your prayers that I and others may be strengthened in faith.

Although the College was established principally for the training of ministers, I am sure that each of you would find a welcome here at Oregon Bible College, and that you will find treasures in the Word of God if it is your desire to learn more of Him. Richard Worley.

When I read the Bible and see what Jesus and His followers have done, my heart feels heavy. Their love for their brothers and sisters was unending. They gave their all for us.

I feel that the least I can do is to give myself to the Lord, and do His will. I find the work of the Lord not a sacrifice, but an honor and a privilege.

I feel unworthy to take the responsibility of the ministry, but if this is what the Lord wants me to do, I will follow. The Lord knows best. Jesse Gallegas.

In the service of our Lord today one must not only be saved in the great work of pardon and regeneration, but one must be kept from sin in this sinful world. Our Lord and Saviour Jesus Christ not only saves, but He keeps!

Let us all remember that in His prayer (John 17), speaking to the Father of His disciples, our Lord said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Jesus saves people for service. He would keep them in this world and use them for His glory in the salvation of others. That is why we are living today—to do the will of the Father.

We at Oregon Bible College have this goal before us at all times. We have one goal in our hearts and that is to go and preach the gospel to all living creatures upon the face of the earth. At the College we learn the prin-

ciples of how to do this, and then it is up to us to go and do it. It is a great challenge for all sincere young men and women to do the will of the Father. Come to Oregon Bible College and hear and learn what God has in store for you, in blessings and in peace of mind.

Billie Kennedy.

Oregon Bible College Fellowship

Early on a Friday morning, September 21, the College students, wives, and faculty gathered at White Pines State Park for the first social function of the year. While the cooks prepared breakfast, the rest of the group played games and came to the tables with ravenous appetites.

Following breakfast, students were led by David Holquist in singing their favorite choruses. Dick Worley presented a message entitled, "How Different Should We Be?" The out of doors, especially the surrounding white pines, was an inspiring background for our worship service. The rest of the morning was devoted to games, among which were Blind Man's Buff, Last Couple Out, and various relay races, participated in by students and faculty.

The social committee is planning the annual Thanksgiving Banquet, one of the social highlights of the school year. Students and faculty look forward to this occasion because it is an evening in which they can relax and enjoy Christian fellowship with one another.

Plans are being made for the orientation week next fall. A "get together" will be planned for each night of that week.

Another annual social highlight is the Field Trip held on Memorial Day. Last year students and faculty traveled to Zion, Illinois, to see the Zion Passion Play. The social committee is endeavoring to plan something equally edifying and inspiring for this year's trip.

Nancy Nichols.

● Fellowship breakfast



A New Semester of Study

By Otto E. Dick

EVERY semester Oregon Bible College offers courses that are planned for the special purpose of training Christian workers. During our second semester, which begins January 21, we are offering the following courses: life of Christ, public speaking, preaching, Old Testament studies (Judges through Nehemiah), between the Testaments, adolescent psychology, practice teaching, Isaiah, Bible types, working with young people (with emphasis upon Bible camps), and music. In addition to the above regular classes, will be special music lessons in piano, organ, and voice under the direction of Sr. Louise Lapp. Training and experience in quartet activities provide an outlet for those with special talent in music and with a desire to travel to our various churches with gospel teams.

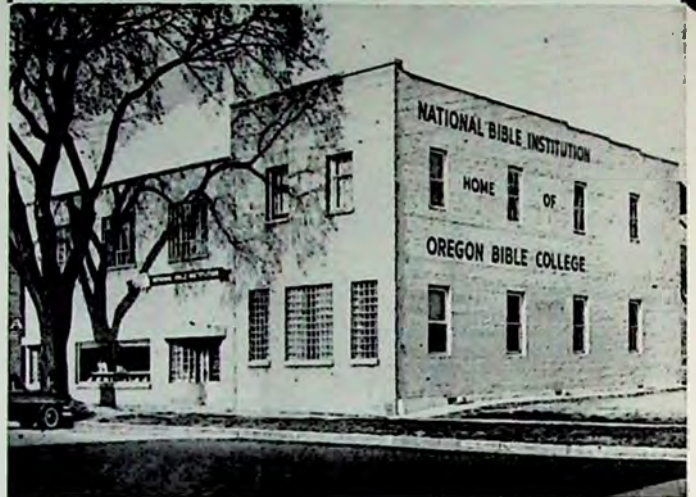
We believe that our second semester's program should be attractive to anyone who has a sincere desire to become a better-trained worker for the Lord. If you have felt that you could not attend for a year or for the full course of four years, here is your opportunity to obtain enough training to help you increase knowledge and skills. One semester will make you a better servant. You may want to explore for a semester to determine if you "are called" to do the Lord's work.

If you have been out of high school for a year or fifty years, the next semester is not too late for you to begin your Christian education. Have home ties kept you from attending college? After you graduated from high school, did you feel it necessary to work for a year or two and then go to college? Did you get married, start a family, and consider attending college an impossibility? Did you plan to attend college as soon as you graduated, only to discover that certain responsibilities prevented such plans from being realized at that time? What keeps you from attending now? Is what you are doing more important than obtaining a Christian education to be used in the Lord's service? Examine your situation carefully and see what is keeping you out of college. Perhaps being able to enroll for the second semester is your opportunity. Remember, it is probably not too late for you.

We are glad to report that a few who fall within the groups discussed above are planning to enroll with us for the second semester. We urge that you, too, explore the possibility of enrolling for at least one semester. We know that you will be richly rewarded through pleasant Christian fellowship experiences while in college and by the satisfying Christian service experiences for which you will be better prepared. Do you believe that Christ will return soon? Do you believe that He will expect all of us to be serving to the best of our ability when He returns? Will He be pleased with your service?

Oregon Bible College

"Holding forth the word of life."



- Training for ministers
- Instruction for Sunday school leaders, lay workers, Christian homemakers, and Bible students
- Bible teaching for Christian life. "Building up yourselves in the most holy faith"
- Bible foundation for a professional education
- Missionary preparation

One Semester; One Year; or a Full Course brings benefits for a closer walk with Christ and a better understanding of the Word of God.

The Decade of Development Goal is one student from each church each four years. Each one send one.

ENROLL NOW FOR THE SECOND SEMESTER WHICH BEGINS JANUARY 21

Please send an Oregon Bible College enrollment form to:

Name

Address

City and Zone State

National Missionary Society

Foreign Student expense	\$1,560.00
S. S. Manoah	600.00
India equipment fund	300.00
Missionary Department expense	75.00
Home Missions projects	1,200.00
Total missionary budget	\$3,735.00

Foreign Student. The National Missionary Society will continue to support Adib Liddawi, the Oregon Bible College foreign student. He receives \$30 per week to pay for room, board, clothing, etc. This totals \$1,560 for fifty-two weeks.

S. S. Manoah. We shall continue to support S. S. Manoah, our native Church of God pastor in Bangalore, India, by sending him \$50 per month. This totals \$600 for the year.

India Equipment Fund. We hope to raise at least \$300 for this fund to help Mr. Manoah purchase materials that he needs for his work. This material might include Bibles in the Tamil language, Indian-type clothing to give to poor women, and equipment for his school.

Missionary Department Expense. This will cover postage, banking charges for sending money to India, mimeographing, and incidental expenses of the National Missionary Society.



● *Members of the National Missionary Society Board. Alva Huffer, President; C. E. Lapp, Vice President; and Ada Simpson, Secretary-Treasurer.*

Home Missions Projects. The Society voted to put \$1,200 in its budget for Home Missions. \$100 of this will be set aside for the purchase of literature for Sr. Verna Thayer to use in her work among the colored people. The remainder will be used to help in the General Conference's pastoral aid program.

Each Society's Part

Total Missionary Budget is \$3,735. (This is smaller than last year's budget.) Total monthly budget is \$311.25. If all thirty local missionary groups contributed equally to these projects, each society would send \$124.50 for the entire year, or \$10.38 per month. If only twenty-five local groups help with these projects, each society would send \$149.40 for the entire year, or \$12.45 per month.

Your society may send its contributions to the national society treasurer, Mrs. Ada Simpson, 1018 Cass Ave., S. E., Grand Rapids, Michigan.

Colored Bible Schools

Important to the work of evangelism is Sister Verna Thayer's vacation Bible schools for colored children. She now conducts at least four of these schools each year with great success. She also works with Mexican children and has a regular Indian Bible school. Your support of the General Conference makes this work possible, as well as the other projects of the Missionary Department of the Church of God.

Also important in this field is the supplying of literature and teaching helps for Vacation Bible schools and midweek children's classes. Sister Thayer supplies these materials for a nominal cost, or free where necessary, as part of her work of evangelism for children. She not only supplies materials for Bible schools she conducts, but gives teacher training, and supplies materials for schools which she cannot attend.

THE APPROVED BUDGET

For twelve months, 1956 - 57

Expected Operating Expenses:

Salaries	\$37,940.00
Light and Fuel	2,600.00
Telephone	600.00
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	400.00
Advertising	100.00
Travel expense	2,200.00
Janitor service	350.00
Groceries and meats	3,500.00
Catalogs	80.00
Camp expenses	4,000.00
Foreign student	1,560.00
Literature	450.00
Services to churches	1,440.00
Foreign missions	600.00

Operating expense \$70,706.00

Other expenditures:

Medical expenses	3,000.00
Retirement of loans	9,500.00
Emergency Fund	5,000.00
	17,500.00

Total Expenditures \$88,206.00

Expected Income:

College tuition	3,500.00
Camp tuition	4,000.00
Earned income	2,000.00
Interest	350.00
Youth Department	150.00
Sales	28,500.00
Rent	6,700.00

Total Income \$45,200.00

Total Cash Needed Before July 1 \$43,006.00

(Add \$8,000.00 for three months added to this fiscal year. Total cash needed by September 30, \$51,006.00.)

What Is the Budget?

The budget represents the estimated costs of doing the work outlined by the General Conference, and the estimated amount of contributions that will be needed to subsidize this work.

How Are Contributions Used?

Contributions received during this year will be divided and used as follows:

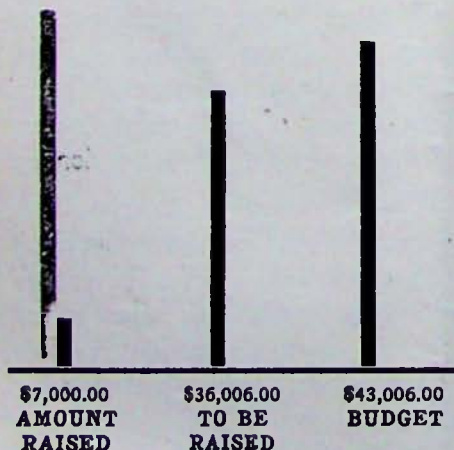
General Conference Administration	\$ 6,912.00
Oregon Bible College	6,754.00
Printing and Publishing	2,400.00
Evangelism and Missions	7,790.00
Youth Department	1,650.00
Capital Expenditures	17,500.00

Some of the Services Supported by the General Conference Are:

The Restitution Herald; Oregon Bible College; India missions; Golden Rule Home; pastoral aid to new churches; children's evangelism; Berean Youth Fellowship program; Truth Seekers' Sunday School Quarterlies for all ages; sales service for church materials; information concerning churches, pastors, and services; membership statistics; tracts and books; church printing; vacation Bible school materials and teacher training; Bible correspondence courses; Christian Worker's Manual for information concerning church organization.

THE CURRENT PICTURE

Amount Raised to This Date \$7,000.00



The Needs of the Hour

The General Conference is your national service agency through which to do evangelistic and missionary work outside your own local community. It is your supply house of literature and teaching materials that are true to Scripture. It is the agency which trains your pastors and other workers.

The budget represents what your delegates believe to be the minimum amount of money needed to carry on the services your General Conference is asked to perform.

The cash position of the General Conference is such that your contributions are needed now and at regular intervals to meet the necessary bills incurred in carrying on this part of the Lord's business.

Expenses have been cut almost \$4,500.00 in the first quarter of this year, but this minimum budget *must be raised by your contributions* to carry on the work. Remember the General Conference with church tithes and with personal offerings.



GENERAL CONFERENCE

DELEGATES AND FAMILIES, 1956

Pictured above are some of those who attended the 1956 General Conference at Dewart Lake, Indiana. The General Conference delegates are the ultimate directors of the business of the General Conference. By their actions and through their elected representatives they establish the policy and direct the program of the General Conference work. They are your representatives to voice your sentiments on the Conference floor and to represent your interests in the General Conference work.

TESTIMONY ABOUT NEW BOOK

Bro. Alva Huffer's book, "Systematic Theology," will be a great help and blessing to you. I cannot recommend it too highly.

It is one of the best helps in Bible study that I have ever found. It has the definite advantage of helping us to get an over-all picture of Bible doctrine. It is usually a failing with all individuals and groups studying the Bible to stress certain doctrines and omit or almost omit many others. Bro. Huffer's book will help us overcome this failing.

Bro. Huffer has made a number of mimeographed copies of the book. If possible, try to obtain the use of one of them. Then, after you have studied it, I think that you will want to do all you can to help to get the

book into print. I would like to have several copies to circulate among ministers and members of other church groups (a Brethren minister has my mimeographed copy now).
Dale Ward.

KNOW YOUR CHILD

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 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 teaching in the classroom.

If your Sunday school has used this course, we have available two other courses: "Successful Teaching," which has 8 colored filmstrips, 35mm, and a manual, and "Teacher Improvement," which has 5 filmstrips, 35mm, a manual, and two textbooks.

Use one of these three courses for your own Sunday school teachers and officers to improve your efficiency. There is opportunity to learn how to win your pupils to the Lord in teacher training. Write today!

CHRISTIAN WORKER'S MANUAL

What Is It?

The Christian Worker's Manual is a book prepared by many Church of God workers, dealing with how to do some of the work set before us with order and efficiency. The book deals mostly with the way to organize for Sunday school development, for effective church growth, for youth work, for a strong state conference program. It deals with the practical matters of what to do and how to do it. It in no sense replaces or even supplements the Bible. It is just a book of helpful suggestions for solving the problem of how to go about organizing work and workers for action.

How to Get It

The Christian Worker's Manual is available to any Church of God worker. A \$2.00 deposit is required which will be repaid if and when the book is returned. Write to National Bible Institution, Oregon, Ill., for your copy of this helpful book.

1532 DO NOT

There are 1532 Church of God families who **DO NOT** now subscribe to The Restitution Herald.

Why not subscribe to The Restitution Herald and make it a regular visitor in your home? It will bring you messages of truth and keep you in touch with the progress of the Church of God.

(SEE THE BACK PAGE!)

THE KINGDOM OF GOD

(Continued from page 4)

Jesus, "a rod out of the stem of Jesse" (Isa. 11:1), who is to sit upon "the throne of David" (Luke 1:32), was "born King of the Jews" (Matt. 2:2).

The time will come when Judah and Israel will be reunited. (Jer. 23:5-8.) Those who are in the family of Christ will be heirs with Israel. (Gal. 3:29.)

Jesus will return to the earth, with His saints, to execute judgment. (Jude 14, 15.) The saints will reign with

Christ. (Rev. 5:9, 10.) The disciples will sit upon twelve thrones. (Matt. 19:28.)

Christ will reign one thousand years. Then will come a time of deceit by Satan, followed by final separation of the wicked from the righteous.

Israel will be safe finally (Rom. 11:25-27) and Jerusalem will be the world capital. (Zech. 14:16-21.) Paradise will be restored (Rev. 22:1-7), and Jesus will restore the keys of government to God. Then will we experience the Kingdom of perfection which God has been building since the world began.

General Conference News

GOLDEN RULE CHURCH OF GOD
Cleveland, Ohio

TRACT PRICES CHANGING

RECENT VISITORS AT THE GENERAL CONFERENCE OFFICE

Bro. Alva Huffer visited the office to meet with others concerning the planned trip to India by Bro. C. E. Lapp. . . Bros. Walter Wiggins, Kenneth Milne, Warren Sorenson, Roy Humphreys, James M. Watkins, and Ray Brown were among ministers who have dropped in recently to visit. . . Bro. and Sr. Charles Fletcher from Ontario also stopped in Oregon after a trip to western Canada. . . The Charles Pearson and C. F. Pryor families from Ohio; Bro. and Sr. Leonard Harland, Sr. Florence Allard, and Bro. John Onks from Iowa also visited with us recently. When in the area, visit your General Conference office.

BOARD OF DIRECTORS MEETING

The Board of Directors of the National Bible Institution met on October 6. All members were present and several matters of General Conference business were considered. A principal topic of business discussion was the evangelistic and missionary opportunity of the Church of God and ways that we can best avail ourselves of these opportunities. The matter of Church of God publications was also considered, along with other routine business of the General Conference.

Decision was made to hold the 1957 General Conference at Camp Mack, near Milford, Ind., August 4-9. There will be more details about the Conference as the year progresses.

Each of the Board members agreed to take under special consideration one phase of General Conference services and study it to become expert in this field. President Willis Turner will consider the field of Christian Education. Treasurer Don Overmeyer will study Church Stewardship. Secretary Stanley Ross will investigate Evangelism and Missions. Vice President Arlie Townsend will work in the field of Church Building Development, and Vice President C. F. Pryor will work with the General Manager on Church Publications and Printing. Suggestions or ideas in any of these fields can be directed to the General Manager, or to any of the Board members.

On September 9, 1956, the Golden Rule Church celebrated its twenty-eighth anniversary at the same location. There are twelve living charter members, many of whom attended the services that Sunday.

October 7 was Rally Day at our church and Sunday school. There were ninety-eight in attendance at Sunday school and a very fine turnout for church.

Fred and Doris Schuld are the proud parents of another baby boy, Rodger Glenn. Rodger made his appearance October 9, 1956.

Charles G. Jones, Reporter.

CONFERENCE WORKERS

C. E. Lapp was guest speaker at the Eastern Nebraska Conference. . . Paul C. Johnson was a recent speaker at the Truth Seeker's Church in Chicago. . . The editor conducted special meetings at the Litchfield, Minn., Church and was guest speaker at the Minnesota Conference. . . Otto E. Dick was guest speaker at the dedication of the Graytown, Wis., Church of God, October 28. . . C. E. Lapp accompanied the College gospel team to Michigan and preached for the Pennington Church of God.

OLD BOOKS WANTED

Bro. Paul Hatch has been working on the history of the Church of God. He is anxious to find old bound volumes and books, papers, and articles published in the 1800s. Issues of "The Restitution," "The Gospel Banner," the "Millenarian," or other adventist papers published from 1850 to 1900 are of special interest to us.

Such books would be a valuable addition to your General Conference historical library, if you will give them or even lend them to us.

Look in your attics, there may be a treasure of history there.

SISTER THAYER'S SCHEDULE FOR NOVEMBER

Nov. 4-9—Holly Grove, Ark.
Nov. 11-16—Oak Grove Church of God, Little Rock, Ark.
Nov. 18-23—Cleveland, Ark.
Nov. 25-30—McGintytown, Ark.

Beginning November 15, tract prices will be standardized. Tracts sold by the National Bible Institution will be priced as follows for single color tracts, three by five.

One page, 10 cents per dozen; two pages, 15 cents per dozen; four pages, 20 cents per dozen; six pages, 25 cents per dozen; eight pages, 30 cents per dozen; and ten pages, 35 cents per dozen. Two color tracts, and larger tracts will be priced according to individual cost.

These prices will more nearly cover the actual cost of printing and mailing.

Several new tracts are being added to the line, and standard tracts are being revised and reprinted as needed.

NOTICE TO SUBSCRIBERS

Due to the change in the frequency of publishing The Restitution Herald, those who subscribed to the paper before August will be receiving fourteen fewer papers than they subscribed for. This change was made to bring the subscription price more in line with actual costs.

It is only fair, however, to offer to extend these subscriptions affected to a date that would deliver fifty issues.

If you are one who subscribed before August, 1956, and want to have your subscription extended so that you will receive the full fifty issues, we will make this extension upon your request. Address the editor, Restitution Herald, Oregon, Ill.

WITNESSING FOR JESUS

Bro. Will Reid found that The Restitution Heralds were not being taken very quickly from the rack in the Riverside bus station. So he started handing them out personally. In about an hour, all Heralds were gone, so Will had to order more Heralds. Bro. Clarence Smead recently distributed tracts to the homes close to our church. We praise the Lord for Christian witnesses and pray that their efforts will bear fruit.—Pomona Bulletin.

PASTORS! Please put The Restitution Herald on your church bulletin list. We are grateful for those that we receive, and read through each one for news items for The Herald.

SEPTEMBER SPONSORS

Pennellwood Church	\$ 81.24	Litchfield Sunday school	6.88	Maybelle Hanson	10.00	Ruth Sealy Congdon	25.00
Alice & Amy Young	100.00	Brush Creek Church	54.98	Clark Ballentine	20.00	Mr. & Mrs. Paul Johnson	25.00
Mrs. F. L. Austin	5.00	Fred & Edith Mills	25.00	Maurertown Sunday school	36.65	A Nebraska brother	75.00
Mr. & Mrs. Harold Doan	10.00	P. G. Coverston	50.00	Flora E. Anthon	2.50	Mrs. Elmo Gaspar	25.00
Mr. & Mrs. C. E. Lapp	35.00	California sister	25.00	Mr. & Mrs. Delos Andrew	5.00	Ellen Riesener	250.00
Friends	127.27	Mr. & Mrs. Geo. McMurtrio	50.00	Mr. & Mrs. Vernon Nichols	50.00	Mrs. Robert Meier	5.00
Helen Burnett	28.00	Larry Townsend	50.00	Mrs. Minnie O. Evans	10.50	Morning Star Church	15.00
Virida Sitler	10.00	Mr. & Mrs. Harvey Fisher	10.00	Mr. & Mrs. Otto Dick	10.00	Mr. & Mrs. S. O. Ross	5.00
W. R. Simmons	3.00	Mr. & Mrs. E. E. Warren	15.00	Mr. & Mrs. K. Brewer	10.00	Mr. & Mrs. W. G. Ford	10.00
Willis Turner family	18.00	Mrs. L. R. Hillard	25.00	Mrs. E. C. Railsback	55.00	Mr. & Mrs. H. W. Simpson	10.00
Michigan State Conf.	36.29	Happy Woods Church	57.33	Verna Thayer	5.00	Nettie Nichols	6.00
Hope Chapel	5.00	Minnesota State Conf.	50.00	Burr Oak Church	100.00	Mrs. Olive Deck	15.00
Aurora Church	12.00	Mr. & Mrs. Linford Moore	5.00	L. H. Anderson	7.00	Oregon Church	28.25
		Southwest Conf.	199.25	Washington, D. C., Church	7.75	Evangelism	544.38
		Merle A. Patrick	100.00	Illinois State Conf.	50.00		



LOS ANGELES, CALIFORNIA

Since our last report, we of the Church of God in Los Angeles have experienced sadness and gladness. We sadly said good-by to Bro. and Sr. Grover Gordon, both of whom endeared themselves to all of us in their faithful and sincere service to us as a church and as individuals. We are grateful for all they did and pray for their success and happiness in their new location.

Then our sadness turned to gladness as Bro. and Sr. Terry Ferrell with their little son came to carry on the work among us. We are very thankful to have them, for we know there are many churches which have no minister. Our prayers are with them.

We rejoice because of the return to health of Sr. Robert Johns of Canoga Park, who was stricken with hemorrhaging in the spine. Ninety-eight per cent of such cases are fatal. We know God was with her.

Bro. Johns had an interesting experience. He obtained some of the racks and put them up at different locations, filling them with Restitution Heralds and he could not keep the racks full.

We extend sympathy to the friends and loved ones of Sr. Edna Hobart of Glendale who fell asleep September 15.

Also we share the grief of the Almus Courtneys of Norco, Calif., whose son was fatally injured in a motorcycle accident.

Attendance has been improving at the church meetings. We pray for it to continue.

Frances McCormack, Reporter.

ORDINATION SERVICE

An ordination service was conducted at the Burr Oak, Ind., Church of God, on the evening of October 21, 1956, in which Bro. Orville Westlund, pastor of that church was ordained an elder and a minister of the gospel of Jesus Christ.

The invocation was given and the Scripture was read by Dr. Moses Crouse. The purpose of the ordination was given by Bro. Harvey U. Krogh, Jr., followed by an appropriate sermon by Bro. C. E. Lapp. Both are members of the Ordination and License Committee. The ordination and prayers were given by Bros. Krogh and Lapp after which Bro. Krogh gave the charge to Bro. Westlund and Bro. Lapp gave the charge to the congregation.

We pray God's richest blessings to rest upon Bro. Westlund that he may have a long and fruitful ministry and that many may be brought to the knowledge of God and His Son through him and grow to full maturity in Christ.

Committee on Ordination and License.

MAPLE GROVE CHURCH OF GOD

Lawrenceville, Ohio

This church reports a recent attendance of sixty-two people at a regular midweek Bible study, and an attendance of one hundred sixty for Rally Day services. Two of the young people, Rosemary Boyd and Edward Rader each pledged twenty-six people to attend the Rally Day services.—Maple Grove Bulletin.

MORNING STAR CHURCH OF GOD

South Bend, Indiana

The first Family Day for this church year was held on Sunday, October 7. It was also Rally and Promotion Day for the Sunday school. Morning services were well attended, and a basket dinner was served at 12:30. Communion was served at 2:00. A congregational meeting followed, at which time each department gave its report.

The Boy Scouts were organized last April, and meet in the church basement each Wednesday evening at 7:00. Much effort and time have been put forth by the leaders of this group.

The Ladies Aid have organized for the year. Their project for this year is to repair the church interior, and also to take care of the smaller necessities which arise. They meet twice a month, and at the present are planning to do some quilting.

The Missionary Society is giving aid for Adib Liddawi and the India work. Also, a Herald rack has been placed in the railroad depot. Many other things have been done, and this group seems to be very zealous. We pray that our church as a whole may be our missionary society soon.

The Sunday school and church are working together on learning the Bible verses which Sr. Evelyn Austin compiled. These verses are recited each Sunday at both services. We feel this is very helpful, and an opportunity to learn these precious truths. We are happy to report that there have been twelve baptisms this past year.

The young people meet on Sunday evening at 6:00. The program for the year has been planned, and is an interesting one. Last month they had a hayride.

Bible study attendance has been small, but we pray more will see their need to come. Next month we will be studying, "What's the Difference in Catholicism and Protestantism."

The congregation voted unanimously to send ten per cent of the church income to the National Bible Institution. The meeting as a whole was well attended, and much interest and enthusiasm were present. May we all unite our efforts and make this year a real witness for God. Bud Goodwin, Pastor.

COMMUNITY CRUSADE CAMPAIGN

Fredricktown, Missouri

The Fredricktown Church of God is conducting the Community Crusade Campaign this fall. It is using the newspaper advertising, the tracts, and the themes for sermons suggested by the tracts.

The matter of local evangelism is a local church responsibility and needs the constant prayer and work of the entire congregation. We pray for the success of this church as it reaches out into the community to help.

PICTURE DEDICATED

A beautiful picture of an open Bible on a table with a vase of flowers now at the front of the Litchfield, Minn., Church of God was dedicated in memory of Sr. Clifford Matheny on Sunday, October 14. The picture was painted by Sr. Iris Burnett.

Nov. 11-25—Fall Evangelistic Meetings at Brush Creek, Ohio. Pastor Francis Burnett, Speaker.

EDEN VALLEY, MINNESOTA

Work is progressing steadily on the Church of God camp site on Long Lake. Several work days, with good co-operation has resulted in several buildings nearing completion. It is hoped that electric lines will be run in this fall and electricity made available to simplify the work. The cultivated land was planted to corn and the standing crop has been sold. This is indeed one of nature's beauty spots, manifesting the handiwork of God.

Bro. and Sr. E. O. Routson left Friday, September 21, for Blanchard, Mich., where special services were held, with Bro. Routson as guest speaker. In his absence, the pulpit is being occupied by laymen, John Peters and Stanley Ross. Bro. Ross is from Litchfield.

Funeral services were held at Eden Valley Church of God, Saturday at 10:00 a.m., for Mrs. Dessa Bridges Farnquist of Litchfield. Elder Delbert Jones of Hector was in charge in the absence of her pastor, E. O. Routson.

Burial was made in the Annandale Cemetery. She is survived by her husband; one daughter Leona, Mrs. William Bowton; one granddaughter of Minneapolis; and two sisters, Mrs. Lola Haupt of Eden Valley, and Mrs. Crissie Van Vickle of Pillager, Minn. Her parents and one brother preceded her in death. She was born near Eden Valley, June 9, 1908, and died at the Meeker County Memorial Hospital after a long illness.

There were births to Mr. and Mrs. Douglas Hamilton of Darwin, Minn., a boy, Thomas William on September 3, 1956, at the St. Cloud hospital; and to Mr. and Mrs. Burton Eurele of Eden Valley at the Litchfield hospital, a boy, September 21. He has been named Donald Burton.

Mrs. Earl Brossard, Reporter.

RADIO WORK RESUMED IN ILLINOIS

Bro. Kenneth Milne is again broadcasting the gospel from station WRRR, Rockford, each Sunday morning at 8:15. This gospel broadcast is sponsored by the Illinois Conference. Bro. Milne's messages are rebroadcast from station WKAI, Macomb.

NEW SUNDAY SCHOOL ORGANIZED

Bro. and Sr. Jerry Reeves have begun a new Sunday school in Rockford, Ill. There were twenty-four children in attendance on the second Sunday with good prospects for many more to follow.—Illinois Conf. Bulletin.

BAPTISM AT NORTH SALEM

Dixon Lake near Plymouth, Ind., was the scene of a baptismal service on Sunday afternoon, September 30, 1956. At this time we introduce to the "household of God" (Eph. 2:19), Bro. William Fritz, of Route 1, Plymouth.

As a babe in Christ he is deserving of your prayers and letters of encouragement. In seeking a church home, Bill, as we came to know him, told us he had tried several church groups but found none to his satisfaction that could compare with the truths taught by the Church of God. We accept this nice compliment in behalf of the Church of God at the hand of William Fritz, and we hope that high resolve will merit the best there is in all of us who are members of the body of Christ.

May God bless, lead, and direct all those who are called by His name, by His Word, "till the day of Christ"; then, may we hear His "Well done, enter thou into the joys of thy Lord," is our prayer.

A. Weldon McCoy, Sr., Pastor.

BAPTISMS AT MACOMB, ILLINOIS

We are having good attendance at our mid-week services on Wednesday night at the Macomb, Ill., Church of God. We are studying Galatians. On Wednesday, soon after school, religious education classes are held for children ages fourteen and under. Bro. and Sr. Roy Humphreys, Sr. Carlson and Sr. Worley are in charge of these meetings. Attendance almost doubled at the second meeting.

Sunday school teachers and assistants are meeting once a month to discuss means of improving our Sunday school. The church rejoiced at having Bro. Charles Russell Miller, Macomb; Bro. and Sr. Robert Hightower of Novinger, Mo.; and Bro. and Sr. Rolla Hightower of Colehester, Ill., accept Christ and come forth for baptism on Sunday, October 7, 1956.

Plans are under way to hold a fellowship day, one Sunday each month at the church, with special invitations to members from a distance to come and spend the day with us.

Members surprised Bro. Humphreys at our October family night with a birthday cake.

We are expecting Bro. C. E. Lapp and students from the College to help celebrate our anniversary on November 11.

Several from our church have attended revival meetings held at Ripley with Bro. Alva Huffer.

Hazel Priehard, Secretary.

BAPTIZED INTO CHRIST

Our hearts rejoiced Sunday afternoon, October 14, 1956, when four persons gave themselves to the Lord in baptism. Bro. Ellsworth Routson assisted in the baptismal service, as well as Bros. Harold Doan, Tom Savage, and Stanley Ross. The service was held on the west shore of Lake Ripley, near Litchfield. Baptized were Mrs. Mike Dellefer, 521 Armstrong North; Mrs. Wilmer Wendroth, 602 E. First St.; Sherry Lou Shaw, 634 E. South, all of Litchfield; and Mr. Bert Euerle, of Eden Valley. Remember in your prayers these dear "babes in Christ," that they may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).—Litchfield Bulletin.

BAPTISMS AT BLOOD RIVER

We were happy to baptize three young people in the name of our Lord on October 15, 1956. They are Harold and Lucinda Edwards, 8100 Green St., New Orleans, La., and Mildred McKinney, Rt. 1, Box S-35, Hammond, La. Harold and Lucinda are a young married couple living in New Orleans where Harold works. Mildred was one of the students at the Louisiana fall youth retreat October 5-7. We pray that all three will be faithful to God and His Son all through life and be ready to meet Christ when He comes.

Bro. and Sr. Walter Kennedy are proud parents of a boy, Joseph David, born October 13, 1956.

On October 14 a special offering was taken for the addition on the parsonage. The addition is perhaps half done and will cost approximately \$1200, it was figured.

James Mattison, Pastor.

BAPTISMS AT OAK GROVE CHURCH

Little Rock, Arkansas

Bro. R. D. Stanton had the privilege of baptizing his nephew, W. C. Small, age ten, into the saving name of Jesus Christ. Bro. Edd Matthews gave a talk at the water's edge. We are very thankful and pray that W. C. will live true to Christ until His return.

Mrs. R. D. Stanton, Reporter.

BAPTISM AT OREGON, ILLINOIS

We are happy to announce that on Wednesday evening, September 26, 1956, just before our prayer service, Mr. Joseph H. Rundall of 715 Franklin St., Oregon, Ill., was baptized in the name of Jesus Christ for the remission of sins. Our new brother is eighty-two years of age and desires your prayers. May God richly bless him in his new relationship with God and His Son.

Harvey U. Krogh, Jr., Pastor.

BAPTISMS AT BLANCHARD, MICHIGAN

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7).

In the last two months our hearts have been filled with joy as five people here at the Blanchard Church of God, have stepped forward to walk in the footsteps of Christ.

Janet Main, Blanchard, and Dale Payne of 3683 Brooks Rd., Brown City, Mich., came forward on August 5, and were baptized by Bro. Cecil Smead during the absence of the writer. During the Youth Rally at Quaker Haven, Linda Walkington accepted her Lord and was baptized in Dewart Lake on August 11. During the close of our fall meetings, with Bro. E. O. Routson, her parents, Mr. and Mrs. Lyle Walkington accepted their Saviour, and were immersed in His name on September 30.

What joy it is to have these fine people take upon themselves this wonderful way of life that leads to eternity with the Lord. As you read this we ask that you pray for these five in their new-found way of life.

Darrell Maddock, Pastor.

BAPTISMS AT POMONA, CALIFORNIA

A baptismal service was conducted Thursday, September 13, at which Sr. Nellie Brighden and Bro. Homer Boyle put on Christ. It was inspiring to witness the testimony of these faithful adults. We pray that they will enjoy many blessings as new creatures in Christ and will live faithfully for Him.

William Dick, Pastor.

BAPTISMS AT BROWNTOWN, VA.

The Cool Spring Church of God rejoiced as two young ladies came forth and gave their lives to Christ Sunday morning, October 21, 1956. The writer had the joy and privilege of assisting them in baptism into the saving name of Christ, that afternoon near Browntown. Baptized were Mrs. Shadah Carper and Mrs. Hilda Lawrence, wife of the pastor.

We pray God's blessings upon both of them as they endeavor to serve their Lord and Saviour in a fruitful life of service to Him.

Stanley Lawrence, Pastor.

JOHNSON - BUTTON

"We offer our congratulations and good wishes to Mr. and Mrs. Charles Button, married Saturday evening, October 13, 1956. We pray that the Lord will grant them His richest blessings as they serve Him together in the years ahead. Chuck and Phyllis are now on their honeymoon, and on their return will be at home at 2507 Emerson Ave., S., Minneapolis."—Litchfield Bulletin.

RICHARDSON - BAUERLE

We are happy to announce the marriage of Betty Joyce Richardson to Ed Bauerle, Jr., October 19, 1956. Betty Joyce is the daughter of Bro. and Sr. Melvin Richardson of the Blood River Church, and Ed is the son of Bro. and Sr. Ed Bauerle of the Happy Woods Church.

Their vows were exchanged in the home of the bride. A large number of relatives was present.

They will make their home with the bride's parents until she finishes school next spring.

We pray that these young people will establish a Christian home and that God's blessings will attend them in their life together.

James Mattison, Pastor.

EVA HUFFER

We are sorry to report that Sr. Eva Huffer died on the morning of Wednesday, October 17, 1956. Funeral services were held at the Hartman Funeral Home in Frankfort, Ind., the following Friday. She was buried at the Whiteman Cemetery, south of Michigantown, Ind.

Our sincere sympathy is extended to all who are mourning the death of this beloved relative or friend. We all derive much comfort from the knowledge that she died in faith, believing in the promised return of Jesus and the resurrection of the dead.

J. R. LeCrone, Pastor.

EASTERN NEBRASKA CONFERENCE

The annual Fall Conference of Eastern Nebraska is over and memories will linger as long as any who were in attendance remain alive. It was one of our best. The house was packed for the Sunday morning service. But the highlight came at the business session in the afternoon. Usually business meetings are more or less drab affairs—but not this one. The Spirit of the Lord was present to quicken and bless. It was a lively, spiritual, enthusiastic business session. A motion which received unanimous adoption called for an all-state Nebraska Conference, and the Conference Board was empowered to do all within its power to bring such united effort about.

Officers elected for the ensuing year, were: president, C. E. Randall; vice president, Lucille Appleby; secretary, Norma Appleby; treasurer, Russell Johns; and member at large, Elza Appleby.

Bro. C. E. Lapp, Oregon Bible College, was guest speaker and brought several very inspirational and helpful messages on the Conference theme: "Our Tomorrow—Launching Out With God."—News and Prophecy Digest.

RANDALLS INJURED IN AUTO ACCIDENT

"Mrs. Randall and the editor [C. E. Randall] left Fremont, Nebr., Sunday afternoon following the service there, for Grand Rapids, Mich., where we were to begin a series of meetings the following Monday night. About fifty miles northeast of Omaha we were involved in an accident in which Mrs. Randall was injured—suffered a compound break of the left leg just above the ankle and other body bruises. She was taken by ambulance to Harlan, Iowa, six miles distant for first aid, then brought back to the Methodist hospital in Omaha, where she is receiving the best care possible. At present, her address is Methodist Hospital, Room 957, Omaha, Nebr. It is not known how long she will be there, but after the first of November, mail should be sent to the home address, 5948 N. 33 Ave., Omaha 11, Nebr."—News and Prophecy Digest.

We trust that Sr. Randall will soon be recovered from this accident. As a result of the accident, special meetings at which Bro. Randall was to be guest speaker at Southlawn Church in Grand Rapids, were postponed.

HERALD RECEIPTS

Leora N. Spindler; Madge Savage; Mrs. Chas. Zwierschke; Mrs. Rose Law; Pearl V. Huston; Mrs. Charlotte S. Ronke; Mrs. Maud Graham; Paul E. Spence; Leon C. Pixley; E. H. Goit; Robert C. Davis; Mrs. Elsyce G. Boyer (3); Clarence L. Owsley; Walter Lay; Edgar Adamson; Mrs. Margaret Adamson; Mrs. W. E. Willhite; Richard E. Rahn; Mrs. Belva Knife; R. W. Griffore; Kenneth Millard; E. E. Warren (2); Mrs. L. F. Smith; Mrs. Tessa Laning; Clayton Nelson; Wilda McCorkle; Helen Burnett; Fred H. Mills; B. E. Holt; Lennie P. Goddard; D. E. Onderdonk; Donald C. Stedman; Wes Somers; Lois E. Hunt (4); Roma E. Long (9); Nello M. Blakely.

RIPLEY CHURCH OF GOD

The Ripley Church experienced a wonderful series of meetings from October 8-21, with Bro. Alva Huffer as guest speaker.

The closing day of the meeting a baptismal service was held at which time four were immersed in the waters of baptism: Miss Ruth Swan, 1138½ Broadway, Quincy, Ill.; Wayne Holtkamp, Mt. Sterling, Ill., Rt. 3; William Wells, Rushville, Ill.; and Alfred Hetrick, Ripley. May the Lord richly bless them in their service to Him.

Bro. and Sr. Victor Ralston are parents of a son born July 22. Bro. and Sr. Wayne Holtkamp are parents of a daughter born August 19. Bro. Dale Lewis and wife are parents of a son, born September 26. Congratulations to all!

Sr. Elva Schafer and friend Hazel Greer have been visiting in the home of Sr. Tessa Laning and other relatives. They were in attendance at our church services. Come again!

The Co-Workers met at the home of Sr. Mary Burnett, Tuesday, October 23, and made apple butter and pear honey for our Illinois Conference.

The Ripley Sunday school had Rally Day, October 7. There was a good attendance. The children presented a program and several were promoted to other classes.

Helen Lewis, Secretary.

ILLINOIS FALL CONFERENCE

Eldorado—October 27, 28

A well attended and inspiring conference was held by the Illinois State Conference of the Churches of God in Christ Jesus at the Restitution Church of God in Eldorado on Friday and Saturday, October 27 and 28, 1956.

Bro. Austin Railton represented and spoke for Oregon Bible College on Saturday afternoon. The evening sermon was given by Bro. Warren Sorenson of Ripley.

Ninety-one were present at Sunday school. Bro. Harvey U. Krogh, Jr., pastor at Oregon, preached the morning sermon, which was followed by a Communion service. A bountiful dinner was served at noon. Bro. Kenneth Milne spoke in the afternoon, then brief reports were received from various churches, our State Sunday School Association, and state treasurer.

During the morning service, Sr. Mina Martin presented the deed to her home to the Eldorado church trustees.

Bro. Raymond Brown, local pastor, gave the final message on Sunday evening.

Christian fellowship and the hospitality of our Eldorado brethren were enjoyed by all out-of-town visitors. Paul C. Johnson.

CHURCH DEDICATION

Graytown, Wisconsin

On October 28, 1956, a dedicatory service was conducted at the new Graytown Church of God. Bro. Edwin Graham is pastor of this church, the only Church of God in the State of Wisconsin. The church is a member of the Minnesota Conference.

Bro. Otto E. Dick, superintendent of Oregon Bible College, was speaker at the service.

From Here and There . . .

Mrs. Glenn Birkey is in McCleary Hospital, Room 304, Excelsior Springs, Mo. She needs the prayers of the brethren. . . Mr. and Mrs. Kenneth Topping are parents of a daughter, Rachele Irene, born October 24, 1956. She is the first member of the Cradle Roll of the new Swanton Church of God. . . A recent welcome visitor at the General Conference office was Bro. Sterling Russell, from the Church of the Blessed Hope, Cleveland, Ohio. . . A large group of members from the Hope Chapel Church of God at South Bend, Ind., attended services at the newly organized Church of God at Swanton, Ohio, on October 28. . . Sr. Leota B. Hanson attended the funeral of her sister, Mrs. John Miller of Lakewood, Colo.

UPDIKE-CARPER WEDDING

On Sunday afternoon, October 7, 1956, at the home of Mr. and Mrs. Clifford Updike of Browntown, Va., Robert Carper and Shadah Updike exchanged the marriage vows. Mrs. Carper is a sister of Mrs. Hollis Partlowe, Oregon, Ill. Mr. Carper is a member of the United States Air Force, stationed in England. The Carpers will fly to England October 28, where they will make their home at present.

The services were performed by the pastor of Cool Spring Church. May God bless this home. Stanley Lawrence, Pastor.

EDNA HOBART

Funeral services were conducted September 18, 1956, at the Little Church of the Flowers at Forest Lawn Cemetery in Glendale, Calif., for Miss Edna Hobart, who died September 15, 1956, at her home in Glendale at the age of 84.

Sr. Hobart was born at Polo, Ill., October 15, 1871, and lived in Omaha, Nebr., before coming to California about thirty years ago. She was baptized near Omaha in 1898 by Bro. G. M. Myers. In ill health for many years, she was not active in the church, but was a devoted Bible student.

Survivors include a brother, Harvey Hobart of Glendale, and a sister, Mrs. Mary Specht of Los Angeles.

Edna Hobart rests in the hope of resurrection, and may her family be comforted by God's promises. T. M. Ferrell, Pastor.

OAK GROVE CHURCH OF GOD

Little Rock, Arkansas

We were very happy to have Bro. Wayne C. Thoms with us in our services the past two Sunday evenings. He is stationed here at the Little Rock air base. His home is Eden Valley, Minn. We welcome anyone to come study and worship in the house of God with us. Any Bible student can see we are living in the evil days and our Saviour could come any time. May we all who have accepted Christ and put on Christ in baptism watch and pray lest we be found unprepared like the five foolish virgins and Jesus shut us out of the Kingdom of God.

Mrs. R. D. Stanton, Secy.



The Church of God is an expanding organism. New churches are being organized. New buildings are being constructed and lives are being won for Christ.

With this church expansion, we should closely examine the materials we are using to teach and train the boys and girls and men and women who are coming into the church. With Sunday schools expanding, it is vitally important that new and experienced teachers have the best in materials to use in their teaching. A strong Church of God demands a strong Church of God Sunday school. This can best be attained by using Church of God Sunday school materials which are aimed at presenting the distinctive doctrines of the Church of God.

An offer has been made to each Church of God Sunday school superintendent to use, free of charge, Church of God Sunday school quarterlies for one quarter. This will give a fair test of their value and importance. We urge each Sunday school to take advantage of this opportunity and to be sure that it is strengthening the faith with lessons of truth.

1532 DO NOT

Listed below are the number of families who do receive THE RESTITUTION HERALD and the number who do not receive the paper in the various districts. Let's cut that large number 1532 in half before the new year starts!

	DO	DO NOT
Ohio	106	108
Illinois	208	166
Michigan	58	174
Indiana	141	108
Minnesota Conference	85	103
Southwest Conference	151	121
Southeast Conference	24	129
Northwest & Washington	33	29
Arkansas-Oklahoma Conference	31	113
Northeast Conference	39	54
Louisiana	33	55
Texas	36	96
Iowa	32	83
Missouri Conference	56	128
Nebraska Conference	45	94
Virginia	35	71

1532

CHURCH OF GOD FAMILIES
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The Restitution Herald

- ❶ THE RESTITUTION HERALD is the official national magazine of the Churches of God.
- ❷ It can keep you informed of what others of like precious faith are doing in the Lord's service.
- ❸ Dedicated to the truths taught by the Churches of God, it can strengthen faith and renew zeal.
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The

Restitution Herald

VOLUME 46, NUMBER 5

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Features for Children

**SOMETHING FOR THE
WHOLE CHRISTIAN
FAMILY!**

HAND TO THE PLOW

Primitive Oriental farming methods remind us of the admonition of Jesus about putting the hand to the plow. Persistence, patience, and steady faith are needed in these troublesome times.

(Picture by Bill McCorkle.)



What About Faith Healers?---page 8

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

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T. Nov. 20. Heb. 12:15-29. "Look diligently lest any man fail."
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Israel at War

The world was amazed and shocked when Israel, Britain and France in almost simultaneous movements sent troops against Egypt. While Britain and France do not acknowledge planning with Israel, there is suspicion that this is a concerted step to break the power and nuisance value of Dictator Nasser. The announced goal of Israel was to annihilate Egyptian outposts deep in the Sinai Peninsula from which raids have been made into Israel. Britain and France say they are in the area to protect the Suez Canal, restore shipping there, and to stop the fighting between Israel and Egypt.

Age-Old Strife

Trouble between Israel and Egypt might be traced back to the time that an Egyptian ruler had designs on Abraham's wife Sarah. (Gen. 12:11-20.) The trouble continued with the bondage of Israel in Egypt and the plagues that came upon Egypt as a result. During Israel's early history, Egypt often sided with Israel's Arab neighbors to raid and pillage the land and people of God.

What Does It Mean?

We are frank to say that we do not know where the present situation will lead immediately. No one knows how far the conflict will spread at the present time, nor what the immediate outcome will be. We can, however, see the following facts in the crisis.

Focus of attention: The events of the past few weeks have focused world attention on the nation of Israel and its problems. These events have caused people to consider this Bible land and Bible people and to wonder about their history and their future. Thinking people must remember the prophecies concerning this people and consider the accuracy of God's Word.

The failure of the United Nations Organization: The intervention of Britain and France in the conflict in the Near East demonstrated their lack of confidence in the ability of the U.N.O. to keep the peace. The ineffectiveness of that same Organization in honoring the Hungarian bid for freedom confirmed the now universal belief that it is a failure as anything but a debating society. The idealists who have forgotten Jesus the Prince of Peace, and are pinning their hopes on the United Nations to make and preserve peace, must be shaken men.

The worth of the Near East: The troubles in the area have pointed up for all the world the economic worth of the oil, the Suez, and the land of Israel. No one should be surprised when, in the last days, a northern confederacy will come there seeking a spoil, only to die in the hills of Israel when the Lord returns.

These are momentous times when Bible predictions are coming to life before our amazed eyes. Are you living in the confidence of the Lord?



WHERE do men go at death? What happens to men after they die? Do they go to a "happy hunting ground"? Do they fly away to dwell in some celestial castle? Do they ride a mythical ferryboat across the river Styx? Do they return to this world and become reincarnated in some animal or another person? Does some portion of man linger on earth to haunt the living or converse with friends? Do dead men go to a burning hell where they are kept alive and tortured for all eternity?

According to the Bible, the dead do not go anywhere except to the grave in which they are buried. Dead men remain unconscious in the grave until resurrection. At death men go neither to heaven nor to a burning hell. They go to the grave. In John 3:13 we read, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." No man has gone to heaven except Jesus. Paul, Peter, and Mary was not in heaven. They are dead and buried in their graves. They will be resurrected when Jesus comes.

When our Lord raised Lazarus from the grave, Lazarus was dead and buried in the tomb. "He that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go" (John 11:44). Where was Lazarus while he was dead? Was he in a burning hell, in heaven, or in the tomb? When Jesus cried with a loud voice, "Lazarus, come forth." He was not calling Lazarus to leave the celestial bliss of heaven and come down to earth. He was not calling for Lazarus' soul to come up from a burning torture hell and get back into his decayed body. Our Saviour was calling for Lazarus to come forth from the tomb where he was buried.

How about David? Did David go to heaven? Paul said, "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption" (Acts 13:36). In his Pentecost sermon Peter said, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day" (Acts 2:29). "For David is not ascended into the

Where ---- Dead Men Go

*By Pastor Alva Huffer
St. Louis, Missouri*

heavens" (v. 34). According to these clear statements, it is certain that David did not go to heaven when he died. Those theologians who claim that Jesus took the dead Old Testament saints with Him when He ascended to heaven should observe that the above statements were made by Peter and Paul *after* Jesus had ascended to God's right hand. Noah, Abraham, Moses, David, Daniel, and all other ancient heroes of faith are dead and are waiting in their graves until resurrection.

All dead men remain in their graves until resurrection. Believers will be raised in the first resurrection at Christ's return. They will be immortal and glorified. Sinners will stay buried in their graves until after Christ and the Christians raised in the first resurrection have reigned one thousand years upon the earth. Sinners will be raised in the last resurrection in their mortal bodies. At that time they will be judged. If their names are not recorded in the book of life, they will be destroyed in the second death.

Men are not rewarded at the time of death. Judgment does not occur at the time of death—it is after death has ended, at resurrection. To receive a reward one must have knowledge. The dead, however, are unconscious. They abide in the unconscious sleep of death until resurrection. While a man is dead he cannot experience joy or sorrow, pleasure or pain, reward or judgment. Man must be resurrected so that he can receive his reward or punishment.

Christians are not rewarded as soon as they die. They will be rewarded at the resurrection when Jesus comes.
(Please turn to page 15)



The Destruction of the Wicked

By Pastor J. R. LeCrone
Hillisburg, Indiana

● *Fourth message in a series*

"The wages of sin is death" (Rom. 6:23).

IN OUR last message, we considered the Scriptural pronouncements with regard to the resurrection of the dead, calling your attention to the words of Jesus in John 5:28, 29, when He declared that "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."

We mentioned that the Scriptures promise no reward or condemnation to those who have died which they will receive previous to the resurrection of the body. Your attention was directed to scriptures which assure us that those who are resurrected to life shall spend eternity with Jesus. But what about those who come forth to the resurrection of damnation. What will become of them?

Perhaps the best place in the Scriptures to begin such a study is with the familiar Golden Text of the Bible, known and loved by all Christians. We refer, of course, to John 3:16, "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." Here is a definite pronouncement that the alternative to believing in Jesus and gaining eternal life is to fail to believe in Him and perish.

Strong's Greek English Dictionary defines the Greek word from which the English word "perish" is translated in this "golden text" as meaning "to be destroyed fully."

But even without resorting to the study of language or words, it would not be difficult to determine the sense in which Jesus used the word, for He had just cited an example which is recorded in the two verses immediately preceding the Golden Text. "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).

In the event that you have forgotten the occasion in the history of the nation of Israel to which Jesus referred, let us glance briefly at the record as it is found in Numbers 21:4-9. "They journeyed from mount Hor by way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

"Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and

set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

Only those who had faith enough in the Word of God to look to the serpent of brass upon the pole found life. All had been bitten by the poisonous serpents and were thus condemned to perish. The presence of the serpent of brass in their midst did not condemn them to death if they refused to look upon it, the bite of the poisonous serpents had already done that. It only provided a means whereby they might escape the condemnation of death.

By remembering that Jesus used this as an example, we can much more readily understand the words that immediately follow the Golden Text. "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: 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). What was it to which they were condemned already, but to perish because of their disobedience? Just as any who would not look upon the brazen serpent in the wilderness died, so those who reject Jesus as their Saviour remain, by their own choice, condemned to destruction.

If anyone questions the nature of this destruction, we would call your attention to Jesus' comparison of Himself to a vine, which is found in John 15:5, 6. "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." This would seem to suggest that the destruction which comes to those who will not live in Jesus consists of being burned with fire.

In comparing men with trees, Jesus declared that "every tree that bringeth forth good fruit is hewn down, and cast into the fire" (Matt. 7:18).

In Matthew 18:8, 9, Jesus warned, "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

Please notice that "life" and "eternal fire" or "hell fire," are held forth as the two alternatives that face every person. The first is held forth as good and desirable, the other as bad and to be avoided at all costs. They are the

best and the worst that can happen to any man. Jesus does not offer us any middle course. There will be no half alive or half dead people in the Kingdom of God.

When introducing Jesus to the people of Israel, John the Baptist declared that His "fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12).

But again the question, what of those who are cast into this everlasting, unquenchable fire? Do they continue to live and suffer throughout eternity? Is our God a God whose lust for vengeance is never satisfied? Will He keep the wicked alive forever that He may continue His sadistic delight in their torments? If the Bible teaches this, it is my duty to preach it, however reluctant I may be to do so.

To begin with, we face a great difficulty. If, as Jesus and the apostles have declared, eternal life is a gift of God bestowed only upon those who believe in Jesus and are accounted as righteous because they obey Him, then how can the wicked who do not have eternal life continue to live and suffer throughout eternity? If they do, then they, too, have eternal life.

Let us see how the Bible meets this problem. In speaking concerning those who assume the attitude that it is unnecessary to serve God, the prophet Malachi said: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (Mal. 4:1-3). This would indicate that their destruction is complete, reducing them to inanimate and senseless ashes.

This damnation or destruction is twice referred to in the Book of Revelation as "the second death." In the great white throne judgment described in the twentieth chapter we are told that "death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:14, 15). Again, in Revelation 21:8, it is written, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

We believe that the Bible teaches that the fate of the wicked is to become ashes in the flame of a fire whose destruction is for eternity. Dare we risk it?

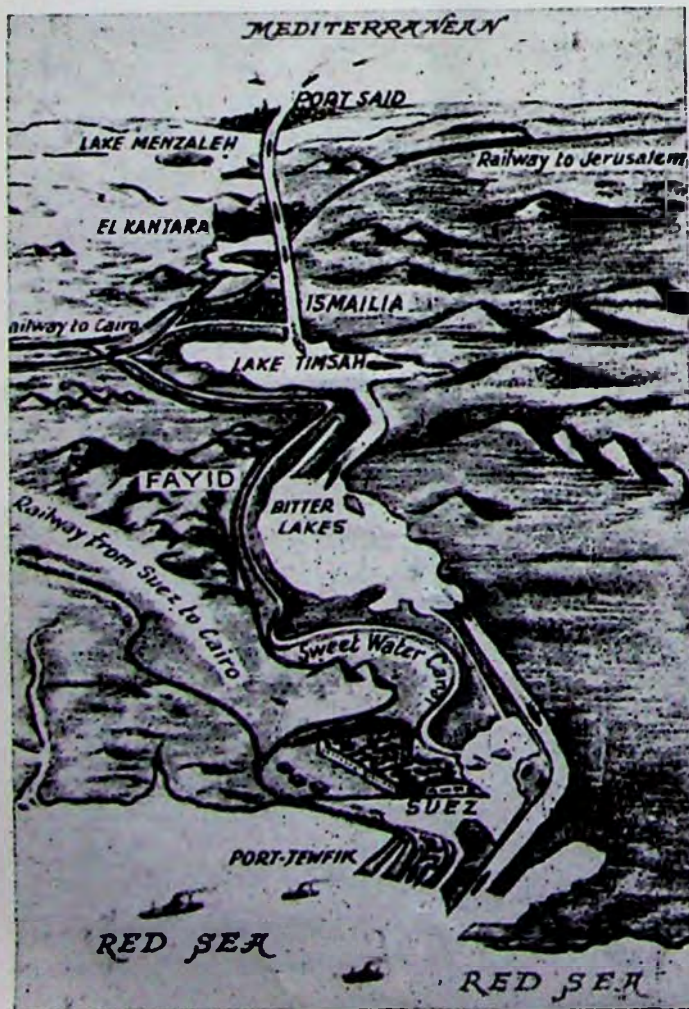
Think on These Things

By Pastor Delbert Jones
Hector, Minnesota

- This message was first printed in the Hector (Minnesota) Mirror. Delbert Jones is a teacher in the Hector High School and pastor of the Church of God in that city.

The Suez Canal Problem

THE nations of the world are lining up for the last great battle. The newspapers carried a very interesting story on June 18, 1956. "The Egyptian Prime Min-



ister, Col. Nasser, hoisted the Egyptian flag over Navy House in Port Said today, to mark the end of Britain's seventy-four-year occupation of the Suez Canal Zone."

No doubt the majority of the world's population gave it at the most a mere passing thought. Others may have said, "This is another indication of a rising tide of nationalism." The student of prophecy lifted his head and rejoiced; and thought, "It is almost a final warning that the world is approaching the last days." This event had to come to pass because it helps to develop the "battle-ground of the Lord."

One by one the nations in this last great battle are taking up their places. Col. Nasser's country is one of the chief participants. Another country is Edom-Jordan. We also recognize the fact that Russia is the King of the North and that she is becoming increasingly interested in the Near East. She was more than willing to send pilots and workers to "assist" Egypt. The Word of God tells us in effect that the last days are wonderful but terrible.

Nasser was elected President by ninety-eight per cent of the votes of the Egyptians on June 24, 1956. This was a typical dictator type election with one candidate on the ballot.

Nasser made this very interesting comment, "When the Suez issue has been disposed of, Egypt will be concerned with one problem only, the problem of Palestine. . . . There will be no peace between us and the Jews as long as a single grain of our soil remains in enemy (Jewish) hands." Study carefully and prayerfully Joel 3:9-17. These events have not yet come to pass, but they are prophecy and they therefore are yet to be fulfilled.

In November, 1955, the Bagdad Pact was signed by Turkey, Iraq, Persia, and Pakistan in association with Britain. These nations had but one purpose—to keep Russia out of the Middle East. But less than a year later Russia has become extremely influential in the Middle East politics. How did all of this come about? Russia has supplied arms, financial support, sympathy, pilots, and no small amount of intrigue. The Arabs have had their eyes wide open to the great danger which they face with Russia in their area, but they have a blind hatred for Israel. Read Ezekiel 38 and 39, Micah 4 and Zechariah 14 in connection with the present day. As we read these passages we can better understand the present day.

The British Prime Minister said in March of 1955, "There are three years in which to search for survival." If he was correct, we have but a year and a half left. But what is the Christian's hope for survival? Christ!

The nations of the Middle East and the rest of the world go along in their blind way without seeking divine guidance. Will they turn to God before World War III? Will you truly turn to Him before it is too late?

IN GENESIS 5:22 and 24 we are told that Enoch walked with God. In the next chapter, in the ninth verse, we are told that Noah walked with God. We might pause and ask if this is a statement of literal fact or is it figurative language? Without answering, let us read Genesis 17:1, where we are told that Abraham talked and walked with the Lord. The Lord said to him: "I am the Almighty God; walk before me, and be thou perfect." The margin of our Bible tells us that "perfect" means "upright, or sincere." This gives us a clue as to one meaning of "walking before God." In Genesis 24:40 we have Abraham's own statement to the effect that he was walking before God. Jacob blessed the sons of Joseph in the name of the God before whom his fathers Abraham and Isaac walked. (Gen. 48:15.)

We must admit that the individuals just named stood in a special relationship to God. God was a reality to them and the record would seem to indicate that Abraham did walk with the Lord in a very special way. He entertained three men and we are told that one was the Lord. The next morning Abraham walked some distance with the three. The two angels soon separated themselves and journeyed to Sodom to bring judgment upon that wicked city. The Lord remained with Abraham and Abraham began to plead for Sodom, asking God to save the city if fifty righteous could be found there. Abraham eventually begged for the sake of ten. God promised and, then we are told: "The Lord went his way, as soon as he had left communing with Abraham."

Young's Analytical Concordance tells us that "walked" means, "To go on habitually or up and down." This would tell us that these men were in the habit of walking with the Lord. They lived as one who was always in the presence of the Lord. They lived lives of piety and devotion, trusting God at all times and were always seeking to do His will.

It is evident that if one is to walk with the Lord, he cannot walk with the world. He must forsake his own ambitions and serve God with undivided loyalty. Walking with the Lord is not a matter for Sunday only, or only at Christmas and Easter. Serving God must be the habitual conduct of everyday living.

The writer to the Hebrews left us the record that Abraham, Isaac, and Jacob died without receiving the promises but confessing that "they were strangers and pilgrims on the earth." This is strange language to use, knowing that Abraham lived in the land of promise for one hundred years, Isaac lived there one hundred and eighty years and Jacob was seventy-five years old when he moved into Egypt. We would hardly call them strangers and pilgrims after having spent that much time in one place. It is evident that they did not mingle with the

Walking With God

By Pastor Harry Sheets
South Bend, Indiana



wicked people of their day. Abraham refused to move into Sodom. He kept his distance. He walked with God instead of with wicked men. So, when the time came for God to destroy the wicked people of Sodom, Abraham was not in danger from the fire and brimstone that rained down upon the doomed people. He was safe with the Lord, because he walked with the Lord, and not with the world.

Noah walked with the Lord, so we are told. Look at his life! He called upon people to repent of their wicked ways. Peter called him a "preacher of righteousness" (2 Peter 2:5). Noah had no dealings with the wicked and evil men of his day except to warn them of a judgment that was coming. Noah's testimony was not believed because he told them of something that had never been seen on the earth. The people mocked, but Noah prepared the ark. He walked with God and saved his life. Noah's entire life was lived as in the presence of God.

The lives of these men were recorded for us because they teach us something essential to our salvation. Hebrews 11:5 tells us that "Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

Paul, the Apostle to the Gentiles has left us this record concerning the coming of Jesus: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52). From this we understand that some will be translated at the coming of King Jesus. From the life of Enoch we can see that only those who walk with the Lord will be translated. How can two walk together except they be agreed?



What About Modern "Faith Healing"?

By Leonard L. Boston
Augusta, Georgia

● This excellent Biblical study of an important question was first printed in *The Advent Christian Witness*. It poses some difficult questions for modern "faith healers," and answers questions for those in doubt.

WHEN a sincere Christian approaches any subject which deals with faith or its counterparts, he does so with utter care and submission. Regarding the supernatural works of our Omnipotent God, we must guard against two undesirable factors: spiritual impenetrability and gullibility. God has given to us His Word, the Holy Spirit, and rational perception in order that we might not become the victims of the above-mentioned pitfalls. It is with overt honesty that this article is submitted for your consideration. We would like to examine the Biblical, logical, and psychological validity of what is called the modern "faith healing" movement, being spearheaded by the Pentecostal segment of Protestantism.

It is imperative at this juncture to point out the fact that God *can* and *does* heal. To limit "divine healing" only to the direct, instantaneous intervention of God is a gross error because, as one surgeon told his patient, "If you are healed after this operation, it will be the work of God—all I can do is to operate and to apply medication; it is God who heals." Consequently, all healing is of God, whether it be instantaneous and direct or whether it be progressive, using instrumentalities.

During the past several years, I have had the opportunity to visit these so-called "faith healing" meetings, and I have viewed several filmed television programs. The proceedings were observed from an open, honest, and prayerful heart. Like many others, my reactions were carefully weighed over a long period of time. And the lack of commentary articles in religious literature has caused one to wonder if evangelical Christianity were sanctioning it wholeheartedly or if the church were waiting, skeptically, until a more careful evaluation and analysis could be made.

In order to evaluate the validity of this "faith healing" movement, a number of questions should be asked and considered:

Does It Proceed From a Justifiable Basis?

Their argument goes something like this: Sickness and suffering result from sin. Christ died for sin; therefore, we can claim the atonement and be rid of our infirmities. This may appear to have some force, but logically, the same principle would hold true concerning death (*i.e.*, none needs die). But if Christ should tarry, people will be able to visit the burial plots of these alleged "faith healers" because they succumbed to some bodily infirmity and partook of death (which, too, is a result of sin)! The atonement does cover sickness and death, but it is not until Christ returns that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21:4).

Does It Duplicate Biblical Healings?

If I were called to the witness stand in one of our courts and asked to give my honest testimony as to whether or not I could vouch that someone had been

healed in the "healing line," an affirmative answer could not be given. In Matthew 12:10-13, Jesus is recorded as healing a man who had a withered hand so that "it was restored whole, like as the other" (v. 13). Undoubtedly the Jews present saw the instantaneous, physical transformation. People who were totally blind and dumb, those with open, running, cancerous sores, unfortunates with twisted limbs were indubitably healed. God can cure a raw, external cancer as easily as a scratch. In fact, the restoration of a limb is nothing with God. But modern "faith healers" seem to be powerless when it comes to "delivering" those who, externally, appear to be incurable cases.

You have observed, undoubtedly, that those in the "healing line" have the type of defect which renders the "before and after cure" as uncertain and without a striking contrast. Then, too, we never see or hear about them again. However, the Biblical healings centered around those who were externally beyond help, even to the raising of the dead. To date, I have never known anyone who was absolutely cured in these "faith healing" meetings.

Does It Exaggerate Its Results?

One cannot help getting the impression that everyone is healed. Hence, people of humble faith travel for hundreds and thousands of miles. This seems useless when it is faith that cures. But they feel that, if they can experience the magical (?) "point of contact," then they will be healed because everyone else is. What about all those who must retrace those many miles without the limelight and removal of their infirmities? When speaking with a young Pentecostal minister who is an ardent disciple of Oral Roberts (this young man met with Oral Roberts when he was in Boston), I was amazed to hear the testimony that only ten per cent of those who passed through the "healing line" were healed. This leads us to the next question:

Does It Allow for Psychosomatics?

That is, does it allow for the fact many people have bodily disorders which are induced by mental or emotional disturbances? To the outsider, it would appear that the alleged "faith healers" employ a mild form of shock treatment by means of a slap or rough action which, temporarily, at least, makes the subject "snap out of it." When one considers that approximately one half of those who occupy hospital beds are *mentally* ill, then he naturally wonders about the part that psychosomatics play in the supposed "cures" of the ten per cent. It cannot be denied that, when a person gives himself in complete dedication to Christ, he is enabled by the Lord to develop a much healthier mental outlook and attitude. With Christ, one is able to face the realities of life with confidence and purpose.

Does It Justify the Use of Sensationalism?

The world is forever looking for that which is extra sensational. However, Jesus avoided this approach. Because healing was subordinate to His ministry, He did not want to make Himself a public, spectacular miracle worker. He told the healed leper, "See thou tell no man (Matt. 8:4). Sensationalism, with all its mundane characteristics, cheapens Christianity. One wonders about the necessity of the general procedures and tactics employed.

Does It Allow for the Abnormal Psychological Status of the Healee?

Standing before thousands who are watching your every action would produce a state of "not being one's true self." And the fact that an individual was before the crowds would indicate that he had faith in the healing power of God, and not to raise the arm which has been painfully inflicted with a severe case of rheumatoid arthritis would be a breach of faith. So in this abnormally high emotional condition he obeys, and probably the pain is greatly deadened. Because of abnormal excitement, two boys who are fighting feel very little of the pain inflicted. Like the boys, the "healee" must return to his natural self in the succeeding days. And, of course, we never hear about them "after."

Does It Lead to a Logical Conclusion?

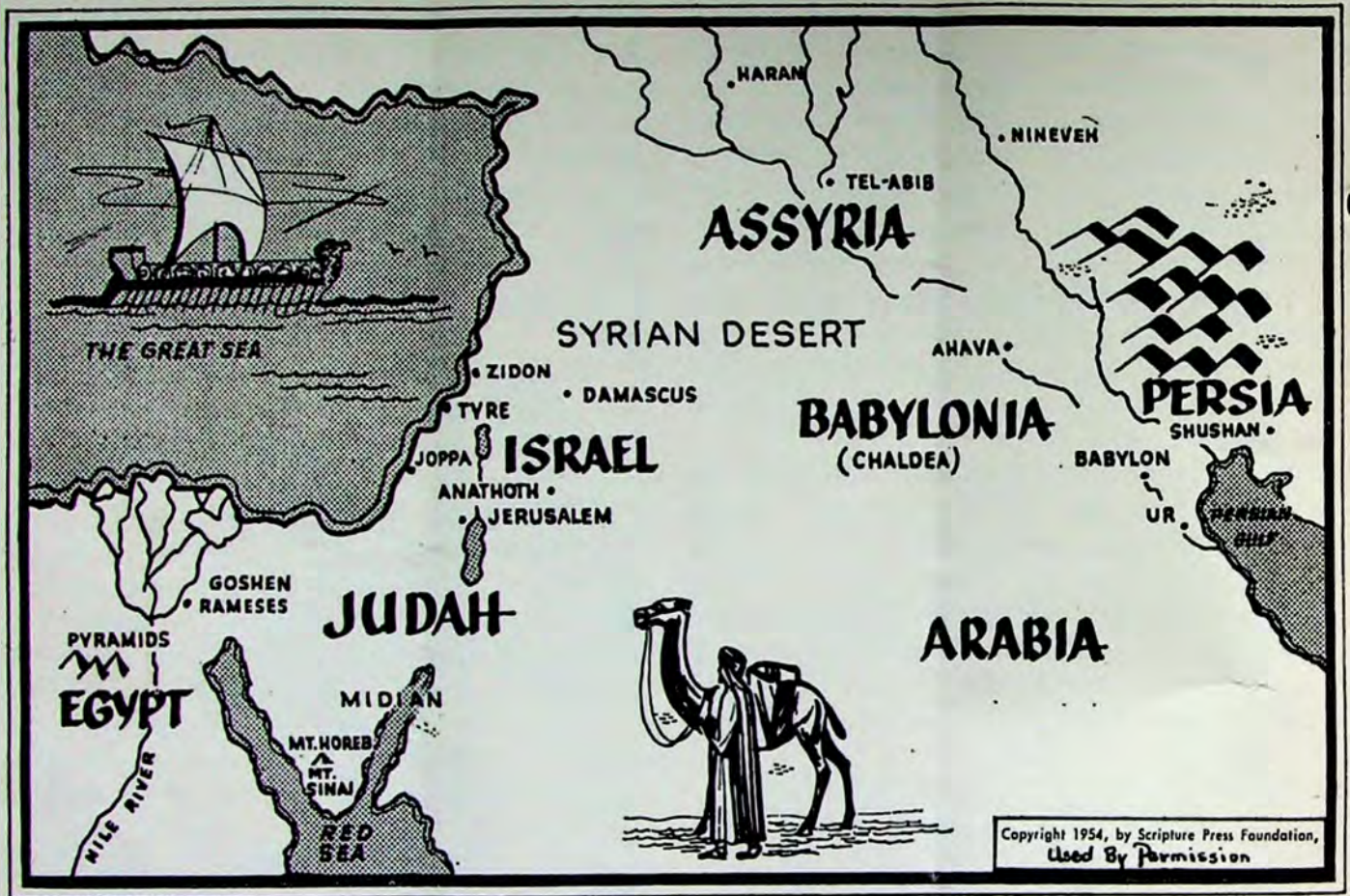
If a man does possess the "gifts of healing" it appears to me that it would be much more logical and profitable for him to spend his time visiting afflicted Christians in the hospitals, restoring them to miraculous health. To confine oneself to the "healing line" and the less needy seems to be less wise than going to the advanced cases who are in hospitals and perhaps at the point of death.

Does It Appear to Be God-Centered?

This is, perhaps, the most important of the questions asked thus far. A lady who was "sold" on Oral Roberts told me that when he came on to the platform she saw Jesus! This has always been the danger—man's taking the place of the divine. Without these "healers," the show cannot go on. Man-centeredness is depicted most clearly by the way God is "ordered" around (as though God is the Servant of man!).

As far as can be determined, the following part of the Lord's Prayer has no part in this movement: "Thy will be done in earth as it is in heaven." Let God be the All Wise One! For weak, sinful, mortal, and finite man to command God is the apex in sacrilege! To present the physical needs of an individual through prayer and to seek the will of the divine is a Biblical, God-centered approach. The trend in the movement under discussion is to use God for man's own ends. Humble submission to the will of God, as exemplified by Jesus, is the key

(Please turn to page 15)



Seven Nations

By Pastor T. M. Savage
Saint Cloud, Minnesota

WHEN JOSHUA led the Israelites into the Promised Land he had the instruction of God to Moses. "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; and when the Lord God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them" (Deut. 7:1, 2). The beginning of these seven nations was from their father Ham, through Canaan.

Do not confuse these seven nations with the sons of Ishmael, who are the present-day Arab tribes.

God told the people of Israel that these seven nations (Canaan) were to be utterly destroyed, yet we find that Israel failed to do this. (1 Kings 9:20, 21.)

May we search and find the reason that God wished to destroy these nations of Canaan. "Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for

the wickedness of these nations the Lord doth drive them out from before thee" (Deut. 9:4; read vv. 1-6).

We know that there are seven nations of Arabs that have a perpetual hatred for Israel in the surrounding country of Palestine. They would, if God allowed, push Israel into the sea. Isaac, the free-born son of Abraham, and Ishmael, the elder son born in bondage, are half brothers.

We find also that Esau, Isaac's son, took wives of the daughters of Canaan: (Gen. 36:1-6.) Thus, one that was born of the seed of the free-born, became a degenerated plant because of his marriage to those of the wicked nations of Canaan.

Now, we look into the future, and see what will occur before the coming of our Lord and Saviour Jesus Christ. "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority" (Rev. 13:1, 2).

These two verses of Revelation 13 carry a clear and descriptive picture of what the future nations that combine to set themselves against Israel will be.

Before we comment on these two verses, we read: "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition" (Rev. 17:8-11).

This may seem a strange way of explaining the beast, but still it is a very correct way. We note in Revelation 13:1, 2 that the characteristics of this beast that comes up out of the sea are likenesses to each of three of the nations that at some time in the past had rule over Israel: Babylon, the lion, Medo-Persia, the bear, and Greece, the leopard.

But to get a full picture of the nations that ruled over Israel, we must go back to the very beginning of Israel's bondage in Egypt. Egypt first ruled over Israel while they were in bondage, and also after the kingdom was set up. (2 Chron. 12.)

The *second nation* to rule over Israel was Assyria. (2 Kings 17:5, 6.) We also find that Judah paid tribute and became a puppet government to Assyria. The *third nation* to rule all the land of Israel was Babylon, which destroyed Jerusalem and took captives to Babylon. Daniel described this nation as the lion. (Dan. 7:4.) The *fourth nation* to rule all of Israel was Medo-Persia. Daniel ascribes to this nation the bear. (Dan. 7:5.) The *fifth nation* to rule all of Israel was Greece. Daniel said of Greece, "lo another like unto a leopard" (7:6).

Let us return to our scripture in Revelation 17:9, 10. This text records that "the seven heads are seven mountains." Today we would say seven nations or kingdoms. "There are seven kings: five are fallen, and one is, and the other is not yet come" (Rev. 17:10).

Revelation was written during the time of the Roman Empire. Rome would be the nation that "now is" in Revelation 17:10. Rome thus would be the *sixth nation* to have control over Israel.

The *seventh nation* to have absolute control over Israel was Turkey.

Why were those nations known as the beast? God told Israel to destroy the seven wicked nations of Canaan, because the Spirit of God was not in these nations. They were sensual, as Sodom and Gomorrah. God saved

only eight at the time of the flood, because He had taken His Spirit away from those He destroyed.

Turkey was the seventh nation to control Israel. Now that this is fulfilled, there remains only the last beast to rule Israel. This will be a combination of the seven nations which previously conquered Israel: Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and Turkey.

"The beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition" (Rev. 17:11). This scripture gives us the root of the eighth nation. It will be composed of all the hatred, baseness, and unholiness of the seven nations.

We must wait to see who will be the ten kings to receive kingdoms and rule one hour with the beast. It may be that this present generation will see these kings.

"The dragon gave him his power, and his seat, and great authority" (Rev. 13:2). It will not be just the eighth nation as well as the ten kings that will hate and be against Israel. We find that there will be an organized movement from all the world. This will include apostate churches, corrupt labor unions, farm organizations, lodges, as well as a general following of those who will go with the crowd. This will be the dragon that will give his power and authority to the head of the eighth nation before it goes down to destruction at the hand of God. (Read Ezek. 29:2, 3.)

In 1948 when the British, as protectorate of Palestine, left the country, we find that the Arabs were going to destroy Israel. But God intervened, and Israel fought and gained more land.

Also remember this, God held Israel in check because if Israel had taken all of Jerusalem the prophecy of our Lord Jesus Christ would have been fulfilled. "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:39). Another prophecy would have been fulfilled. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24).

So we see that God is still holding nations in check until the time is ripe for the coming of our Lord and Saviour Jesus Christ, which may be soon!

BIRTHPANGS OF THE MESSIAH

At a recent meeting of the United Nations Organization a Hassidic rabbi from Brooklyn was sitting in the gallery of the General Assembly. Delegate after delegate arose to speak on the subject of the troubled Middle East. This rabbi was heard to utter, "Chevlai leda, meschiach zieten, Meschiach zieten," *the birthpangs of the Messiah*.

Out of this trouble will eventually come the Messiah of Israel and Saviour of the world, Jesus Christ.



Berean Youth Fellowship News

By Harold Doan

BLOOD RIVER BEREANS REORGANIZED

The Bereans at Blood River, La., met to reorganize their work on September 29. They plan to meet monthly in the church annex for fellowship and service.

HOPE CHAPEL BEREANS

Hope Chapel Church of God, South Bend, Ind., now has three Berean groups—junior, intermediate, and senior. The young people are enthusiastic. Hope Chapel had twenty young people in attendance at the national Berean Youth Camp this summer.

Be sure to investigate the possibility of various age level Berean groups in your church. Perhaps there are few seniors, but maybe you could organize a good junior group. Try it and see!

IOWA BEREANS ARE LOOKING AHEAD

Iowa Berean youth had a week-end rally at Laurens, Iowa, with Brother Delbert Jones, Hector, Minnesota, as guest speaker.

They are planning a midwinter rally in January, another for March, and possibly a midwest rally for Nebraska, Minnesota, and Iowa in June, and a rally in connection with next summer's conference.

Plan ahead in your youth work and you will have time to advertise and generate interest.

Linford Moore, Jr., is state youth director and is doing a fine work with the Iowa youth. Pat Tempel is the state Berean president.

WEEK END RALLY AT HOLBROOK, NEBRASKA

Nebraska young people enjoyed a youth rally at the Holbrook Church on the week end of November 3 and 4. The Holbrook Bereans made plans for the meeting and entertained the young people from the other churches in the state.

YOUTH PROGRAM AT MISSOURI CONFERENCE

The young people had charge of the evening service on Saturday, October 27, when the Missouri State Conference met at Morse Mill Church. Linda Waggener is Missouri State Youth Director.

Young people at Fredricktown Church of God also presented a special program October 14 for their church. The theme of the service, "Beneath the Cross of Jesus," was brought out in songs, poems, and choir numbers.

CLEVELAND YOUTH

Young people at Cleveland, Ohio, are buying flags for the church. They plan to buy a large American flag and a matching Christian flag for the sanctuary.

VIRGINIA YOUTH RADIO BROADCAST

Virginia young people received many compliments on the excellent program they presented on a local radio station. They plan to present one such program each quarter.

The young people are also sponsoring a visit by an Oregon Bible College gospel team at Thanksgiving.

FONTHILL, ONTARIO, RETREAT

On the week end of September 30, thirty-four young people and six counselors from the Fonthill Church of God enjoyed an inspirational retreat at Morgan's Point on Lake Erie. Pastor Milon Hall reports that the outdoor activities and the spontaneous prayer services in the outdoors will be always remembered.

The retreat began on Friday evening and ended Sunday afternoon. A well-planned program included devotions, study, recreation, and special service projects. We know that this Canada group will want to have another retreat soon, and will be interested also in the longer camping programs.

LOUISIANA YOUTH RETREAT

Forty-three young people attended the Louisiana fall retreat at the Salvation Army camp rented for the purpose near Hammond. The meeting was October 5-7. There were twelve adult counselors and helpers who supervised a well-filled program. This is the second fall retreat enjoyed by the Louisiana youth, and we trust there will be many more.

The Southern Bereans (Texas and Louisiana) are sponsoring the publication of a subject concordance being prepared by the southern pastors. This is a worthy project.

Bee Truthful

By Mrs. Emory Macy



"Come, Lois and Don, it is nearly bedtime," said Grandmother. "But, first, I will tell you another story."

"About another bee?" asked Lois. "Which one?"

"Bee Truthful," answered Grandmother. "Boys and girls who will not listen to him often come to grief—just as the fellow that I shall tell you about."

"Naaman, captain of the Syrian army, was a great man and honorable, but he suffered with leprosy. Good fortune and blessings of the Lord came Naaman's way. When he heeded the direction of Elisha, a man of God, he was healed. His leprosy left him."

"Gehazi, Elisha's servant, overheard his master decline Naaman's offer of much silver, gold, and fine garments in payment for his joy and health. Gehazi's itching fingers wanted to touch the precious metal. He wanted some for himself. When Naaman departed and Elisha went into the house, Gehazi ran after the departing chariot."

"When Naaman saw Gehazi running after him, he alighted down from the chariot to meet him, and said, 'Is all well?'"

"'All is well,' said Gehazi. Immediately, he heard a bee buzzing in his ears, 'Buzz-z-z-z. Tell the truth, Gehazi. Tell the truth.' But he muttered to himself, 'It won't matter if I claim this for my own. I will hide it away and use it later.' 'Buzz-z-z-z,' said the bee."

"Gehazi proceeded, 'My master sends me to say that two young members of the prophets' guild from the uplands of Ephraim have just come to him; give them, I pray thee, a talent of silver and two changes of garments.'

"Naaman had no way of knowing it was an untruth. He was pleased to give payment for the cure of his leprosy. He willingly gave twice the amount asked. Gehazi took the gifts and hid them in the house, feeling assured that no one saw him or knew of his misdoings."

"Then he went in to his master to work for him. 'Where have you been?' asked Elisha."

"'Buzz-z-z. Don't you say it. It will get you in trouble. Buzz-z-z,' said the bee. 'Your servant has not been anywhere,' he answered."

"Elisha said unto him, 'Was I not with you in spirit, when someone came back from the chariot to meet you? You have taken money, Gehazi, that was not to be yours or mine. God cured Naaman of his leprosy; not you nor I. I only did as I had been informed of the Lord, and to Him should go the glory. You have taken money, and you mean to get garments, olive yards, vineyards, sheep, oxen, and slaves. You have taken Naaman's money, and now you may have his leprosy, also. You and your descendants ever after you.'

"It had been done! Bee Truthful had stung Gehazi so severely that even his children and his children's children would suffer for his misdeeds. Oh, if he only had told the truth! Yes, he then would not have been punished for doing the wrong things. Truth is always honored."

"Know the truth and the truth shall make you free. Speak a lie and you have to hide your head in shame and sorrow. You are forever weary until the truth is made known and the lie is corrected."

"Until this day, Gehazi had been happy in his master's household. Now, he was forced to leave his master's presence, a leper, as white as snow. He had to live forever isolated from his friends. He had to dwell among the rocks and hills and keep his distance from people. It had been done! He was too late realizing the value of truth! It was almost more than he could bear, to have Elisha talk to him so sadly and yet so kindly. The sting of the bee went deeper and deeper as he saw his pink skin turn snowy white with ulcerated sores. He crept away in silence and sorrow."

Two very sober children, Lois and Don, said good night to Grandmother, determined to always listen to Bee Truthful and heed his voice."

CHILDREN'S CORNER

Lebanon

By Violette Juraidini, Beirut, Lebanon

I AM encouraged to write something about beautiful Lebanon from the religious point of view.

Jesus Christ the Lord of Lords and the King of Kings visited Lebanon. He made different miracles and this made the history of Lebanon greater than it would otherwise have been.

Healing the Woman's Daughter

"From thence he arose, and went into the borders of Tyre and Sidon and entered into an house, and would have no man know it: but he could not be hid."

These two cities are situated on the shores of southern Lebanon and they are famous for their fishing. While Jesus Christ was passing these two cities, He entered a Greek woman's house, a Syrophenician by nationality. This woman had a daughter with an unclean spirit whom the Lord Jesus, our Saviour, rescued. (Mark 7: 24-30; Luke 6:17, 18, 19.)

Healing the Blind

"He cometh to Bethsaida; and they bring a blind man unto him and besought him to touch him." So by spitting on his eyes and putting His hands upon him, the blind man who was in need of light was restored and found both lights; the light of the world who is Jesus Christ who never fails, and the ordinary light which is necessary for our daily living, but it is not everlasting. (Mark 8:22-28.)

The work of the Lord was continued as He went up to Hermon mountain, which is called also *Jabal-el-shaik*, on the east of Lebanon. In this mountain the transfiguration was made. Jesus was with His three disciples, Peter, James and John, "and was transfigured before them and his face did shine as the sun, and his raiment was white

as the light. And behold, there appeared unto them Moses and Elias talking with him."

In northern Lebanon there are the cedars, called the cedars of the Lord. The temple of Jerusalem was built from the wood of the cedars which are the glory of Lebanon.

"They gave money also unto the masons, and to the carpenters, and meat, and drink, and oil, unto them of Sidon, and to them of Tyre to bring cedar trees from Lebanon to the sea of Joppa according to the grant that they had of Cyrus king of Persia" (Ezra 3:7; Isa. 35:2).

In Beirut, the capital of Lebanon, there is a train station called the Nathereth Station, and it is thought that Jesus had crossed this way, and hence was given His name from Jesus of Nathereth.

Really, I am very proud of the beautiful Lebanon where the Lord Jesus Christ, my personal Saviour had passed through and the lands became holy. The Master of all the world who had compassion unto the world, especially on Lebanon which is small by area but big by all means. God has given it the most wonderful nature, scenery and fruits. I hope that one day you may see the places in which the Lord had passed and stayed to do a beneficial work.

Seek Him and you will find Him; knock and it shall be opened unto you. Amen.

Lebanon is bounded west by the Mediterranean, north and east by Syria and south and southeast by Israel. The area is 3,470 square miles and the population is nearly 2,000,000. The land is Christian, 53 per cent; Moslem, 45 per cent; and the rest are Jews and Druse. The language is 90 per cent Arabic, and French, English, Armenian, and Greek. The President of Lebanon Republic is our Camille Chamun. The important cities are: Beirut, capital, Tripoli, Zahle, Sayr, and Saida. There are colleges, two universities, many hospitals, banks and factories. Many kinds of fruits, tobacco, wheat, wine, and silk are the chief products, followed by cotton, barley, corn, sorghum, sesame, olives, grapes, and citrus fruits.



Was Michael the Lord Jesus?

It has been widely taught and believed among adventists that Michael was Jesus Christ Himself. Michael's appearances in the Old Testament are attributed to Jesus.

Jude 9 definitely calls Michael "the archangel." Hebrews 1:1-6 and 2:16 show Jesus' superiority over angels, teaching that He was "made so much better than the angels." How then could Jesus be Michael the angel?—Thoughts gleaned from the *Bible Student Inquirer*.

WHERE DEAD MEN GO

(Continued from page 3)

Resurrection, not death, is the believer's hope. 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).

The wicked are not punished at the time of the first death. They will be judged after they are raised in the final resurrection and stand before the Judge.

All men alike lie down in death to sleep together in the dust. In the two resurrections, however, each man will be raised to his own eternal destiny. Death is not the time of Judgment. Resurrection is the time of reward and punishment.

WHAT ABOUT MODERN "FAITH HEALING"?

(Continued from page 9)

to effective prayer. We should always be skeptical of anything that has too much of "man" in it.

Does It Promote a Healthy Christianity?

Recently while talking with a middle-aged lady who had been rendered an invalid by polio when only a few months old, I was told that one of our precious Sunday school girls (five years of age) called this Christian lady over the telephone early one morning and said with faith, "I called to find out if you are well because I prayed and asked Jesus last night to heal you." How could modern "faith healers" answer such an utterly sincere girl who believed that God can heal? Many consecrated Christians have prayed and sought healing in humble faith, but God did not see fit to "obey."

It is very natural and almost inevitable that such sincere Christians will experience confusion, discouragement, and a diminishing faith in Almighty God. Why? Because their faith is not resting in the infinite wisdom and will of the Omniscient and Omnipotent God. Fanny Crosby, the blind contributor of many of our best-loved hymns, could have given up in utter despair; but instead she trusted in the wisdom of her Father, living in perpetual darkness but believing firmly "that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). This makes for healthy Christianity.

The "gifts of healing," like some of the other "gifts," seem to have characterized the early establishment of the visible Christian church, and it does not seem essential to have a wholesale recurrence of all these "gifts." It appears to me that God chooses to work in a more singular and unostentatious way, healing directly a saint here and there, to the amazement of those around, including the doctors. The unspiritual world knows nothing

of the miracle of regeneration; why should the pearl of miraculous healing be cast before them? And unless the so-called "miracles" of today's movement are *outstandingly* and *indisputably* genuine and convincing their claims tend to degrade Biblical Christianity and to hinder the effectiveness of the Christian church.

I have heard several testimonies only recently concerning those who went through "healing lines," and they thought that they were "cured," neglecting the care which God-given medical attention could have afforded. Even though they claimed the "faith cure," their lives, humanly speaking, were cut short prematurely because they neglected medical assistance.

In closing, let me restate the fact that I believe firmly in the healing power of God, whether it be instantaneous or progressive. However, the above questions cause me to be very careful before accepting the validity and veracity of the growing "faith healing" movement.

THE NEW YORK TIMES SPEAKS OF TROUBLED TIMES

The *New York Times* commented in a leading editorial, "We stand today at one of the decisive moments in history. . . . We can scarcely put our finger on any point that is not somehow troubled. . . . This is not alone a political crisis."

God Still Quite Competent

"FOR WHO HATH KNOWN THE MIND OF THE LORD?
OR WHO HATH BEEN HIS COUNSELLOR? . . . ROM. 11:34"





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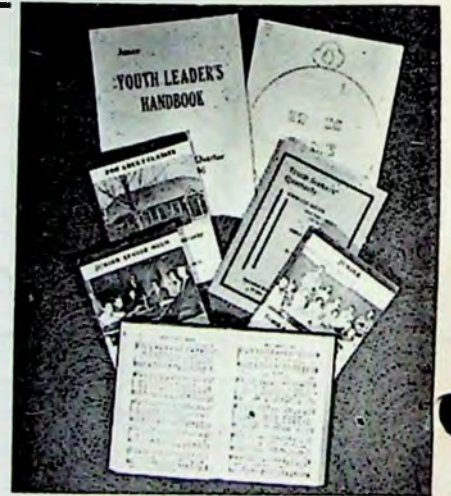
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The

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Restitution Herald

VOLUME 46 NUMBER 6

SPECIAL PROPHECY ISSUE

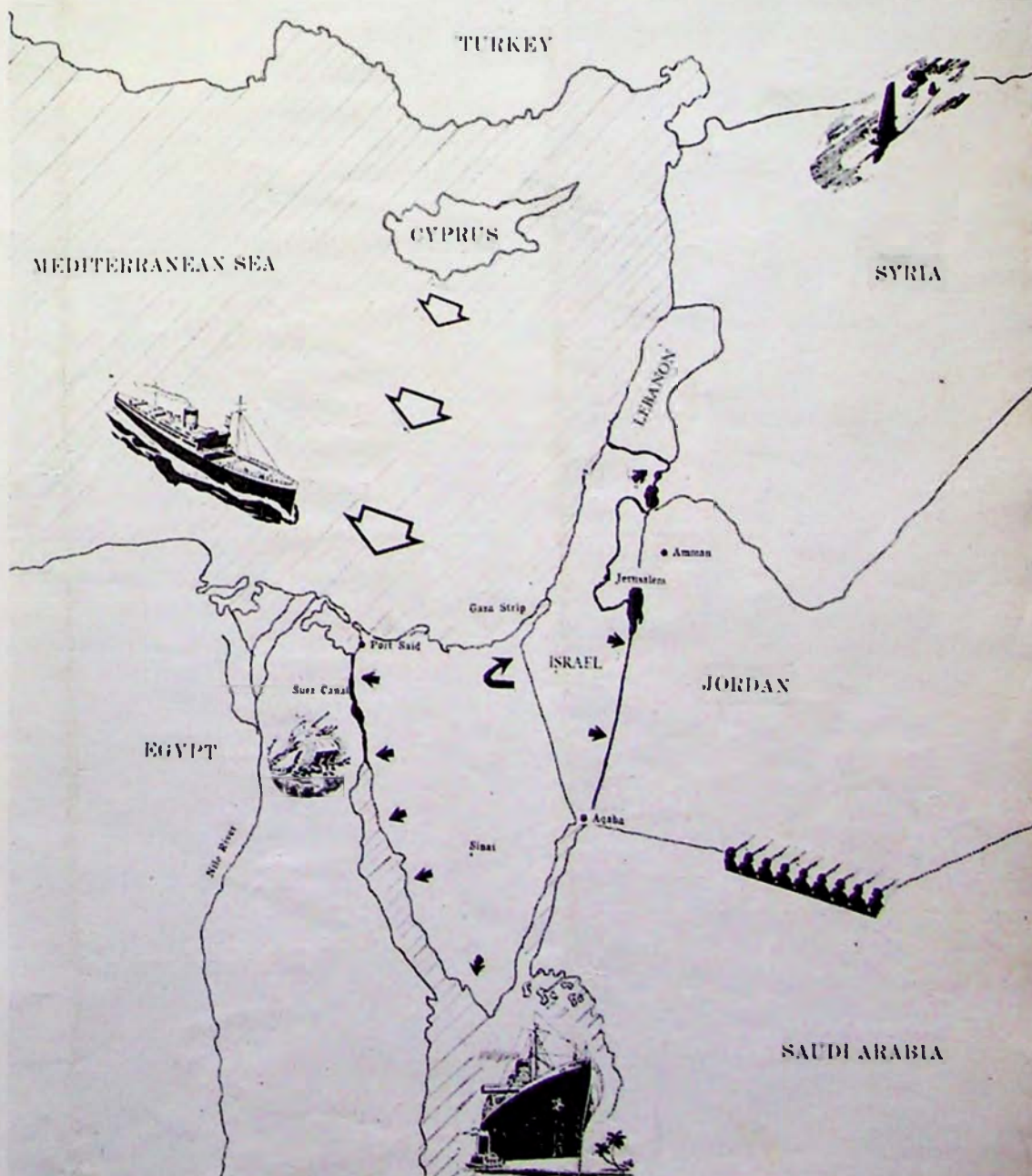
Articles of Interest on Signs
of the Times and
THE MIDDLE EAST

THE MIDDLE EAST

This map shows the area now
uppermost in the world's mind.
Here the battle lines are drawn
and the world holds its breath
waiting for the worst.

A complicated picture which
changes every day presents
itself to the world. Today's
friends are tomorrow's enemies
in this complex puzzle.

Here we see Israel surrounded
by enemies. We see the path
of Anglo-French invasion from
Cyprus. We see the new bound-
aries of Israel. We see the
Suez Canal with shipping
blocked. We see Russia keep-
ing the unrest alive and anticipat-
ing an active role in the area.
Surely these are —



The Shadows of Armageddon!

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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Prophecy Issue

This issue of THE RESTITUTION HERALD is devoted to the study of prophecies of the Bible as they are related to our times. Special emphasis is placed upon the developing tension and outbreak of hostilities in the Middle East. Various pastors, fine Bible students, in these pages approach this and other pertinent present-day events from the viewpoint of Scripture. We know you will enjoy this Bible analysis of the happenings of the time.

The Middle East

The Middle East which is now the center of world attention is made up of seven Arabic-speaking nations and modern Israel. Egypt, Saudi Arabia, Jordan, Iraq, Iran, Syria, and Lebanon make up the Arab states, with Israel the new member state in the area. Turkey, India, Pakistan, Libya, Morocco, and Algeria, being close neighbors, are also vitally concerned with the Middle East problems.

Six of the seven nations are made up mostly of Moslems. The seventh, Lebanon, is nominally a Christian nation. Israel, of course, is the seat of modern Judaism. The seven Arab states have language in common (Arabic) and, generally speaking, a common religion. They also have in common their hatred of the new State of Israel.

Other Elements of Tension in the Middle East

All is not sweetness and light even between the Arab states in the Middle East. Lebanon, nominally Christian, is suspicious of her Moslem neighbors, since Moslems hate Christians as well as Jews. Egypt and Iraq are vying for leadership of the Arab nations. Nasser's propaganda broadcasts are aimed at trying to win Arab support for his personal leadership as well as support for his efforts to drive out "foreign influence" from the Middle East.

The kings of Jordan and Iraq hate the king of Saudi Arabia because they were driven out of Arabia by the late King Saud. The kings who earn great sums of money in oil royalties are suspicious of the Arab leaders who would not lose such royalties in case of war. There is tension between those Arab states which did sign the Bagdad Pact and those who did not.

The British and French who were protectors of this area for years are generally hated by the newly independent nations. Though British and French rule was enlightened and beneficial to the countries involved, they have become the targets of nationalistic hatred. The United States, being an ally of Britain and France, is included in the resentment.

At the same time, all the nations in the area, living in the shadow of the gangsterism of Russia, fear what might happen if Russia should decide to come down and take the oil, mineral wealth, and warm-water ports she hungrily eyes. With alternate threats to ally with Russia if the West does not do what it wants, and jittery attempts to keep Russia out, the entire Asian bloc is in a state of nerves and instability.

The Prize That Bait the Trap

The Middle East is a giant trap in which the nations will be caught when the Lord returns. They will be there fighting over the prize when Jesus comes.

The prize is many-splendored. Oil is the bait that lures both East and West today. The Suez Canal is important only because of the oil that goes through it to supply the civilian and military needs of Western Europe.

The growing wealth and fine harbors of Israel are a lure to ice-bound Russia.

The fertile land is also a sore point with the Arab leaders. This modern oasis in the midst of poverty and oppression makes the Arab masses restless and jeopardizes the hold of the wealthy, tyrant Arab leaders over their people.

The prestige of controlling the cradle of civilization, the center of the world, the home of Eastern culture, is also a temptation to the vulgar Russian hoodlums. They may imagine that controlling civilized people will make them seem civilized.

The Biblical Importance of the Middle East

A Sign of the Coming of Christ. The regathering of Israel to its homeland in the Middle East is one of the outstanding signs of the end times and the soon coming of Jesus Christ.

"The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice. . . . Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hosea 3: 4, 5). The return of the children of Israel is here associated with the latter days. It is in the latter days, or the days which will end this age, that Jesus will return and salvation will come to the faithful.

The Future Home of Antichrist. While this is a matter of interpretation, it is commonly believed that Palestine will be the seat of the throne of the evil one who will be ruling the world when Jesus comes.

Daniel 11:45, speaking of that one, the beast who will rule the earth in the end times, says, "He shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." This may refer to holy mountain Zion in Jerusalem, between the Dead Sea and the Mediterranean Sea.

Paul makes a similar reference in 2 Thessalonians 2:4, in predicting the man of sin "who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God." This is the one whom the Lord shall destroy with "the brightness of his coming" (v. 8;



Ben Gurion
Fiery Israel Leader
in the midst of the
Middle East crisis.

Rev. 19:19-21). The temple of God may be rebuilt in Jerusalem for this purpose.

The Scene of Armageddon. The Battle of Armageddon will be fought in the land of Palestine, center of the Middle East. All nations will gather there to battle, and will be engaged in this fighting when the Lord returns.

Ezekiel 38 names the nations that will oppose one another, nations which make up the divisions we now know as East and West. Daniel 11 speaks of these same nations and divides them into north and south.

Zechariah 14 simply states, "I will gather all nations against Jerusalem to battle. . . . Then shall the Lord go forth . . . and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem" (vv. 2-4).

The Place of Jesus' Coming. When Jesus comes again it will be to Jerusalem, center of the three religious groups now involved in the struggle in the Middle East. "His feet shall stand . . . upon the mount of Olives, which is before Jerusalem on the east."

The Capital of the Kingdom of God. After the return of Jesus to the earth, the Kingdom of God will be established upon the earth with Jesus ruling from Mount Zion in Jerusalem. Isaiah's prophecy of this Millennial reign includes this description of location. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (2:3).

What a thrill it is to live in a time when the prophetic utterances of ages past suddenly come to life and are dramatized before our eyes. You will appreciate and be inspired by the messages which follow.

*We Present
An
Eternal Drama*

Land of Promise

*By Pastor William Dick
Pomona, California*

- *a drama whose
scene is Palestine*



DO YOU wonder why there is so much trouble in the Middle East? Would you like to know what will happen? The Bible has the answers. It tells the complete story of the land of Palestine and describes important future events. Palestine is often referred to as a stage upon which will be enacted the final scenes of this age. Since all the world is sitting as an audience with eyes focused upon this little land, we will relate the Bible story of this land to you in the form of a play.

The title of our play is, "The Land of Promise." The Author is God. He inspired nearly every writer of the Bible to say something about the "Land of Promise." The setting for our play is Palestine. It remains the same for the entire three acts of the play. The principal players are the people of Israel. Other actors enter and leave the stage but the main theme of the play is portrayed by God's chosen people, Israel.

Act I—Original Homeland of Jews

The curtain rises on Act 1. One man, Abraham, stands alone upon the stage. God speaks to him and promises that he will be the father of a great nation. (Gen. 12:2.) He also promised Abraham that he would inherit all the land as far as he could see in all directions. (Gen. 13:14, 15.) This land extended "from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18), and

would be an everlasting possession (Gen. 17:8). As God had promised, Abraham's descendants multiplied and became the great nation of Israel.

After years of bondage in Egypt and wanderings in the wilderness, the people of Israel finally occupied the Land of Promise. During the times of King David and Solomon, they experienced a golden age of prosperity. They soon forgot the goodness of God, however, and fell into idolatry and wickedness. God could tolerate their disobedience no longer, and drove them out of the Promised Land where they became captives of foreign nations.

Several years later, the Israelites were permitted to return to the Land of Promise and rebuild Jerusalem and their temple. Although they had a measure of freedom in their own land, they were always controlled by some neighboring empire. During the Roman supremacy, several significant events occurred. In this land, our Saviour lived, taught, performed miracles, and died. Here most of our Bible was written. Here the apostles began the work of our church.

Finally the Jews became so rebellious that Rome decided to subdue them once and for all. Jerusalem was destroyed completely and the Jews were dispersed among all nations of the world. God predicted this would happen. "I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste" (Lev. 26:32, 33).

Thus the first act of our story draws to a close. The players leave the stage and the curtain falls on Act I.

Act II—Scene of Last-Day Events

Hundreds of years pass, then the curtain rises on Act II. Much to the surprise of the whole world, our principal players return to the stage! Many Bible prophecies told of the day when the Jews would return to their homeland, but few people believed it would ever happen. God spoke through the Prophet Amos, "I will bring again the captivity of my people of Israel . . . 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" (Amos 9:14, 15).

Now the Land of Promise comes to life before our very eyes! Witness the immigration of Jews to Palestine, the formation of the new nation, Israel, and their quick rise to international prominence. This scene of our play is being enacted in our own day and time. As Israel attempts to resettle the Land of Promise, she incurs many difficulties. Gentiles oppress her from all sides, Arabs and Egyptians league themselves together and threaten to push her into the sea. Israel, armed to the teeth, stands ready to defend herself to the last.

Can you feel the tension and excitement rising in our drama? War threatens to break out any day. Russia can hardly restrain her impulse to interfere. No other land remains so consistently in the news. The action of our play gains momentum as we wait anxiously to see what will occur in the next scene.

The Bible informs us that Israel's present struggles are only the beginning of sorrows. Conditions will get worse and worse. Wickedness of the last days will culminate in the leader of all ungodly forces—the Antichrist. He will gain control of the Land of Promise, will sit in the temple of God, "shewing himself that he is God" (2 Thess. 2:4), and will be the abomination of desolation" (Matt. 24:15). This will truly be the "time of Jacob's trouble" (Jer. 30:7).

Finally, all nations of the world will be drawn into the battle of Armageddon, the final conflict of this age. The stage of our play will be the setting for this terrible struggle, for all nations will be gathered against Jerusalem to battle. (Zech. 14:2.) What will be the outcome of this world war? Will humanity be annihilated? Is there still hope for the Land of Promise? Thus our drama reaches the climax! The suspense seems more than we can bear. As we sit nervously on the edge of our seats, the curtain falls suddenly on Act II!

Act III—Center of God's Kingdom

Hardly a minute passes, and the curtain rises swiftly.

The voice of the archangel and the trump of God announce the beginning of Act III. Can we believe our eyes? Yes, it is the Lord Himself who descends from heaven and stands upon the Mount of Olives. (Zech. 14:4.) He will fight against those involved in the Battle of Armageddon and will win. (Zech. 14:3.) He will destroy all enemies and establish His Kingdom on earth.

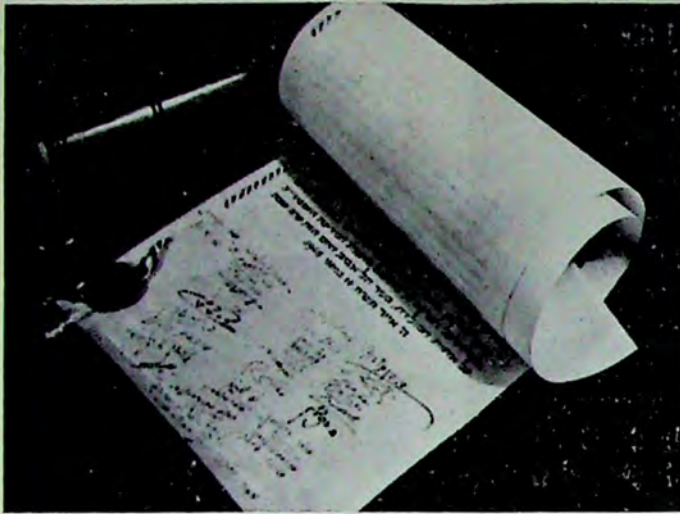
The Land of Promise will be the center of this glorious Kingdom. Once abused and destroyed, it now blossoms as a rose under the righteous reign of Christ. Jerusalem will be the capital city. World leadership will not come from Washington or Moscow, but "the Lord of hosts shall reign in mount Zion, and in Jerusalem" (Isa. 24:23). The city of the Lord will be the center of worship and law. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

The final act of our play tells a beautiful story. The Land of Promise will no longer suffer from desolation and war, but will be a "quiet habitation, a tabernacle that shall not be taken down" (Isa. 33:20). Inhabitants of God's Kingdom will enjoy perfect peace and happiness.

There is no final curtain on Act III. This is an eternal drama! God's Kingdom will never end. Did you enjoy this play? We hope we have inspired you to "seek the kingdom of God" and prepare yourself for an entrance therein when the Lord returns.

God: A Great Supervisor





● *The Declaration of Independence of Israel*

Israel Occupies Middle Land

THE LAND of Palestine is spoken of in Scripture as the "Middle Land." "See there come people by the middle of the land" (Judg. 9:37). The margin renders it the "Naval Land." The same term is found in Ezekiel 38:12, where it is said that the northern confederacy that invades Israel is coming against the people who dwell "in the midst of the land."

This Middle Land is the area in which the eternal purpose of God with men centers, and around which it will be fulfilled. This Middle Land is of far greater importance in the life of the world than Washington or London. Watch this land and its people for trends in world affairs, especially God's dealings with the nations.

A Covenant People

Israel is the only nation on earth with whom God has made a covenant. The first, or ten commandment covenant, was made with and only with Israel. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all alive this day" (Deut. 5:2, 3).

This old covenant was fulfilled at the coming of Christ; and the new covenant was brought into being and ratified by His death. This covenant will be put in force with Israel in the day when God gives them a new heart. (Heb. 8:8-11; Ezek. 36:21-28.)

A Priestly Nation

When God brought Israel out of Egypt with a mighty hand, He called them to be a kingdom of priests. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel" (Ex. 19:5, 6).

Israel having failed to measure up to these require-

Israel and Egypt in Prophecy

By Pastor C. E. Randall
Omaha, Nebraska

ments lost its priestly standing under the first or old covenant. With the nation rejected for priestly work, the nation began to disintegrate. At last, the Lord terminated the Kingdom until He (Christ) whose right it is, should come and restore the Kingdom and re-establish Israel as a priestly nation. Then God will send them to the "isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles" (Isa. 66:19). This is a future work which God will assign to Israel. When this happens Israel will be a kingdom of priests. "But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (Isa. 61:6).

All Nations in Middle Land

As punishment for their evil treatment of the children of Israel, God will gather all nations of earth against Jerusalem—some to pilfer, others to defend Israel. This gathering of the nations will terminate in what Scripture calls "Armageddon."

"In those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land" (Joel 3:1, 2).

Egypt at Russia's Heels

Russia is the *king of the north*, and will be prince of the northern hordes that will come up against Israel. Daniel says that Egypt, Libya, and Ethiopia "shall be at his steps" (Dan. 11:43).

Egypt Will Repent

While Egypt at the present time is challenging Israel, yet it seems from Scripture that they will be unwilling victims of Russia, and in time they will be called God's people.

"The Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day . . . Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isa. 19:21, 25).

Crisis in the Holy Land

By Evangelist Emory Macy
Gatesville, Texas

THERE are signs in the Near East of the soon coming of Christ. These signs are voiced by the prophets who spoke the words of the Lord.

Many signs can be seen in the actions of the enemies of Israel. Even so, it is true that the greatest sign of all time is the regathering of the children of Israel into "their own land" (Ezek. 34:13). This, in itself, is a reality since May, 1948, when Israel became a nation. Since that time God has helped her to rebuild into a fruitful land.

Today, the problem before the United Nations is, "Who has complete ownership of Israel?" Ezekiel prophesied against the enemies of Israel because her enemies have "a perpetual hatred, and hast shed blood of the children of Israel by the force of the sword . . . and because thou hast said, These two nations and these two countries shall be mine, and we will possess it" (Ezek. 35:10). The Promised Land, which was given to Abraham and "his seed" (Gen. 13:15), was also given to the children of Israel. (Gen. 35:10-12.)

This land was occupied by the children of Esau when God punished Israel with the Babylonian captivity. They also rushed upon the land after the crucifixion of Jesus. Obadiah prophesied to the children of Esau, saying, "Thou shouldest not have entered into the gate of my people in the day of their calamity" (v. 13).

The enemies of Israel are faced with the problem of maintaining their hold upon the land of Israel. The seventy thousand Arab refugees are living in tents just beyond the Israeli border. They are multiplying daily. They

are restless. They should be fed by the Arab nations, but the United Nations cares for them. They have the promise from Egypt, and the support of all Arab nations, that the refugees will soon return to their former homes in Israel. They are saying, "This land is ours and we will possess it." The Gaza Strip and the Suez Canal problem are involved in the race for the possession of the Promised Land.

There is another sign of the coming of Christ which we must watch, and that is the religious aspect in the coming events. It was prophesied, "The enemy hath said against you, Aha, even the ancient high places are our's in possession" (Ezek. 36:2). "High places" were sacred spots where worship services were conducted. Every religion has its holy places. According to the Prophet Ezekiel, the "high places" upon the mountains of Israel will continue in enemy hands until the fire of God's "jealousy" arises against them. (V. 6.)

Today, Israel's temple location remains in enemy hands. The Christian's sacred places are in control of the Arabs and cannot be visited from Israel. These places will be rescued from control of the enemies by the arrival of Christ upon the earth.

The Antichrist "who opposeth and exalteth himself above all that is called God, or that is worshipped" (2 Thess. 2:4), shall be removed. "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him" (Dan. 11:45).

Part of the spoil being sought by the nations competing for the land of Israel is the fabulous wealth of the Dead Sea. The mineral deposits there, which as yet have been little exploited, are a prize sought by Israel's enemies.



SAID JESUS, "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?" (Matt. 16:2, 3). Jesus rebuked His generation because they were not able to understand that they were living in a time that God had foretold, a time of which all of the prophets had written. They professed to be students of the prophets, and yet many of them, because of carelessness or unbelief, did not understand the most important message that the inspired writers had given them. The birth, life, work, and death of Christ were minutely foretold, yet when the Deliverer and Redeemer for whom they had been longing came, they did not recognize Him. Jesus was justified in calling them hypocrites, for they were not what they professed to be.

Another time when Jesus was speaking to His people, He said, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words" (John 5:45-47). Jesus' own people professed to be careful students of the writings of Moses, and yet they were blinded to the most important message that Moses gave them, the message of a coming Redeemer.

We are encouraged that some of the people of Jesus' day had studied and understood the "signs of the times." Simeon was a good example. He recognized the baby Jesus as the Salvation of God, as a Light to lighten the Gentiles, and as the Glory of His people, Israel. (Luke 2:30-32.) No doubt there were others also who understood. Many of the common people heard Jesus gladly, and received His message concerning Himself. They saw the signs and miracles that He did; saw and believed.

Scoffers Are a Sign

As God made the time of the birth and life of Jesus a time of special significance in His inspired writings, it seems that He has made the time immediately preceding the return of Christ to earth a time of special significance in His Word. We will mention a number of "signs of the times" of the days in which we are living.

One of the first signs of the times that we will notice is the sign of those who believe that there is no meaning in the events that are taking place in the world. God's Word foretold that there would be such individuals. He said, "There shall come in the last days scoffers, walking

Signs of the Times

*By Pastor Dale Ward
Woodstock, Virginia*

- *A fine prophetic study of the days in which we live, with special emphasis on the regathering of Israel and its significance.*



- *The fertile fields of Israel are the envy of the Middle East and a constant affront to the poverty of the exploited Arab masses.*

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). I have heard people use almost those same words. They have said, "You have been talking about the coming of Jesus for years, and I can't see that the conditions of the world have changed any." To make such a statement is to say, in effect, that you cannot discern the "signs of the times," for conditions in the world *are different*. Many great and important changes have taken place in the last few years. Many of the events that we see happening were foretold in the Word of God.

Jesus gave a number of signs in answer to the question of His disciples in Matthew 24:3, when they asked, "Tell us, when will this be, and what will be the sign of your coming and of the close of the age?" (R.S.V.).

World Chaos a Sign

The conditions that Jesus predicted as a herald of His coming and the close of the age do not make a popular message. He spoke of a time of "wars and rumours of wars," of "nation rising against nation, and kingdom against kingdom." The Lord said that there will be famines and pestilences and earthquakes in various places. The leaders of the world do not like to accept such a message, for they have promised that they will be able to work out the solutions for the world's problems. God's Word indicates that they will solve the problems as sinful man has always tried to solve his problems, by fighting it out on the battlefield with its resultant cost of destruction and the aftermath of terrible suffering that always follows an attempt to prove that "might makes right." The student who accepts the teaching of God's Word has only one message for the world and that is, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13). The world is rushing on a downhill path toward destruction, but it does not like to be told so.

Persecution of the Church

As we continue, using Matthew 24 as an outline and referring to some of the more important signs, we notice that the next prophecy has to do with the persecution of His faithful followers. Jesus said, "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And 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." The church is still a favored people in America, for active, violent persecution has not yet come to the people of God in any large degree. We can hardly realize how literally these words of Jesus are being fulfilled in our day.

There was active, violent persecution of the church in its first few centuries of existence. That persecution died down when Christianity became the official religion of the Roman Empire. It has flared up in different times and places since that time. Now, however, we see godlessness arising in the world to a degree that it has not known for a great while. The Communistic doctrine is a godless doctrine. It is the avowed purpose of the Communists to destroy faith in God from the face of the world. The Communists are gaining dominion over millions of the world's population yearly. One of the first groups that they seek to destroy when they gain power is the Christian church. The native Christians of Russia and China and other smaller countries have suffered terrible persecution. Some estimate that millions of Christians have been killed, some of them by prolonged torture. Others are being worked to death in the concentration camps.

This trend of active, violent persecution of true Christianity will increase. Jesus said, "Ye shall be hated of all nations for my name's sake." The Communists train the children to betray their own parents to the government for any infraction of their laws. On the surface they seem to be a little more lenient toward religion in the last few years, but do not be misled—their purpose has not changed. They realized that their effort to stamp out religion was hurting their chances of advancing their doctrine in other countries. Their avowed purpose of destroying faith in God has not changed.

Abounding Sin

Jesus said, "Because iniquity shall abound, the love of many shall wax cold." His words indicate that persecution will sweep many from their moorings; that their faith will not be strong enough when the test comes and they will be required to suffer because of their faith in God. A careless or indifferent faith is a sign of the times.

A careful study of the conditions that God has predicted for the close of the age will be a great benefit in helping us to prepare for those conditions. Those who love God will have God's help to endure any test that might come. Those who are lovers of pleasure more than lovers of God will not have the arm of God to undergird them. Now is the time to prepare our faith for the test that might come to us. Jesus' promise is, "He that shall endure to the end, the same shall be saved."

Witnessing to All Nations

The next sign of the coming of Jesus and the end of the age is found in the fourteenth verse. Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." John the Baptist came preaching the "gospel of
(Please turn to page 13)



The King of the North

By Pastor G. J. Gordon
Chappell, Nebraska

THE above title is found in Daniel eleven. It was in reference to one of the four divisions of the kingdom of Alexander the Great. After Alexander's death the kingdom was divided between his four generals, thus fulfilling the prophecy: "When he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; *and not to his posterity*" (Dan. 11:4). Egypt was the king of the south. (Vv. 8, 9.)

At that time Syria was the king of the north. This was true from a geographical as well as an historical standpoint concerning Israel and the events of that period of history. We would suggest a study of the first book of Maccabees, which is accepted as authentic history for that time. The complete history of any nation is not given in the Bible, but only that portion which applies to these nations as they come in contact with God's people Israel, or with His Son Jesus Christ. It is also evident that Egypt and Syria are not the kings of the south and of the north which are described in the latter part of Daniel 11, since they are now allied with the Arab League, against Israel. (Examine Daniel 11:40, where they are opposed one to the other.)

When Rome conquered Syria (64-63 B.C.), she became king of the north. The following marks of identification should prove this point. "A raiser of taxes" (Dan. 11:20), when compared with Luke 2:1-11, shows that the Roman ruler, Caesar Augustus, was a raiser of taxes at the time God's Son was born. "A vile person" (Dan. 11:21, 22). Read the record of Tiberius Caesar, and compare with Luke 3:1-4, which shows him to be the Roman ruler when Jesus was crucified, "the prince of the covenant broken." "After the league made with him [the king of the north] he shall work deceitfully." For the "League of Amity" which was made between the Romans and the Jews, read 1 Maccabees 8:1-32; 12:1-3;

- Middle Eastern oil and control of the Suez Canal are vital to Western Europe. This is the bait that has Russia madly pulling the strings that make its Asian puppets move.

14:18; 15:15-21. After this agreement which held for so many years, the Romans broke it and destroyed Jerusalem and sold the Jews as slaves.

Going back to Egypt, we remember that it fell to the Romans (31 B.C.), thus fulfilling the prophecy that the king of the south would continue more years than the king of the north (Dan. 11:8), which it did by thirty-two years. Thus it is indicated that both the king of the north and south would cease to continue as they then were.

In the latter part of Daniel 11, which is called "the time of the end" (v. 35), we have a description given of the king of the north which should help to identify him (v. 36). At the present time we see the world divided into two armed camps. They are called "East" and "West" because of the division of Germany after World War II. This division has developed into a conflict between Communism and non-Communism. To this writer, it seems more truly to be between North and South—Scripturally, geographically, and historically.

First of all, the description given in Daniel 11:36 fits Communism better than any government that we have known thus far. Take a map of the world and draw a line at the thirty-eighth parallel such as was drawn in Korea. The war there was between north and south! The same was true in Indo-China. Both actions were between Communists and non-Communists. Now notice that most of the communistic nations are *north* of the thirty-eighth parallel and the non-Communistic nations are south of it. There are some exceptions both ways, but we think *north* against *south* is more nearly correct than *east* against *west*.

At the time of the end shall the king of the south push at him. (Dan. 11:40.) (Leeser translates, "against him.") The non-Communist nations have been trying to contain Communism within its own borders by building up defenses against them. Then is described the swift action of the king of the north and his destination and purpose. Egypt will be in his power. (V. 43.)

We do not believe that the present situation is a fulfillment of this prophecy, but it does reveal a trend toward the fulfillment of it. The recent uprising in Hungary reveals the fury and ruthlessness of the Communists when something stirs up their fears. For example, "tidings out of the east and out of the north shall trouble him: therefore he shall go forth *with great fury to destroy, and utterly make away many*" (Dan. 11:44). While we do not think this action was a fulfillment, yet Russia

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Tribulation and the Wrath of God

By Mrs. Verna Stine West Milton, Ohio

TRIBULATION and the wrath of God are not one and the same. Wrath means rage and great anger. Tribulation means affliction; great trouble; severe trial. From the time that Adam disobeyed God and brought sin and death into the world, man has experienced tribulation. 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). It is necessary that we have tribulation that we may enter into the Kingdom of God. (Acts 14:22.) Tribulation teaches patience. (Rom. 5:2.)

As the day of the Lord draws near, tribulation will become greater than ever before. "For then shall be great tribulation such as was not since the beginning of the world to this time, no nor ever shall be." Many faithful ones will be tried even unto death.

In John's vision on the Isle of Patmos, those who had died for the testimony of God's Word, asked how long time will be until their blood is avenged. They were told that they should rest until their fellow servants should be killed as they were. (Rev. 6:9-11.)

God's wrath is for the purpose of pleading with the nations for His people Israel (Joel 3:2.) He will fight for them as He did in the days of battle. (Zech. 14:3.) How did He fight then? "He cast upon them [Egyptians] the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them" (Psalm 78:49). We remember Exodus, chapters 7 through 14, which tells of the plagues sent upon the Egyptians.

God performed miracles in so doing. Compare these

plagues yet to come upon the evil ones who take the mark of the beast, or worship the evil one. (Rev. 8 and 9.)

We, the called-out of the Lord, are not appointed unto wrath. (1 Thess. 5:9.) We read in Isaiah 26:20, 21, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." (Please read also Rev. 18:4.)

The days of Noah are compared in many ways to the coming of the Lord. In this we find that Noah and his family were lifted above the indignation upon the earth and were in the ark of safety. So we, according to Scripture, expect to be "lifted up" out of the wrath of God. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

Immediately after the tribulation (trouble brought upon the world by man) God will pour out His wrath upon those who remain upon the earth. The man of sin will be destroyed with the brightness of Christ's coming. (2 Thess. 2:8.) Then will Satan be bound a thousand years and cast into the bottomless pit.

"The great day of his wrath is come: and who shall be able to stand?" (Rev. 6:17). The Christian will stand!

Midwest Weak in Church Attendance

The first nation-wide survey of church membership in twenty years shows that there is much home missionary work needed in the United States.

The Far West and the Middle West failed to keep pace with other sections of the country in church membership, the survey showed. The national average is a church membership of 61 per cent. This means that 39 per cent of the people do not profess to be church members. Oregon State ranked lowest in church membership with 32 per cent and Washington State was second lowest with 34 per cent. Other states which fell below the national average were: Indiana, Maine, New Hampshire, Vermont, Michigan, Ohio, Kentucky, and Florida.



The Little Man Who Climbed a Tree

By Mary Railton



THE MAN standing before the money bench of the tax collector groped in his tattered garments for the few remaining coins. He timidly turned his face away from the stern and relentless gaze of Zacchaeus, the publican. Desperation gave him the courage for one last plea.

"I beg of you to be merciful," said he. "I have planned for my usual taxes, but these extra charges are more than I can meet. I know of no way that I can meet your demands."

Zacchaeus replied sternly, "I shall give you three days and no more. Be gone with you!"

As Zacchaeus watched the man turn and slowly walk away, he noticed two men across the road who had paused to talk with one another. He overheard one saying to the other, "Jesus is on His way to Jericho. We must tell everyone."

Zacchaeus had heard of this man Jesus before. The prospect of seeing Him in person aroused his interest. Quickly he called to the poor man slowly walking away.

As the poor man returned, Zacchaeus said gruffly, "Who is this man Jesus that everyone talks about?"

"He is a wonderful man," he replied. A strange glow showed in the poor man's face. "He heals the sick and blind, and makes the lame to walk. He is one man whose only interest is in helping people and not demanding all he can get."

With this retort to Zacchaeus, he hurried away, fearing what Zacchaeus might do.

"Bah!" said Zacchaeus toward the retreating back. "No man can make the blind to see."

As Zacchaeus continued with his work, he was more irritable than usual. It was no wonder that everyone feared Zacchaeus. On this day, however, he could not forget the glow in the old man's eyes as he defended Jesus.

While he continued collecting taxes, his usual interest in his own profit was strangely lacking. He kept saying to himself, "No man can do the things they say Jesus can do. Heal the sick, and blind! Bah!"

A man shouted from the end of the street. Zacchaeus dropped his money on the table and raised his head to listen. "Jesus is at the city gates."

A mother hurried by with her little girl, saying, "Come, hurry, so we can see Jesus."

The people gathered from all over the city as soon as they heard the word. They crowded the street so they could see Jesus as He went by. Zacchaeus angrily put away his moneybags and said to himself, "I will see who this man Jesus is. There is no use to try to collect taxes while he is here. Everyone thinks he is so wonderful, they will have to watch Him pass by."

As he walked over to the street, the people began to shout and cry out to Jesus. Zacchaeus stretched himself as high as he could, stood on his toes, and even jumped up and down. But he was so small he could not see around or above the people.

He quickly looked around for something to stand on and spied a sycamore tree. "Ah," he said to himself, "I will see this man that everyone likes." He ran ahead to the tree and climbed above the people.

As Jesus walked slowly toward the spot where Zacchaeus was watching, He talked to the people crowded around Him. In spite of himself, Zacchaeus was impressed. He said within himself, "What a calm, peaceful face He has, and how gently He speaks to the people."

Then Jesus looked up at Zacchaeus in the tree, and stopped. Zacchaeus could not meet Jesus' eyes very long before he had to look down to the ground. His cold, stern heart began to melt within himself.

Jesus spoke to him, "Zacchaeus, make haste, and come down; for to day I must abide at thy house."

Zacchaeus scampered down out of the tree and smiled shyly at Jesus. He felt honored to be walking with Jesus. Zacchaeus was wondering how Jesus knew that he had been wishing his family could see Him, too.

After spending the day with Jesus, Zacchaeus loved Jesus as all the others did. He said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."

Jesus' face brightened and His eyes glistened as He heard Zacchaeus say this, for He knew now that Zacchaeus would help the poor instead of taking all he could get from them. Jesus said, "This day is salvation come to this house."

SIGNS OF THE TIMES

(Continued from page 9)

the kingdom." That gospel, or good news of the Kingdom, was that God was to establish an everlasting, righteous kingdom upon this earth; that Jesus was to be the King and Jerusalem the capital and the whole earth finally its territory. This great event has been prophesied by the Old Testament prophets. The kingdom of Israel had been a type of the coming Kingdom of God upon the earth, and it was to David, the second king of Israel, that God made the promise that He would set up his seed and establish his kingdom forever. We call this agreement or covenant that God made with David the Davidic Covenant and it can be studied in 2 Samuel 7, beginning with verse 12.

God did not establish the everlasting Kingdom at the time of Christ, for the Jews rejected Christ as king. Although the teaching that God was to establish an eternal kingdom upon this earth is well founded in the Bible, it has been ignored by many who profess to be Christians. It has not been many years ago that students who accepted the teaching of the Kingdom of God were a very small minority, and they were scoffed at for their belief. In the last few years there has been a very definite change in this respect. Many individuals and groups, and groups within groups, are now preaching the gospel of the Kingdom.

The Church of God has been one of the pioneers in presenting this message, but now many others are taking it up. We quote from the paper *Salvation* which is the official organ of the "American Association for Jewish Evangelism, Inc." This group has some of the leading church men of the United States and Canada on its advisory board, and as its officers. It is one of the groups that has taken up the message of the gospel of the Kingdom. We are quoting from the May, 1956, *Salvation*. The article is by A. B. Machlin. Mr. Machlin writes, "The coming kingdom of Jesus Christ upon the earth is an established Biblical fact. It is as much a part of God's revelation as is the first Advent with its accompanying Bethlehem, Calvary, Resurrection and Ascension to the Father's right hand. The Scriptures affirm a literal, personal reign of the Son of God, Jesus Christ, upon the earth.

"And hast made us unto our God kings and priests; and we shall reign on the earth" (Rev. 5:10). "They lived and reigned with Christ a thousand years" (Rev. 20:4). "They shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

The facts concerning this coming Kingdom are very interesting and supply us with the information that His Kingdom will be a *Kingdom of Promise*. (Jer. 33:14-26; Deut. 30:1-10; Amos 9:11-15; Acts 15:16, 17.) Thus the

Kingdom will be established on the earth in fulfillment of the mighty, unfulfilling promises of Jehovah. It will be a *Kingdom of Purity*. (Deut. 30:6; Isa. 11:1-5; Ezek. 36:25-29a.) Righteousness and equity will be the watchword of that day. How different from the governments of earth today!

The reader will discover to his delight as he searches these blessed scriptures that God has promised a Kingdom in which Israel, restored to the land, will enjoy the fullest measure of material prosperity in the Lord. Throughout the reign of Messiah this people of the Covenant will know the bountiful blessings of God as a nation. In the Kingdom, the law of the Lord will be authoritative; it will go forth from Jerusalem to govern the world and all shall be subjugated to the Truth of the Lord. His will be a rod of iron with which to rule the nations." (Cp. Psalm 2.)

The article in the widely circulated paper *Salvation*, of which we have quoted but a small part, is an example of articles and lessons and sermons that have as their theme "the gospel of the Kingdom." God's spirit is at work helping Bible students to understand and present this great message that has been largely neglected for centuries. Jesus does not say that the gospel of the Kingdom will be believed or accepted by all, but He does say that it will be preached to all the world. Nevertheless, many more people are able to understand what they are praying for when they pray as Jesus taught, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

As in the Days of Noah

We do not have the time to notice all of the signs of the times that Jesus mentioned in Matthew 24, but before we pass on to what is the greatest sign, or possibly we could call it a group of signs, we will take time to notice verses 37, 38. Jesus tells us that conditions that existed at the time of His coming will be similar to the conditions that existed at the time of Noah. At that time, God destroyed all upon the face of the earth with the exception of Noah and his family because the human race had become so wicked. He mentions the marrying and giving in marriage, not referring to the institution that God established, but to the sinful practices that man has substituted for God's commandments concerning marriage. Because of what we can see and hear about us every day we know that we are living in the sinful conditions that Jesus predicted; that it is definitely a sign of the times.

Signs in the Nation of Israel

Probably the greatest "sign" of our times is the regathering of the nation of Israel. This great sign and the many related signs and conditions to this great event is the subject of much of the writings of the prophets. God warned the nation of Israel that if they turned away from

Him they would be scattered into all the nations of the earth. After a long history of sin and rebellion against God during which time God allowed their enemies to rule over them, they filled up the cup of wickedness by rejecting Jesus, their promised King. As Jesus looked out over Jerusalem in sorrow over Israel's rebellion and sin, He uttered this prophecy against His people: "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children with thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of my visitation" (Luke 19:43, 44). About forty years after Jesus spoke that prophecy the Romans laid the city of Jerusalem even with the ground and those who did not perish fled for their lives into every nation. Palestine was a desolate land.

The same prophetic Word that foretold the dispersion of Israel also foretold their regathering. We have such passages as Isaiah 11:11, 12. "It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

The memorial event of their declaration of themselves as a nation on May 14, 1948, is foretold in Isaiah 66:8. "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." Many said that the action of the declaration of the State of Israel was premature, that it would not stand. It may have seemed that the forces of the world were against the continuation of the State of Israel, but the forces of God were with them. (See Ezek. 36, 37.)

It was as a nation that Israel rejected Jesus as their King, and it will be as a nation that they will some day soon receive Him as their King. Many of the common people were ready to receive Christ, but the rulers said, "We have no king but Caesar" (John 19:15b). When Jesus lamented over His rejection by His people, He said, "I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:39).

The physical regathering of Israel is a fact. The spiritual restoration will be the next great event. The majority of Israel still reject Christ as Saviour and King, but a strong minority is developing among the Jews that have accepted Him, or are considering His claims for the first time. The Spirit of God has placed it upon the hearts of

many Christians to carry the gospel of the Kingdom to the Jews. Wherever they work they have the testimony that many of the Jews are ready to listen to the message. We quote from the July, 1956, issue of *Jewish Hope*, as an example of the reports that we read and hear. Dr. Michelson writes, "There has never been a time when the Jews have been so open to the gospel message as they are today. This is because we are living in the last days. In former years a Jew would not accept a New Testament, nor would he have it in his home. It was regarded as sin. But today, for the most part, the Jews not only accept the New Testaments, but they also read them.

"The one great need of my people, the Jews, is a knowledge of their own Scriptures. As we witness to them and discuss the Messiahship of Jesus, we realize how much they suffer because of their ignorance of the Word of God. Their leaders and rabbis do not emphasize the Scriptures, but tell them of the traditions and rabbinical laws they should keep.

"A great change has taken place among the Jews since we started our coast-to-coast radio broadcast. Constantly we call their attention to their own Scriptures and prove that Jesus is the true Messiah of Israel. God has used us to awaken many. Their leaders have become aroused and have taken a stand against us. But all of their efforts are of no avail because the Holy Spirit has started to work in the hearts of the Jews. Everywhere they are listening. Our missionaries are pleading to send New Testaments in Yiddish, as the demand is great."

Conclusions

We might tell of other great signs that are prophesied in God's Word. There is the fact that Israel has been brought into the limelight of the world. That small area with less than two million people is in the world's news cut of all proportion to its size and seeming importance. It is the hand of God that has made it so. It has been discovered that Palestine is a fertile land, lacking only water. It is being discovered that the land is rich in minerals, minerals that are becoming more important in the economy of the world all the time. This has caused Israel's greedy neighbors to begin looking in that direction, hoping that they will be able to grab some of the riches. It will probably be these conditions that will bring on the time of "Jacob's trouble" spoken of in Jeremiah, and it will probably be the terrible doom hanging over Israel that will cause the nation to pray that God will send them the King that they rejected almost two thousand years ago.

Jesus said, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the

powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-28).

THE KING OF THE NORTH

(Continued from page 10)

has shown its true character to the world.

We believe that out of the present crisis may come peace for a time. "They shall dwell safely all of them" (Ezek. 38:8). "When they shall say, Peace and safety" (1 Thess. 5:3).

There is a marked similarity between Daniel 11:36-45; Ezekiel 38, and Revelation 16:14-21, in time, locality, and circumstances. Jesus said: "What I say unto you I say unto all, Watch" (Mark 13:37). It is said of the king of the north, "Yet he shall come to his end, and none shall help him" (Dan. 11:45). If you want to know how, read Ezekiel 38:14-23.

Headliners



BEN GURION QUOTES ISAAH

In a statement to the Knesset, Ben Gurion explained "the glorious military operation that lasted seven days." Referring to the conquering of the Sinai Desert, he said, "And the words of the Prophet Isaiah were fulfilled. 'In that day the Egyptians shall be like unto women, and they shall tremble with fear because of the shaking of the hand of the Lord of hosts, which he shaketh over them.'"

HUNGARY—THE WOOL IS OFF THE EYES

In recent months, Russia has been pulling the wool over the eyes of the gullible with her "soft" policies. Some were saying, "Since Stalin has died, true Communism is shining through. Those fellows are nothing but misunderstood reformers." Now the wool should be off the eyes. Even the most deceived should now see in the treachery and murder being visited on Hungary the true color of Russian Communism. Godless governments will not change.

ARAB VENGEANCE SWORN

King Hussein of Jordan has said, "Jordan will fill its mission of vengeance in Palestine to the very end." Negotiations are not possible when such hatred as that displayed by the Arab leaders is uppermost.

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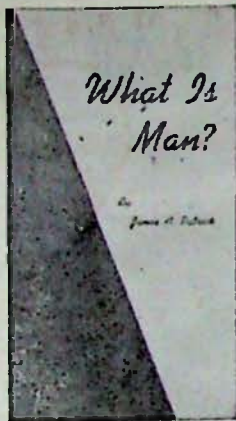
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The

December 7, 1956

Restitution Herald

VOLUME 46, NUMBER 7

MEMBERSHIP NEWS
ISSUE

NEWS FROM CHURCHES

YOUTH ACTIVITIES

GENERAL CONFERENCE
PROGRESS

OREGON BIBLE COLLEGE
DOINGS

MISSIONARY REPORTS

And other items of interest to
every member of the Church of
God in this

YEAR OF STEWARDSHIP

PICTURE

The two churches pictured here are part of the progressive Ohio State Conference. The newly remodeled Church of God at Brush Creek is visible proof of its growth and activity.

The new basement church at Dayton is the product of the faith and devotion of a small group of the faithful who believed there should be a witness to the truth in this large Ohio city.

The Lord blesses the kind of stewardship reflected in these two churches.



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: 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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T. Dec. 11. Acts 17:22-31. We must worship the one true God.
W. Dec. 12. 1 Peter 1:1-9. We have hope of an incorruptible inheritance.
T. Dec. 13. Psalm 46. "God is our refuge and strength."
F. Dec. 14. Eccl. 9:4-10. Nature of man in death.
S. Dec. 15. 1 Cor. 15:12-23, 51-54. The resurrection is our only hope.



An Issue for the Membership

We have had several letters, especially from those who use THE RESTITUTION HERALD racks (see back page), expressing appreciation for the new arrangement for presenting news of the churches to readers. All news and items of interest only to members of the Church of God are contained in this issue and mailed to every member family. The other two issues each month are used exclusively for articles and features of general interest.

We Missed the Point

In the last membership issue (November 7) we called attention in our editorial to the General Conference budget needs. We were so concerned about the lack of funds to carry on the Lord's work that we neglected an even more important feature of the last issue. While our minds were dwelling on the pressing need for financial help, we should have been rejoicing over the large number of baptisms that were reported. Almost a full page was used to tell of the many new members added to the household of God through immersion into Christ. Again this month you will notice that many baptisms are being reported. We do rejoice in this evidence of growth and of the blessing of the Lord upon the church in its work for Him.

After all is taken into consideration, our principal goal as a people is to win people to Christ, that they might find eternal salvation in Him when the Kingdom of God is established. The services of the church and the services of the General Conference are planned with this aim and goal in mind. Even when the stewardship of money seems to lag, and workers seem few, we praise God for the harvest He brings forth.

The General Conference is in operation to help you with printed materials, teaching supplies, training for workers, a missionary and evangelistic program, and a work for young people, to the end that lives may be won to Christ. The Decade of Development goal of ten thousand members by 1964 is not established to swell the church rolls, but to encourage the winning of the lost.

Winning converts to Christ through the Church of God requires stewardship. It requires that time be spent, that effort be put forth, that prayers with supplications be made, that luxuries be sacrificed, that comfort and ease be put aside, that sacrificial offering over and above a tithe be instituted. People are being won by such devoted, God-inspired stewardship. The gospel is going out, and those who are serving most are being most blessed.

We thank God for reports of baptisms and for work, stewardship of life, and blessing of the Lord that they represent.

The Church of God is united in purpose and in hope. Whether we work in the local community field, in state evangelism, in General Conference services, or in foreign lands, we long to win the lost to Christ that they might share with us the glories of the Kingdom of God when Jesus comes.

A Balanced Church Life

By Pastor T. M. Ferrell

Los Angeles, California

IN PLANNING Christian youth work, whether local activity or a state camp, it is important that a balanced program be presented in order to interest, instruct, and train the young person for Christian service. Ideally, this program would include worship, study, service, and recreation in equal parts.

It is equally important that the local church present a balanced program that will interest, instruct, uplift, enlist, and train its members for greater Christian service.

Primarily, we think of the church as the "house of prayer" (Isa. 56:7), worship, and study, and so it should be. We are told that as the early Christian disciples continued "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). When three thousand were baptized on the Day of Pentecost, we are told "they continued stedfastly in the apostles' doctrine . . . and in prayers" (Acts 2:42). "Fellowship" and "breaking of bread" are also mentioned (Acts 2:42), as well as distributing help to the needy.

While the church is not just a social organization or a service organization, a balanced church life will include these as well as worship and study. We realize the importance of providing opportunities for worship and study, but leave the members to find their social and service activities in the world.

Our lives should revolve around the church. It is essential that we attend Sunday school and worship services regularly, in order to learn of God's will and gain strength for a holy life. The worldly social life is not for the Christian, therefore we need the fellowship of brethren, expressed in more frequent social "get-togethers," where we can eat together and learn to know and love one another more. We need good clean social activity that edifies, not destroys faith.

We need to do more in a service line. A self-centered religion is not acceptable to God. Our service to God and Christ are measured in terms of service to "the least" of Christ's brethren (Matt. 25:31-46). An understanding of God's Word has been committed to us, not that we might be able to say, "WE have the Truth," but that we might "the same commit . . . to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

Our church life is not just a Sunday thing, but is a way of life that governs our worship, our study, our work, our play, our choice of friends, and our service. Will you and your family join us regularly in our church activities, so that we may all enjoy a balanced church life.—the only kind that pleases God?

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- Bible teaching for Christian life. "Building up yourselves in the most holy faith"
- Bible foundation for a professional education
- Missionary preparation

One Semester; One Year; or a Full Course brings benefits for a closer walk with Christ and a better understanding of the Word of God.

The Decade of Development Goal is one student from each church each four years. Each one send one.

ENROLL NOW FOR THE SECOND SEMESTER WHICH BEGINS JANUARY 21

Please send an Oregon Bible College enrollment form to:

Name

Address

City and Zone, State

General Conference News

RECENT VISITORS AT THE GENERAL CONFERENCE OFFICE were: Linda and Wanda Waggoner and Sue Graham, Fredricktown, Mo.; Bill and Phyllis Wachtel, Litchfield, Minn.; Roy and Louise Humphreys, Macomb, Ill.; Ivan and Marie Magaw, Cincinnati, Ohio; Walter Wiggins, Grand Rapids, Darrell and Enid Maddock, Dale Payne, Janet Main, and Arlene Brown, Blanchard, Mich.; Billy and Muriel Sundwall, Jordan, Mo.; Leon and Delores Driskill, Peoria, Ill.; Ed and Betty Bauerle, Hammond, La. When you are in the area visit your General Conference office.

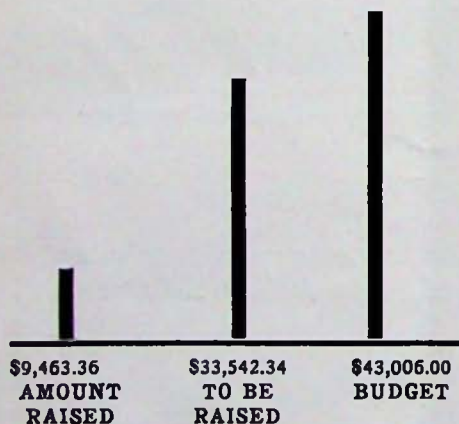
GENERAL CONFERENCE FINANCES

The General Conference has established a budget of \$43,006.00 for the current fiscal year. This sum is needed to perform the services required of the Conference by the churches, and to repay accumulated deficits.

In these first five months of the fiscal year, \$17,919.15 should have been received. We have actually received half of this! What shall we do?

THE CURRENT PICTURE

Amount Raised to November 30 **\$9,463.36**



BAPTISMS AT GOLDEN RULE CHURCH OF GOD Cleveland, Ohio

Sunday morning, October 29, 1956, will be a date to remember for the Golden Rule Church of God, for the pastor, and for two young men of the church Sunday school. It was on this date that David James Matthews and Charles Pryor publicly confessed Jesus Christ as their Lord and Master and took upon them the name of Christ by being baptized in His name for remission of sins. David has been a regular member of the Church Sunday school from a small boy and is now an active member of the young people's class, taught by Bro. Herbert Stadden. Charles is the son of the pastor and has for several years been very active in church work. He has been a great help to us in our work with the young people of the church and will now be able to serve in greater capacities.

We are glad to include their names in the list of active members of the Golden Rule Church of God of the Abrahamic Faith and we pray that God also may have added them to the Book of Life. C. F. Pryor, Pastor.

JOE LAWRENCE IN HOSPITAL

Bro. Joe Lawrence, former president of the General Conference, is seriously ill at the St. Barnabas Hospital, Minneapolis, Minn. Remember him in your prayers and with words of cheer.

NOTICE TO SUBSCRIBERS

All members of the Church of God receive this monthly news issue of The Restitution Herald. We use two separate lists to mail this issue. We are diligently trying to keep these lists corrected and up to date. If you are receiving two copies of the first issue of the month, we would appreciate hearing from you so that we can make further corrections in the mailing list. Thank you.

WANTED: USED SONG BOOKS

Sr. Verna Thayer has had a request for used song books from one of the Bible schools she conducts. This Negro congregation uses the Sunday school materials published by the General Conference, but needs about twenty-five or more song books. If your church has books that are not in use, and would like to share with this congregation, please write to the editor for information about where to send them. Thank you!

FONTHILL NEWS AND BAPTISMS

The year 1956 has been one of sadness, as well as one of great blessing for the Church of God at Fonthill, Ont. It was one of sadness due to the death of Bro. Melville Lyon, and one of great blessing by the coming of Bro. and Sr. Milton Hall and family to lead the work here. During the intervening period, different members carried on the work, presenting God's Word at the Sunday services and no meetings were missed. The church is grateful for the co-operation of all who made this possible.

We have three choirs: Sunday school, church, and Berean.

The Bereans, under the leadership of Bro. Hall and Bro. Reuben McArthur, contribute largely to our evening service by taking part in the opening song service and Scripture reading.

Since Bro. Hall has been here, five persons have put on Christ by baptism. On September 16, 1956, Keith Standing, Tim Zavitz, and Don Brown were immersed into Christ Jesus. On November 18, sixty-five persons traveled by car to Cedar Bay, Lake Erie, to witness the baptism of Dorothy Jones and Karen Rose, by Bro. Hall. The Lord provided a clear day and water without a ripple on the big lake. Our prayers go with these five that they may find spiritual growth in the footsteps of Jesus.

Recently, a get-acquainted and welcome supper was held in the church basement for Bro. and Sr. Hall and family, followed by a variety program upstairs. The other ministers of the community and their families, and the school principal and his wife were invited, and the fellowship was enjoyed by all.

The combined Armistice service was held in our church this year, with all the other ministers participating.

At our last board meeting we decided to buy equipment to enable our young people, under the leadership of Bro. Hall, to publish a weekly church paper. It seemed like old times to have Bro. Holland back with us on the board after nearly two years of recuperation.

We are all grateful for the leadership of our previous pastors, and have the assurance we will continue to go forward under the leadership of Bro. and Sr. Hall.

J. H. Fletcher, Reporter.

OCTOBER SPONSORS

Brush Creek Church	\$ 66.61	Mr. & Mrs. C. F. Pryor	10.00	Mr. & Mrs. Stanley Ross	5.00	Mrs. Lulu Stilson	25.00
Mr. & Mrs. C. Ballentine	10.00	Mrs. R. H. Hillard	23.00	Maybelle Hanson	5.50	Mr. & Mrs. Jim Rowen	4.00
Mr. & Mrs. C. E. Lapp	30.00	Aurora Church	9.50	Mrs. Laura Voorhies	10.00	Mrs. Frank Moran	5.00
Almeda Wertz	5.00	Evangelism & Missions	49.00	Mr. & Mrs. E. E. Warren	15.00	Leota B. Hanson	10.00
Illinois State Conference	50.00	Mrs. K. Olmstead	3.00	Mrs. Tessa Laning	25.00	Dorothy Magaw	10.00
A Family	4.00	Hector Church	27.42	Mrs. Emma C. Railsback	50.00	J. M. Morgan	1.00
Maple Grove Church	22.31	Wm. J. Halls	25.00	Mr. & Mrs. Otto E. Dick	10.00	Blessed Hope Church	34.94
Macomb Church	19.06	Mrs. J. B. Gaspar	25.00	Mr. & Mrs. Robert Hall	50.00	L. H. Anderson	10.00
Dixon Church	26.46	Truthseekers Church	25.00	Friends	13.00	Mr. & Mrs. Howard Moore	39.00
Hope Chapel	10.00	Pennellwood Church	93.70	Hillisburg Church	54.70	F. B. Winfrey	300.00
Mrs. Laura Keenan	15.00	Mr. & Mrs. Lyle Ashelford	10.00	Verna C. Thayer	5.00	Mr. & Mrs. Clyde Long	10.00
Mr. & Mrs. H. Elton		Mr. & Mrs. Frank Fox	50.00	Ripley Church	74.90	Mr. & Mrs. Loren Burnett	13.00
& Brenda	100.00	Elmer H. Magaw	5.00	Maurertown S. S.	31.34	Hector Missionary Society	20.00
Virida Sitler	25.00	Nora L. Johnson	26.00	Helen Burnett	7.00	Oregon Church	30.07
R. H. Judd	5.00	Happy Woods Church	45.29	Cleveland Bereans	1.66	Golden Rule S. S., Ladies' Adult Class	15.00
		Litchfield Church	6.26	Mr. & Mrs. Delos Andrew	5.00	Eastern Nebraska Conf.	28.65

Youth News . . .

TEXAS YOUTH RETREAT

There will be a Youth Retreat for all Texas young people, December 8 and 9, at the Y.M.C.A. Camp at Hunt, ten miles west of Kerrville.

There is a \$2.00 per person fee for the use of the facilities.

Bible study, Christian fellowship, religious films, hikes, and recreation will be included in the program.

MINNESOTA BEREANS

Minnesota Berean youth have plans for visiting one another's churches for special programs and fellowship. A visitation plan is worked out which will take each youth group into every other church in the conference.

The more young people get together in such study and fellowship sessions, the stronger will be the work of the youth fellowship groups.

BLOOD RIVER JUNIOR BEREANS

A junior Berean group has been organized at the Blood River, La., Church of God under the direction of Sr. Mary Helen Mattison. This group will have its own study, projects, and fellowship meetings.

If your senior youth group is small, organize a junior youth fellowship (ages 9-11). This group will eventually increase your whole youth program.

BEREAN PROJECTS

You will want to take part in the national Berean Christian outreach projects. The projects have not been receiving the response that they should. In October we bought Bibles for S. S. Manoah in India. In November we helped an aged member of the Church of God. For December we are wanting to help the students at Oregon Bible College by improving the College library.

Talk up these projects. Use them to learn more about the Lord's service and the opportunities there are to minister all around us.

INDIANA BEREANS

The Indiana State Berean Society met at Hope Chapel on October 27 for a one-day rally. Mrs. Jane McCrone is the state youth leader.

IOWA BEREANS

Iowa Bereans under the direction of State Youth Leader Linford Moore and President Pat Tempel have an active program planned.

Statistics have been gathered to determine how many young people in the state are available for service to the Lord through the local churches.

The state Bereans pay part of the expenses of Iowa young people who attend the national Berean Camp each summer. The Waterloo church has arranged for young people to use the dormitory at Waterloo as a stop-over place for those traveling to the national camp or General Conference.

A traveling trophy has been offered to the youth group that enrolls the most new members from one conference time to the next.

MICHIGAN BEREANS

Michigan Bereans under the leadership of Sr. Joyce Knapp are looking forward to a winter retreat at a camp near Grand Rapids. All the plans are not completed but it sounds like a wonderful idea.

Missionary News . . .

ATTENTION DORCAS AND MISSIONARY SOCIETIES!

Word from Leonard Brown, Baraga, Mich., states that he has need for used clothing to give out to the needy. Children's clothing is especially needed, but any clothing, except top coats, can be used.

Bro. S. S. Manoah of Bangalore, India, writes that he has need of clothing also, but does not state what size. He says they had heavy rain day and night for a week with the result that many buildings fell down. This included the building where he holds school. He is holding school in a small room. He always sends his greetings to the brotherhood and asks that we pray for him and his work. Do you?

Ada Simpson, Secretary-Treasurer,
National Missionary Society

INDIA TRIP POSTPONED

During the Conference year 1955-56, the missionary societies of the Church of God faithfully laid aside a portion of their offerings each month to make it possible for a visit to be made to our mission field in India. This past summer the Conference voted to fulfill the plan and make the visit to the field where Bro. S. S. Manoah is now working.

Our first move has been to secure information from as many sources as possible in regard to such a trip. For our sources we have contacted individuals who have been there, missionaries now in India, and travel agencies. A passport was secured without difficulty. Then came the short, short war in Suez and the Sinai Peninsula. We consulted with Bro. Willis Turner, our Conference President, and with Bro. Harold Doan, General Manager, and at that time came to the decision that it would be wise to wait until the Near East was in a more tranquil mood.

Now, at the moment of this writing, all seems quiet over there. We are in this stage of indecision and ask you to pray that the Lord may lead for the best of all concerned.

C. E. Lapp.

NEW MISSIONARY SOCIETY IN CLEVELAND, OHIO

The first meeting of the Golden Rule Missionary Society was held in the church Friday evening, November 9, 1956. Bro. Don Swartz, church moderator, opened the meeting with a reading of Acts 16:9, emphasizing the call for help found there. Afterwards he led in singing, "In the Service of the King," and in the opening prayer. The meeting was then turned over to Bro. Herbert Stadden who was acting chairman of the committee appointed to organize the society.

The first business to be conducted was to elect officers. Officers elected were: president, Mrs. Ethel Swartz; vice president, Mrs. Adele Onderdonk; secretary-treasurer, Mr. Herbert Stadden.

After officers were elected, Bro. Stadden turned the meeting over to Sr. Swartz, who spoke to us concerning many interesting projects she had been planning for the society. It was decided that meetings would be held on the second Friday evening of each month. A short period of devotion will be conducted and planned work will be done. Bro. W. J. Halls volunteered to lead the first devotional period. Sr. Onderdonk will act as hostess at

the next meeting. An offering was taken and five dollars will be sent immediately to the National Missionary Society, with our application for membership.—Golden Rule Bulletin.

Oregon Bible College . . .

GOSPEL TEAM TO MACOMB

Sunday, November 11, 1956, a group of students from Oregon Bible College went to Macomb, Ill., on a gospel team trip. The group consisted of Nancy Nichols, Georgia Benge, Lois Crouch, Anita Humphreys, Richard Dick, James Klepinger, Richard Worley, Don Ward, and Bro. C. E. Lapp. Out of this group we had a duet, trio, and quartet.

The trio and quartet sang one song apiece for church. Bro. Lapp was guest speaker for the church service.

After church service, we had Communion service, with Don Ward and James Klepinger in charge. We all were inspired by this Communion service.

In the afternoon the College had charge of the service. The duet, trio, and quartet sang songs. In between the songs students gave testimonies about what Oregon Bible College means to them, and why they were in Oregon Bible College. Some told of the College itself, and some told of the boy's dorm and what it means to all the fellows.

Those who went to Macomb enjoyed the fellowship and had a wonderful time while there. We hope that sometime in the future we can go back to Macomb and serve them.

James Klepinger.

TWO STUDENTS WITHDRAW

Two of the students have withdrawn from school for other work. Bros. David Holquist and Alden Johnson are no longer in attendance at Oregon Bible College.

DIXON, ILLINOIS

Sunday morning, November 4, the College presented a program at the church in Dixon, Ill. Several musical numbers were presented by College students. These included numbers by the girl's trio, the male quartet, and the choir. A sermonette, concerning the College boosters, was preached by Don Ward. There was also an object lesson presented by David Holquist. The students counted it a blessing to be able to serve the church at Dixon in this way.

JORDAN, MISSOURI

Over Thanksgiving vacation a gospel team traveled to Jordan, Mo. Due to this being during a vacation, not many students had the privilege of going on this trip. Most of the students went home for the week end.

A Saturday evening service was conducted by Richard Dick. Due to the illness of Richard Worley, his wife, Lois, conducted the Sunday morning service. Thanksgiving dinner was served in the church basement following this service. Richard Dick.

THANK YOU

"We are feeling quite well again and would like to express our sincere thanks to all who offered prayers for us during our times of illness."—Will and Irene Holland, Fonthill Church of God, Fonthill, Ont.



FROM GLAD TIDINGS CHAPEL Dayton, Ohio (See front page)

On Rally Day, October 7, the Sunday school set a new attendance record, with eighty-three present. . . . A building fund has been started with \$200.00, looking forward to the day when the church building will be completed. . . . Pastor Timothy Pearson has also been very active with the young people of the church, leading them in several interesting and informative excursions.

SUNDAY SCHOOL RALLY

On Thursday, November 15, the Southern Sunday school zone (Illinois) met at Casey for the first Sunday school rally of this church year. Potluck dinner was served and the Sunday school meeting was conducted in the evening. Pastor Raymond Brown of Eldorado is the state Sunday school leader.

GRAYTOWN DEDICATION

On October 28, 1956, Bro. Otto E. Dick, Superintendent of Oregon Bible College, gave the dedicatory address for the church at Graytown, Wis.

It has been a while in the building, but perhaps the more deeply and widely appreciated for all the hands that aided in its completion.

Time nor space allow the mention of the many deserving helpers the Lord has had in the building of the Graytown church.

There were around eighty or more people there to help celebrate the happy occasion. The Graytown ladies had prepared a sumptuous dinner for all, and lunch later, too.

An interesting centerpiece was a cake made, complete with chimney, windows and steps, in a likeness of the church. Sr. Alvina Hillman was the artist.

Our prayer for Graytown is that the church will continue to grow and prosper, with Bro. Ernest Graham's able guidance, and that the Word of Life will flow freely into that part of Wisconsin. Madge Savage.

MACOMB, ILLINOIS

We were pleased to have Bro. and Sr. Paul Johnson with us on November 4. Bro. Johnson gave an interesting message.

Our Sunday school is conducting a contest between the blue buttons and red buttons to build our attendance. It looks now as if the red buttons are not working hard enough. The winners will be entertained by the losers.

On Sunday, November 11, Bro. C. E. Lapp and a group of students from Oregon Bible College were with us to help celebrate our anniversary. Bro. Lapp brought the morning message which was very timely and profitable to us all. The students had charge of the afternoon service with music and testimonies which were enjoyed by all.

Bro. Robert Johnson came from Chicago with the following: Lester Shelly, Al Stern, Charlene Eikenberry, and Gold Myers. Mr. and Mrs. Breedon of Galva, Ill., formerly of the Arkansas City, Kansas, Church were visitors also. Hazel Priebe, Secretary.

MISSOURI CONFERENCE NEWS AND BAPTISMS

The annual Missouri State Conference was held at Jordan, August 25-September 2, 1956. Bro. Alva Huffer was the guest speaker and adult teacher. Bro. and Sr. Kirby Davis also helped as teachers during the Conference. Bro. Davis brought the message on Sunday morning, August 26. Everyone enjoyed the fellowship of these brethren as well as their abilities to teach.

There was an average daily attendance at classes of fifty and a night attendance of sixty-five. We had eighty for Sunday school and church on the first Sunday and ninety on the second Sunday. People were in attendance from Doniphan, Kansas City, Bosworth, St. Louis, Fredericktown, and isolated communities.

There were five baptisms during the conference. They were Kimberley Mills, Bobbette Mills, Vincent Mabary, Rosanne Owsley, and Homer Loyd Phillips. All of these young people are in their early teens.

The annual business meeting was held on Sunday afternoon, September 2, 1956. Officers elected were: second vice president, Normal Smith and treasurer, Ralph Thomas, both for terms of three years. Then, because of the resignation of Francis Burnett as president, it was necessary to elect a new president for a term of two years. The one elected was George Kugler, who is now residing at Imperial, Mo.

The Missouri Conference has accomplished a great deal during the last ten years. There is still room for more work to be done. A conference can only be as strong as its members. Francis Burnett, Retiring President.

HAPPY WOODS CHURCH OF GOD Hammond, Louisiana

Rally Day for the Sunday school and church was held on Sunday, November 4, 1956. There were 118 present for Sunday school and most of this group remained for the morning church service.

We are happy to report that work on the new parsonage is progressing rapidly. We give thanks to God that circumstances finally opened the way for the planned parsonage to become a reality.

Edward Bauerle, Jr., and Betty Joyce Richardson were united in marriage on October 19, 1956, by Bro. James Mattison. The groom is a member of the Happy Woods Church and the bride is a member of the Blood River Church. We pray the blessing of God upon them in their life together.

Mr. and Mrs. Charles Button of Minneapolis, Minn., were recent visitors at the pastor's home and church services. They were on their honeymoon trip and we pray that God's blessing will be with them throughout their life together.

Mr. and Mrs. Merlin Anthon have moved here from Lake Charles, La., and we welcome them to our church fellowship. We extend congratulations to them upon the birth of a baby boy, born October 4, 1956. The name is Charles Garvice.

The attendance and interest at all the various church services continue to be good, and we humbly pray for the blessing and guidance of God upon all our church work, and upon each member and worker.

Harry Gockler, Pastor.

POMONA CHURCH NEWS

Our church is enjoying good attendance at all services and harmonious fellowship as our members work together for the Lord. We feel these are significant times in which we live, and know we must serve the Lord faithfully while it is still day.

The church building fund started six months ago has grown to nearly \$2,400. We think this is a good start toward purchasing a church site, and pray that it will not be too long before we can begin construction on a new church building.

Last October our Sunday school underwent some changes. Classes were arranged according to different age groups and two new classes were added. Following are the classes, their teachers, and assistants: nursery, Dorothy Priekett and Julie McLeod; beginners, Sybil McLeod and Betty Dick; primary, Grace Adamson and Leta McLeod; junior, Verna Rahn and Frances Boyle; young people, William Dick and Ross McLeod; adults, Clarence Smead and Edgar Adamson. At present, the teachers and students are busy planning a Christmas program to be held on December 19.

Our midweek Bible class meets each Wednesday night in the various homes of the members. We are busy studying about the great men of the New Testament. A study of the lives of the apostles and leaders of the early church is very inspiring. A Bible class is held in San Bernardino every second and fourth Tuesday night of each month for our members there.

The Dorcas society meets once a month and is very active. The ladies contributed to the building fund and to the General Conference and proved to be energetic workers.

Our members with vocal talent have started a church choir and enjoy practicing and presenting special songs for the worship services. We are now working hard on Christmas music for the special Christmas service on December 23. William Dick, Pastor.

SPECIAL MEETINGS AT GUTHRIE GROVE

Bro. T. A. Drinkard carried on a series of meetings at Guthrie Grove Church of God near Pelzer, S. C., from October 21 through October 28, 1956. Services were held each evening. His sermons were interesting and were enjoyed by all who attended.

Thelma Griffith, Secretary.

OAK GROVE CHURCH OF GOD Little Rock, Arkansas

Sr. Verna Thayer just closed a wonderful Bible school here. We enjoyed the fine lessons she gave. We here do not think anyone can surpass her with the children.

Mr. Stanton asked Sr. Thayer to talk for us Sunday morning and Sunday night. She was happy to bring the message. We all enjoyed the message so much we hope to have her next year again. Mrs. R. D. Stanton.

BAPTISM AT SOUTH BEND, INDIANA

On Sunday, October 21, 1956, Mrs. Naomi De Koker was baptized by Bro. Harry Sheets in the St. Joseph River at Eagle Point, Osceola, Ind. She has been attending Hope Chapel very faithfully for the past several months. Her many friends at Hope Chapel pray that God will richly bless her life.

Lillian O'Neil, Secretary.

ARRA MAE MILLER

Arra Mae Miller was born in St. Jacob Township, Ill., on March 30, 1890. Her parents were Christian J. Hanson and Arra Hanson. She was the second of eleven children. In 1906 she graduated from high school and one year later entered nurses' training at the Jewish Hospital in St. Louis, Mo. On March 30, 1911, she was married to John E. Miller. To this union was born one child, Maurine Mae, who is the wife of Milburn Schoene now of Golden, Colo.

She leaves, besides her husband, daughter, and son-in-law, one granddaughter, Kay Schoene. She leaves four brothers: William of Caledonia, Mich.; Leland of Earlville, Ill.; Chloris of Aurora, Colo.; and Everett of Trenton, Ill. She also leaves three sisters: Miss Leota Hanson of Oregon, Ill.; Mrs. Florence McGaw of Grand Junction, Colo.; and Mrs. Janice Floyd of Overland, Mo. She is also survived by one aunt, Miss Jennie Townsend and one cousin, Mrs. Mildred Price, both of Salt Lake City, Utah.

Sr. Miller was baptized into the all-saving name of Jesus Christ on August 11, 1908, by the late Bro. S. J. Lindsay at Oregon, Ill. Throughout her entire life she has remained faithful to her profession of Christianity, as can be attested by all who knew her. Sr. Miller was one of the charter members of the new Church of God at Denver. At the time of her death she held the office of deaconess.

For several years she had been an active member of the American Cancer Society, having served as a member of the Board of Directors of the Denver branch. Sr. Miller had received a special honor pin for five hundred hours of service personally rendered on behalf of the society. She had also received another pin for having been a member of the society for five years.

Funeral services were held in the beautiful Chapel of the Angels, with interment at Crown Hill Cemetery, where she now rests from the toils and cares of this life and awaits, with the rest of the sleeping faithful, that bright morning of the first resurrection, when the blessed and holy shall receive that crown of glory that passeth not away.
Roy G. Graham, Pastor.

JACOB ELBERT CARPENTER

Jacob Elbert Carpenter, oldest son of the late John F. and C. B. Carpenter, was born September 18, 1883, near Perryville, Ky.; and died Sunday, September 9, 1956. He was baptized in September, 1900, by the late J. F. Waggoner. His first marriage was to Miss Flora Russell. To this union three daughters were born. His first wife preceded him in death. He later married Mrs. Gertie McGinnis. Surviving are his widow, three daughters, Mrs. Paul Peavler, Bondville, Ky.; Mrs. Everett Mayer, Rose Hiss; and Mrs. Forrest Carmon, Harrodsburg; seven grandchildren and seven great-grandchildren; one step-daughter, one step-granddaughter, and one step-great-grandson. Six brothers and one sister survive. Floyd Carpenter; Columbus Junction, Iowa; Ben Carpenter, Oregon, Ill.; Ray and F. Carpenter, Danville, Ky.; Forest Carpenter, Norwood, Ohio; Vernon Carpenter and Quincy Carpenter, Perryville.

Elder Vaughn Long conducted the funeral, using as words of comfort 1 Corinthians 15. Burial followed at Hill Crest Cemetery, Perryville.
Elsie B. Long.

DALE SLATER

We regret to announce the death of Dale Slater, one of the faithful members of the Hedrick, Ind., Church.

Dale suffered a severe heart attack in 1952 but had improved enough to oversee his farm work and take part in many civic and church affairs.

He was born March 18, 1900. On November 26, 1924, he was married to Beulah Slater. To this union three children were born; Marilyn and Robert, who with the widow survive, and one daughter, who died in infancy.

Due to his many acquaintances and friends it was necessary to hold services in the high school gymnasium at Ambia, Ind. Services were conducted on Thanksgiving Day, after which he was laid to rest in the Pence Cemetery to wait the call of the Master.

James M. Watkins, Pastor.

EDNA CLARA MARQUART

Sr. Edna Marquart of 1342 Indiana Ave., South Bend, Ind., died on Sunday, October 21, 1956, after an undiagnosed illness of five days. Sr. Marquart was born in Niles, Mich., October 30, 1898. She married Harry E. Marquart in 1920.

She leaves her husband; one daughter, Mrs. Mary L. Hartzell; and five sons, James and Thomas of South Bend, Richard of Frankfort, Robert of Goshen, and Daniel with the U.S. Navy, stationed in California. She is also survived by three brothers and one sister.

Sr. Marquart, a deaconess of Hope Chapel Church, was faithful and dependable and participated in all the church activities she could. Funeral services were conducted from the Forest G. Hay Funeral Home. She now sleeps in Chapel Hill Memorial Gardens awaiting the resurrection call of her Master.

Harry Sheets, Pastor.

BAPTISMS AT DENVER

We, of the Denver First Church of God (Abrahamic Faith), are pleased to announce the baptism of two new members. They are Sr. Lois Keeton and Charles Keeton, her son. These two new members are the daughter and grandson of Sr. Gaylord Leonard whom many of our members know. We are glad to welcome these new members into our church. Although our membership is relatively small, we are quite optimistic about the future.

The prayers of all our church members throughout the country are solicited on behalf of our new members and for the success of our new church. We invite any and all Church of God members passing through Denver to stop and worship with us. Services are as follows:

Sunday school every Sunday at 10:00 a.m.

Preaching every Sunday at 11:00 a.m.

Communion each first Sunday at 11:45 a.m.

Bible class every Wednesday evening at 8:00 p.m.

Sunday school and church services are held at the Westwood Lions Club Building, 352 South Lowell Blvd. Bible classes are held at private homes. To contact us you may write or call one of the following: John E. Miller, 345 Teller St., Lakewood, Tel. BE 3-3955; Mrs. Donald Stedman (church secretary), 758 Race St., Denver, Tel. RA 2-1842; or Roy G. Graham, 801 Balsam St., Lakewood, Tel. BE 3-5673.

Roy G. Graham, Pastor.

INDIANA STATE QUARTERLY CONFERENCE

The quarterly meeting of the Indiana State Conference held at Kokomo, Ind., on October 13 and 14, 1956, with Bro. Cecil Patriek presiding, was blessed with the perfect brand of weather that only comes in Indiana, and there only during the best part of the year "Indian Summer."

We were pleased to see all the active churches in the state represented and the wonderful spirit of fellowship that dominated the entire two days of business and pleasure.

The Kokomo Dorcas Society served a turkey dinner at the noon meal for the delegates and ministers attending on Saturday.

In the evening, Bro. J. M. Watkins, pastor of the Hedrick Church, brought us a wonderful lesson on the importance of the individual to the church. His sermon topic was "Stones Versus People," and he showed that while beautiful churches are pleasant to behold, the only really important part of the church is the people that make up its congregation, and that the only sure way to interest people in our church program is to show a sincere interest in them and their problems.

Bro. A. M. Jones, pastor of the local church, extended this theme during the Sunday worship services; pointing out that the Christian must submit to the correction and molding of the Lord, that we might be fitted as "lively stones," into His church.

We are pleased to welcome Bro. Watkins into the state work and we feel sure that our association will be mutually pleasant and profitable in the Lord's work.

One of the highlights of the meeting was the special demonstration of the local children's choir, during the Sunday school meeting held Sunday afternoon. They gave several selections, including one that was especially well received, "Don't Forget the Evening Prayer." It is a pity that enthusiasm, faith, and vitality of the youth are so often diverted from church work. Probably forgetting or failing to properly learn to pray, is a leading factor in bringing about this tragic condition.

For those that failed to meet with us at this quarterly conference, I can only say; the food was delicious, the association together harmonious and pleasant, the sermons inspirational, and the weather perfect. Won't you try to make it next time when we meet at Hope Chapel on January 12 and 13?

We are grateful for these opportunities to meet together and assist one another in striving to walk more perfectly in the way of our Saviour.

Edgar C. Harvey,
Indiana State Conference Secretary.

OTHER NEWS AND BAPTISMS FROM MISSOURI

A successful Bible school was held at Jordan June 4-8. We had an average attendance of forty-five, a total enrollment of fifty-six, and a perfect attendance of thirty-five.

There have been several baptisms in Missouri this summer. They were: Shirley Sullivan, Sarah Sullivan, and Pearl Arms of Doniphan; Mary Burnett of Jordan; and Robert Hankins and Leroy Elkins of Kansas City; also Mrs. David Jennings of Kansas City; also John and Gerald Bass of Poplar Bluffs, Mo.
Francis Burnett.



RESTITUTION HERALD RACKS

Pictured here is one of the new RESTITUTION HERALD racks. The rack is made of steel, beautifully painted in gray and green and can be hung on a wall, or will stand on a counter or table top. The rack will hold up to thirty RESTITUTION HERALDS.

Several of these racks are already in use in the United States and Canada. About eight hundred HERALDS per issue are distributed in this way by zealous, evangelistic individuals, and church groups.

We supply the racks free of charge to anyone who will place ten copies of each evangelistic issue in each rack. It costs \$7.20 per quarter to receive enough HERALDS to service a rack. The HERALDS are mailed in bundles of ten twice each month.

Brother Oral Miller, who services six racks in the area around Oregon, reports that eighty-two per cent of the papers are taken. Others report similar success in this mass distribution project.

We have received several letters at the General Conference office from people who have taken HERALDS from racks and want to know more about the Church of God.

If you are interested in this type of evangelistic service, write: Harold Doan, National Bible Institution, Oregon, Illinois.

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The
Restitution Herald

Volume 46

Number 8

CHRISTMAS ISSUE



“O come, let us adore Him, Christ the Lord”

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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- T. Dec. 20. Luke 1:26-38. Luke's account of the virgin birth.
- F. Dec. 21. Luke 2:1-20. The birth of God's Son revealed to shepherds.
- S. Dec. 22. Luke 2:21-40. Events in Jesus' infancy.



The Editor's Page

Glory to God

Christmas can be a time of glory to God, if we remember the wonderful messages of hope and promise that were a part of the birth of Christ. Christ was born to bring glory to God through the work He would accomplish. At the close of His ministry and on the eve of His crucifixion Jesus could say, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17:3, 4).

At this season we give glory and praise to God because of Jesus Christ and what God did for us through Him. Before Jesus' birth the angel said to Joseph, "She shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). Glory to God! His Son was born to save us from our sins! Jesus was born to be our Saviour. God gave His only begotten Son.

We give glory to God and praise His name because of another promise that was associated with the birth of Jesus. The angel told Mary, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). Glory to God, because it is promised that the Son of God, born in the Bethlehem manger, will one day rule over a never-ending kingdom. Are these not glad tidings? Should we not praise God that He foresaw the world's need for a righteous, all-powerful king, and provided for that need in Jesus Christ? The Son of God has overcome the world and will one day come again to rule upon the earth in righteousness.

Glory to God in the highest, because of the promise of good will among men and everlasting peace upon the earth. We have had a foretaste of this good will in the love of the brethren of Christ one for another and for all men. We have had a sample of that peace in the contentment of Christian life and the assurance of hope. But we praise God that this is not all, for we know that some day, under Christ, there will be good will among all men, and everlasting peace for all the earth. The Saviour and King, born of God, will bring this to pass. Let God be praised!

Any season of the year or occasion recognized by so many as is Christmas, which gives glory and praise to God, must be basically good. In this season, at least, even a cynical world acknowledges the grace and love of God.

Yes, Christmas can be a time of glorifying the Lord God who provided Jesus for us. It was He who brought about Jesus' birth. It was God who opened the way for His Son to save us from our sins. It was He who raised Jesus from the grave to glory. It was God who gave Jesus His power and authority and who invested salvation and judgment in His Son. It is God who will send Jesus again into the world as King of all the earth. Glory to God in the highest for the Saviour, the King, and the Prince of Peace!

By Pastor Harry Sheets
South Bend, Indiana

- *The wise men worshiped Him. Herod sought His life. How do you feel about Jesus?*



Jesus Demands Our Attention!

AT THIS season of the year our minds wander back in time to the birth of Jesus in the little town of Bethlehem. No one can read the simple but beautiful story of Jesus' birth as recorded in Luke 2:1-20 without feeling something tug at his heart. No one can read this record and remain unmoved.

The strange power that Jesus was to exert on the world was evident that first day of His birth. Angels sang of His glory; the shepherds worshiped Him, and Jesus' parents wondered about the strange happenings. Eight days later, when in the temple, Simeon took the babe in his arms and praised God for letting him live to see God's salvation for the world. Simeon said: "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. . . . Behold, this child is set for the fall and rising again of Israel; and a sign which shall be spoken against . . . that the thoughts of many hearts may be revealed" (Luke 2:30-32, 34, 35).

Jesus has been revealing the thought of many hearts from that day to this. The wise men worshiped Him. Herod sought His life. A storm has raged about this person for nearly two thousand years. Some contended that He had a devil, while others said He was filled with the Spirit of God. To some, Jesus was an impostor and a blasphemer; to others, He was a prophet, while some boldly declared Him to be the Son of God. Jesus may be loved or He may be hated, but He is never ignored. We doubt that anyone ever becomes so hardened in sin that he does not, in some sober moment, wonder what Jesus will say when He returns.

Jesus was born in Bethlehem, the city of David. This was appropriate, for Jesus was the legal heir to the throne of David. Both Joseph and Mary were of the royal line of Israel. In addition to this, God had given the throne to Him. Hear the words of the Angel Gabriel as he announced the birth of 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 rule over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). In spite of this positive statement, there is still disagreement about the future position of Jesus. Jesus is ever the controversial figure.

Jesus was born in Bethlehem for another interesting reason. The name "Bethlehem" means "house of bread." From this city came "The bread of Life." Jesus was the true manna sent from God. The first manna, that given in the wilderness, must have been a complete food with all the necessary elements, for it was all that was needed to maintain life and health. Israel did not need meat, although the people asked for it and received it to prove that God was capable of supplying all needs. Some received the manna joyfully while others grumbled and were dissatisfied with what God gave them.

The situation did not change when God gave the world the true manna, the bread of life. Some receive Him gladly, others because they feel they must, and still others reject Him. Israel, in a foodless desert could see the necessity of gathering the manna. They had no other choice if they were to live. There is no other bread of life

(Please turn to page 15)



“Unto Us a Child Is Born”

By R. H. Judd
Colborne, Ontario

● “While Shepherds Watched Their Flocks By Night”

HOW TRUE it is that people generally take interest in that which vitally concerns them. Some are inclined to describe such an attitude as self-interest; others may call it selfishness. Is there not, however, another aspect in which such a temperament may be viewed? As the characteristic is admittedly almost universal, it seems logical to believe it is a phase of character belonging to mankind as a definite gift from his Creator. While it is true that no theme in God's universe stands alone, it is also true that no individual can embrace all themes. Personal preference permits *concentration* of effort on the theme of one's choice and prevents that well-known disaster of following interests too widely divergent. Earnest effort on one particular theme is bound in due course to attract others interested in the same, and unity of purpose of those in like mind in each of the various avenues of thought results in reaping new treasures from sources absolutely unlimited in every line of endeavor in both the material and spiritual spheres.

Can anyone help but notice how intensely interested in their theme were both Simeon and Anna the prophetess? Each of them had but one topic, that of the coming of the Messiah; but they could no longer find room in their hearts to keep it to themselves when their overflowing earnestness manifested itself at the sight of the Child brought to the Temple. We believe it impossible for this to have been the first occasion of their testimony. Their very utterances reveal that a deep knowledge of Scripture was the cause and basis of their belief, and their familiarity with it gives evidence of long acquaintance and much study. They were living witnesses of the fact that people who meditate on the Word, both by day and by night, cannot but speak of that which they have received.

The Prophetess Anna began her testimony concerning “him” of whom she spoke at the very beginning of that wonderful life which was to mean, and has meant, so much to all the world. The narrative in Luke's Gospel shows she was not alone in her expectations of the coming Messiah at that time. Many besides her “were looking for the redemption of Jerusalem”—the city of the coming King long prophesied of the seed of David.

There is no mistaking the fact that widely envisioned expectations of coming momentous events have been of frequent occurrence in human history. Not yet have we seen a satisfactory explanation of this astonishing phenomenon. Human science appears to have failed completely in seeking to account for it. We believe the Bible alone supplies the answer, for that Book of books opens the marvelous story of creation with what might be called casual mention of “the Spirit of God” as the indispensable moving cause of all that follows. Throughout the Old Testament, covering centuries of time, the theme of the Spirit of God penetrates it, pervades every changing scene, and manifests its power through a long line of prophets that has had no parallel in the world's history. We may ask, What is that power? for every prophet in Israel claimed to be possessed of it, and each was “filled” with an earnestness of heart and intensity of purpose that singled him out from his fellows. One might almost say that in giving his message, his own identity was lost, for he seemed to be speaking not only for himself, but for Another. Was not that actually the case? The very phrase “the Spirit of God” indicates it; and it must, as it does, reveal that *God Himself* was the actual Source.

In special cases of need, scriptures which suitably fitted the occasion were frequently brought to memory. How noticeable this was with all the prophets! How truly it

could be said with reference to each of them, "The Spirit of the Lord spake by me, and his word was on my tongue" (2 Sam. 23:2). One proof of the unity of the Old Testament with the New, and the New Testament with the Old, is the inescapable fact that the Spirit of God enters even more fully into the New Testament message. To the "power of the Most High" is given the honor of being the means of bringing into being that Child destined to be Saviour of the world.

Both these saints of God, Simeon and Anna, assiduously drew their inspiration from the writings of Isaiah, that prince of prophets. Simeon quoted from Isaiah 9: 1, 2; 49:6; and 52:10 concerning God's salvation, the light to lighten the Gentiles, and the glory of God's people Israel. Anna, almost at the same hour, drew her inspiration from the same Prophet when she began to speak about the Child "to all who were looking for the redemption of Jerusalem." (See Twentieth Century N. T., Weymouth's N. T., and The Complete Bible—Luke 2:38.) Surely, Anna already had linked in her mind the Child in her presence and the prophecy of Isaiah 9:6, and she shared also the joy of an eastern mother that the *first-born* Child was a Son.

The story of the birth of Jesus, a unique and beautiful story, never fails to arouse interest in any family home. That period of human existence is in every land regarded as a period peculiarly its own. The wonder, the sacredness, and the beauty of a new life coming into the world is, and always has been, a matter for deep contemplation. Here, however, is a life that, while it had never before

been in being, a devout reader of the Word of God could glean from the pages of Scripture the salient features concerning it: for, little by little down through the centuries, it was all foretold in marvelous detail long before His birth.

The next information concerning this Child, whose name rightly is called "Wonderful," is that He *increased* in wisdom and stature, and in favor with God and men. The New Testament is the detailed history of that increase: first in the Gospels, continuing in the Epistles, revealing how Jesus came to be "Christ, the power of God and the wisdom of God," both to Jews and Greeks. Jesus is the theme of every chapter. His name, the "name above every name," is the *only* name given among men *whereby we may be saved* (have life).

Then, "Let us know, let us follow on to know the Lord"—who gave His only begotten Son—"His going forth is sure as the morning; and he shall come to us as the rain, as the latter rain that watereth the earth" (Hosea 6:3, R.V.).

THE CHRIST OF CHRISTMAS

Jesus was born the Saviour. (Luke 2:11.)

Jesus was born the "Christ." (Luke 2:11.)

Jesus was born "the Son of God." (Luke 1:35.)

Jesus was born "the king of the Jews." (Matt. 2:2.)

Jesus was born to be God's gift for man. (John 3:16.)

—E. Macy, *Texas Bulletin*

The Blessings of Christmas

By Esta L. Starbuck

May the wonderful blessings of Christmas be yours—

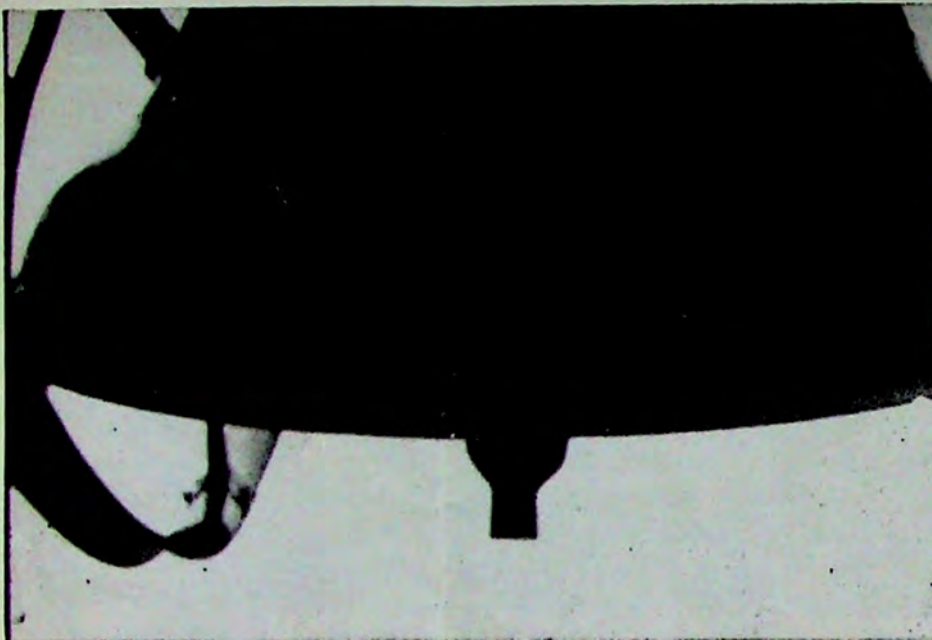
Its beauty, its hope and its cheer,
To enjoy in abundance on this Christmas day
And each day throughout the new year.

May its message divine thrill your heart once again
As you hear the sweet story of old,
How Jesus was born in Bethlehem town,
So long by the prophets foretold.

Thus, God's greatest Gift—a Saviour for man,
The fulness of Infinite love—
Tho' born in a manger so barren and cold,
Was announced by the angels above.

How wondrous the story, but greater by far—
The heavenly anthem still rings—
"This very same Jesus" is coming again,
"Prince of Peace, Lord of lords, King of kings"!





The Prince of Peace

By Pastor C. F. Pryor
Cleveland, Ohio

IN Isaiah 9:6 and 7 we see a rapidly passing preview of the birth, crucifixion, and coming again of Jesus Christ. "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."

Isaiah foretells the coming of "The Prince of Peace." Israel knew the horrors of war and the brutality of the princes of war. The coming of a prince who would rule in righteousness and justice, bearing the government upon His shoulder and establishing an everlasting peace, was indeed wonderful news.

What is a prince? He is one of highest rank. It is the title that might be given to the son of a sovereign. It is a title of high nobility. The prince referred to here is the Son of a Sovereign, God. This sovereignty God proved to King Nebuchadnezzar of Babylon and would have him to know that "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:25).

Neither the judges of Israel nor the kings had been able to bring lasting peace to the land. Many times Israel had been led to war under the rule of the judges. Saul, their first king had led them into battle. David, king for forty years, had been a man of war. Only during the reign of Solomon had there been peace for any duration of time. This peace was broken and wars were resumed when the kingdom was divided.

Israel longed for peace and had long awaited the coming of the Messiah who was to bring the peace they so desired. All the major and minor prophets had some-

thing to say about Him. They told of His glory, His power, and the wonderful things He would do for His people. When the angel announced the birth of Jesus to the shepherds they said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:10-14).

The Prince of Peace came as was prophesied, but He did not establish a kingdom as was expected. The very fact that Jesus the Messiah was born into the world as a helpless baby seemed to implant in the heart of the people of Israel doubt and disappointment. Even as Jesus grew up among them and did many marvelous things in their sight, they did not accept Him as their Messiah. They rejected and crucified Him, but this did not cause God's message of glad tidings to the earth to cease.

In Acts 13:32-34 Paul said in his sermon at Antioch, "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, thou art my Son, this day have I begotten thee. And as concerning that 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."

We are well aware that the peace promised to the earth has not yet been acquired; but it was through the birth and sacrifice of Christ and His resurrection that we can have peace with God today. The proof of this statement is found in Ephesians 2:13-17, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made

(Please turn to page 15)

Let us consider for a little while the truism that God is love.

In the Old Testament one of the important concepts that we find coming to the fore is the idea that God is holy—holy in the sense of being separate, unique, and high above His creation; He is “wholly other.”

In the New Testament we come face to face with the awe-inspiring reality that God is love. His very essence and nature is that of love.

This concept of God as love is very difficult for our frail, human mind to comprehend. The idea that God is love does not contradict the fact that God is holy. As a matter of fact, these two concepts are complimentary, for we are dealing with the love of a holy God, and we are dealing with the holiness of a God who is love!

The idea that God is love is unique to the Bible. To the philosopher this concept is completely nonsensical, but to the Bible and to the Christian, it is a high point in God's revelation of Himself to man.

When we speak of the love which is God, we are using and translating the New Testament Greek word, *agape*. This *agape* of the New Testament is quite different from anything man ordinarily thinks about when the word “love” is mentioned. This love, this *agape* love of God, does not seek value for itself as human love (Greek, *eros*) does. Rather, it creates or gives value. It desires to give, not to get! It is an unclaiming love; it is the opposite of the self-centered love that man has; it is “other-centered.”

This love is unmotivated, it is not poured out upon those who are worthy of it or who attract God because of some lovable quality in them; but rather, this *agape* love is poured out upon the worthless, upon the degraded, upon the sinner—through the unmerited grace of God Almighty.

This love is a love which is unfathomable, a love which passes all understanding. As God gives of this love which He is, He does not seek anything for Himself. All God desires is to benefit the sinner upon whom He is pouring out His wonderful love.

How does this pouring out of God's love benefit man? We said God was love—then if He pours out love upon man He is imparting Himself to man, is He not? Thus God *reveals* Himself to mankind by pouring out of His essence, His *agape* love. This is the way He benefits mankind.

God desires to reveal Himself to mankind. It is the very nature of God to desire to reveal Himself and so He does reveal Himself by loving man with this awe-inspiring *agape* love.



- God's love was manifested in the birth of Jesus Christ, God's own Son who died for our sins upon the cross. We are the sheep of His flock and He loves each one.

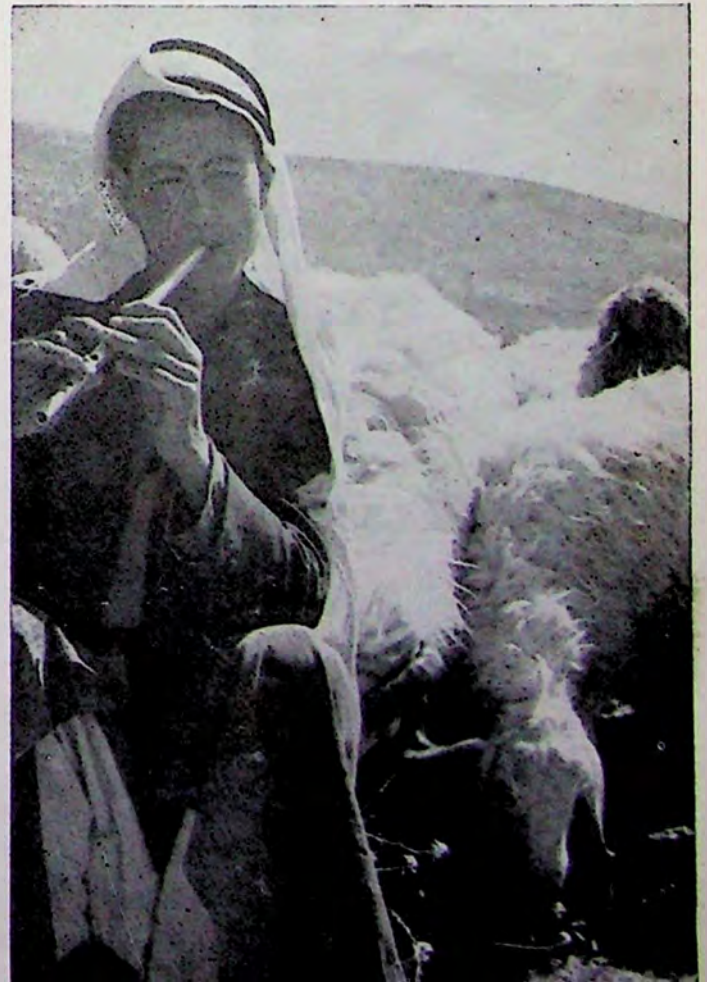
God Is Love

By Weldon Holland

The point at which the concept of God as love actually takes hold and touches men and women is in the person of Jesus Christ, for Jesus Christ is the love of God in person! This *agape* love was so strong in God that He sent His Son Jesus Christ to reveal His love to man.

Truly, this is a love that is incomprehensible, a love that is beyond our profoundest reasonings. Jesus Christ then becomes the most complete revelation of God as love that we have. This is the way God has poured out His *agape* love upon man—He has done it through the person of His Son.

Because He has sent His Son, God has made available to us a revelation of Himself in which we can actually participate. By becoming members of the body of Jesus Christ, the church, we are receiving to the full the *agape* love of God, and we are in some small measure finding out in a personal way the unspeakable love that *is* God.



Christianity's Guiding Spirit



By Pastor J. R. LeCrone
Hillisburg, Indiana

- *The true Christmas spirit is love for others of God's creatures. Love for others is the guiding spirit of the whole Christian life.*

NEARLY every follower of Jesus the Christ is conscious of the Great Commission. Whether or not he does anything about it, he knows that, as a Christian, he has some responsibility for evangelizing the world, either by his own efforts, or by providing financial support and spiritual encouragement to others who will do the actual work of preaching the gospel.

We sometimes suspect that there are a great many who bear the name "Christian" before the world, who are only vaguely aware that their religion ought to make some difference in their day-to-day lives. They recognize an obligation to give financial support to the church of which they are a member, and feel that they ought to attend its services occasionally. Having discharged these two obligations more or less faithfully, they are inclined to dismiss the matter from their thoughts. If questioned with regard to the exact nature of the change that should come into their daily lives, they are hazy indeed. In many cases, no change is evident.

The Apostle Paul wrote Timothy a letter for the express purpose of instructing him with regard to his conduct as a Christian. He would have preferred to deliver the instructions in person, but commented that the letter was "If I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15).

Paul was not concerning himself with Timothy's familiarity with the ritual and proper procedures of the worship service conducted in a church building. Rather, he was reminding him that, being a Christian, he was a child of God and a member of the heavenly Father's household. "Therefore," says Paul, "I am writing you this letter to the end that you may the better understand how a member of the household of God is expected to conduct himself."

We submit that, if it was important that Timothy know how to behave as a member of the household of God, it is equally important that every Christian give earnest thought and consideration to the instructions contained in the Scriptures as to the spiritual principles by which he will conduct himself at all times. For a Christian is no less a child of God on Monday than he was on Sunday. He is still under the same obligation to behave himself in a manner becoming a member of the household of the heavenly Father. That is true on every day of the week, and every hour of every day.

To be a Christian is to have the spirit of Christ, and to walk according to the dictates of that spirit. As Paul explained to the Christians at Rome, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). In 1 Thessalonians 5:19, the command is "Quench not the spirit." Do not

extinguish this spirit under a deluge of cold water, in the form of so-called "practical consideration" but permit it to be the controlling factor in your life.

When we consider the life of Christ we must all agree that His was a spirit of unselfishness, of concern for the welfare of others. Unless Christ had voluntarily suffered the agonies of the cross, you and I would still be lost in our sins and without hope in the world today. No one will dare to deny that the person who is a member of the household of God, and has the spirit of Christ, is an unselfish, outreaching individual. He is one who does not hesitate to make personal sacrifices for the sake of the welfare of others.

No doubt this was the consideration which led Paul to say to the Roman Christians, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me" (Rom. 15:1-3).

In a world that has become highly competitive in every realm, this point of view is often difficult for us to grasp. We feel that any strength that we may have, be it physical, spiritual, political or financial, is to our advantage, and we ought to use it to the full to further our own interests, regardless of who may get hurt along the way. If another is not strong enough to make his own way unaided, we feel that he ought to perish. But this is not the spirit of Christ, and those who hold this attitude are clearly none of His.

Timothy was assured that those who suffer with Christ shall also reign with him. "If we suffer, we shall also reign with him: if we deny him, he also will deny us" (2 Tim. 2:12). But no man who seeks to please himself in all things, giving no consideration to the needs and welfare of others is suffering with Christ, regardless of the fact that he calls himself a Christian and may be enduring suffering. How foolish to think that the Jesus who lovingly and willingly gave His own life for the salvation of those who will believe and obey is going to make any who think only of their own personal gain co-rulers with Himself! To suffer with Christ is to seek first the welfare of those who lack the strength to care for themselves. There is no escaping this conclusion. Again I say, that to bear with the infirmities of others, is a strong evidence of the presence of the spirit of Christ in our lives.

But, sad to say, this spirit sometimes appears to be woefully lacking among members of the household of God. Unfortunately, church congregations sometimes tend to develop cliques who think not in terms of what they can do for the church, and to help other members of the church, but only in terms of what will best serve their own selfish interests and desires. Blessed indeed is that

congregation which has never been torn asunder and had its work greatly hindered because of the determined selfishness of some of its members. The work of Christ cannot prosper where the spirit of Christ has not entered into the hearts of Christians to the extent that it will cause them to seek to please God, and consider the welfare of others before they seek to please themselves for personal gain.

Nor should we confuse indifference with loving consideration. Indifference does not reflect the spirit of Christ either. It is vain to boast that we have never become involved in any of the difficulties which beset earnest Christians, if the reason is that we are just too indifferent to care. For love is the touchstone by which Christianity is to be recognized in the world. Said Jesus, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

We suspect that we often are more severe and exacting in our standards with regard to those whom we will love and aid than was Jesus Himself. Supposing that Jesus would not have received us until we attained the standards that we set up for others, and would have withheld His aid from us until we attained those standards. If He withheld His love from us, on the same basis that we refuse to love others, where would we be today?

A little reflection should be sufficient to convince even the most self-centered person that great detriment to the Christian cause can be brought about by unkind, ill-considered, or un-Christian remarks or attitudes. He will then recognize the necessity for every Christian to be governed by Christian love, making all of his decisions upon that basis. Who can deny the practicality of Paul's application of the spirit of Christ when he said, "Let every one of us please his neighbour for his own good to edification."

An angel spoke one night:
"A Savior's born!"
And I knew God had given
His gift of love.

A prophet spoke one day:
"Salvation's come!"
And I knew God had given
To everyone.

A silent star shone bright
Upon the earth;
And I knew God had given
Of highest worth.

Help me, O Lord, I pray,
All doubting o'er.
To keep thy perfect Gift
For evermore.



The Best Gift

A Play for Young People

By Jean Doan, Mt. Morris, Illinois



Characters: Mary Dale, Mr. Dale, Ruth Dale, Mrs. Dale, John Dale, Grannie, Joe Dale.

Place: The Dale living room.

Time: Christmas Eve.

Scene: Mary, Ruth, and John are trimming the Christmas tree. Mary hums as she works. Joe enters from outside and speaks as he removes his hat and coat.

Joe: Hi, kids! Haven't you finished with that tree yet? I thought sure you would be through by now.

John: Too bad, little brother. You came home too early. Now you'll have to help.

Mary: Yes, and if you're not too exhausted from sitting around the drug store all afternoon, you can untangle that tinsel.

Joe: O.K.! O.K.! Maybe if there were more congenial people at home I wouldn't spend so much time at the drug store.

Ruth: Oh, please! Let's not fight tonight. This is Christmas Eve.

John: Yeah. I'll be glad when the folks get home so we can open our presents. Wonder what we'll get this year.

Ruth: I don't know, but I sure wish somebody would give me some perfume.

John: What do you want perfume for? You're just a baby!

Ruth: I am not! The other girls in my class are wearing perfume.

Joe: Believe me, Ruth, on a child your age it's just wasted effort.

Ruth: Oh, be quiet!

John: Boy, I sure would like to have a motor bike. I hinted around to Dad, but I haven't seen anything around here that looks like he took that hint.

Mary: You know Dad doesn't want you to drive one of those things. He says they're dangerous. For myself, I'd like scads and scads of clothes. What do you want, Joe?

Joe: Oh, I don't want a large present. Just a little white envelope with a nice big check would suit me fine.

Mary: I don't suppose any of us will get the things we really want. Unless Grannie should happen to . . .

John: Grannie? Huh! I can just see Grannie giving us motor bikes, and perfume, and clothes, and money. Especially money! Her gifts will be the same as always—hand-knit socks and mittens and scarves. A lot of good her things will do us!

Ruth: I don't think it's fair to talk about Grannie that way. After all, she doesn't have anything but her pension, and she can't give any worth-while gifts. . . . Sh! I think I hear her coming now.

(Grannie enters. She goes to a chair and sits down with her knitting.)

Grannie: Good evening, children.

Children: *(without enthusiasm)* Good evening, Grannie.

Grannie: I don't mean to pry, but didn't I hear you quarreling just a few minutes ago?

John: Yes, you did, Grannie. And just what else did you hear?

Grannie: I'm afraid I heard it all . . . even to the part about the socks and mittens and scarves. But it doesn't matter, because I'm not going to give "the same as always" this year. It seems as if our family is too occupied with worldly things. We've grown very far apart. So, if you don't mind, I'd like to give you my present now.

(Children exchange puzzled and ashamed glances.)

Grannie: My Christmas gift to you all is an old, old story, so why don't you come sit beside me—just like you used to do when you were very small?

(Children seat themselves at Grannie's feet, on pillows, hassocks, etc. Mr. and Mrs. Dale enter, pulling off hats and coats.)

Mr. Dale: Hello, kids! What's up?

Ruth: Sh! Grannie is about to tell us a story.

(Mr. and Mrs. Dale join group as Grannie begins.)

Grannie: Many years ago, a man named Joseph and his wife Mary were required to travel to a city called Bethlehem to pay their taxes. It was a long journey from Nazareth to Bethlehem; down the mountains to the River Jordan, then following the Jordan almost to its end, and climbing the mountains of Judah to the town of Bethlehem.

When Joseph and Mary came to Bethlehem, they found the city full of people who, like themselves, had to travel from far and near to pay tribute to Caesar. The inn was full, and there was no room for them, and as Mary was soon to have a child, they tried very hard

to get someone to take them in. The best they could do was to go to a stable, where the cattle were kept. There the little baby was born and was laid in a manger, where the cows and oxen were fed. This all happened as it had been prophesied, for in the Bible it says, "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest."

On this same night some shepherds were tending their sheep in a field near Bethlehem. Suddenly a great light shone upon them, and they saw an angel of the Lord standing before them. They were filled with fear, but the angel spoke to them. Listen, children! I can almost hear the great song that was sung that night.

Singer: "While the Shepherds Watched Their Flocks" (verses 2, 3, and 4).

Ruth: Go on with your story, Grannie,

Grannie: Well, the shepherds said to one another, "Let us go at once to Bethlehem and see this wonderful thing that has come to pass, which the Lord has made known to us." And they went to Bethlehem as quickly as they could and found Joseph and Mary and the little baby who was lying in a manger. They praised God for the good news He had sent, and they bowed down before this babe who was promised to be their Saviour.

This baby, Jesus, grew to manhood, and began teaching His people, just as the Bible said He would. The things He taught were humbleness of heart, meekness, obedience, and above all, love for our fellow man.

We are all likely to forget this great and precious gift that was given to us. Our world is busy and full of temptation. You children were all given Bible names when you were born, but somehow you haven't seemed worthy of them because you have been too involved in petty quarrels and selfish wants, instead of thinking about the true meaning of this night. Remember—humbleness of heart, meekness, obedience, and love for one another—these were the gifts that were brought into the world on that night so long ago.

Well, I am tired. (*Grannie rises from her chair and starts to leave the room.*) Good night, children.

Children: (*softly*) Good night, Grannie.

Mrs. Dale: Well kids, it's very late, but I suppose you can't wait to open your Christmas gifts.

Joe: If you don't mind, Mom, I'd just as soon wait till morning. I'm tired and—I have some things to think about (*Joe leaves*).

Mary: Yes, me too. Coming, Ruth?

Ruth: Good night, Mother and Dad.

John: Night, folks. See you in the morning.

(*Mary, Ruth, and John exit.*)

Mr. Dale: Well! That's a surprise! I don't believe I've ever seen the kids turn down the earliest opportunity to open their Christmas loot.

Mrs. Dale: Neither have I. (*Pause*) Listen, dear. I believe I hear someone singing.

Singer: "Silent Night"—all three verses.

Mr. Dale: That was truly beautiful. (*Pause*) You know, dear, I think that this year Grannie has given us the best gift of all.

Christmas in Bethlehem

By Abdul Nur Liddawi

Bethlehem, Jordan

THIS is the time of year when smiles are broader, hearts are lighter, and prayers more simple, all because the lovely Child was born in Bethlehem. He came to bring hope of eternal life to every person in this world. How happy is that day of Christmas when the peace of Jesus Christ as a cloud covers the square of the Holy Church of Nativity and the Holy Manger in which our Saviour was born.

Bethlehem, the holy town of Jesus, is remembered and respected by all nations all over the world because of this greatest event in all history, when "the Word became flesh and dwelt among us." These nations love that peace which Jesus our Lord told us to put in our minds, and hearts, and we must do what Jesus had told us.

I opened my eyes at six o'clock on the morning of "Christmas Day" and put on my clothes and washed my

face as fast as I could. I took my breakfast happily, and went forward with much pleasure in my spirit to take my place in the celebration.

As soon as I reached the square of the Holy Church of Nativity, I saw many people there, who came from foreign countries to see that great day in Bethlehem. The day was very beautiful, a bright sun and a cloudless sky. There was a slight wind that gently moved the leaves on the trees, and you could smell the spring in the air. "Life is grand!" So I remained on this state until nine o'clock. At this moment the bells began ringing. Then the patriarch began his prayer before the people. When the patriarch finished the prayer, the people went to their homes and then returned at midnight for the night prayer.

If you look at the faces of the people you can see them very happy, and the people say, "Glory to God in the highest, and on earth peace, good will toward men." I hope these few observations will help some of our readers to think more definitely of Bethlehem when they sing
(Please turn to page 15)



Christmas Day With Uncle Tom

By Mary Gesin

As soon as they were gone, John told Jimmie what he had been thinking about for a week.

"You know, buddie, those kids in our room at school who live with their aunt in that rickety house? Well, I'd like to show them a real Christmas in a real home. Don't you think that would be fun? The two girls are nice and quiet and we can have lots of fun with the two boys."

"But what about Uncle Tom? He'd be awfully disappointed, not having us for his company on Christmas Day," said John.

And so they had it back and forth all day. Sometimes John wavered, thinking of the joy of being almost grown-up and spending the day as they had planned. Then he would think of those two girls and two boys who had to spend every Christmas without a father or a mother, only an old aunty, too weary and careworn to plan any fun. Finally, John's desire to help them won out.

Quickly, Uncle Tom was called by telephone and told of the proposed change. Would he come out and spend the day with them instead? Could he buy five presents, for two girls and two boys and one old aunt? Did he think Father and Mother would care?

Questions flew back and forth between Uncle Tom and the boys until at last all was settled. "All set," called their uncle, "I'll see you bright and early Christmas morning. We'll get the kids in my car. Good-bye."

Tillie was happy to learn that she was to cook the Christmas turkey and all the fixin's. The boys worked hard buying gifts, wrapping them, and trimming the tree. Occasionally they recalled the wonderfully planned day in the city they could have had.

But the oh's and ah's that came from their four guests and the aunt made up for all. After dinner, when they were too stuffed for play, Uncle Tom read from the book he had bought as a gift for one of the girls. The story of Mary and the angel, first, then the shepherds of Bethlehem, then the wise men. They watched the Christmas programs on TV, which was a new thrill to the guests.

"It was a wonderful Christmas. Nicest we ever had."

"If we only had a home like that and an Uncle Tom!"

"Wasn't the story about the baby Jesus sweet?"

"Seems like a fairy tale, those nice presents."

(Please turn to page 15)

CHRISTMAS was only ten days off; all family plans had been laid. And here was the disturbing news that Father's younger brother's ship was touching harbor the day before Christmas, and they must see him if only for a few hours. Then he would be gone again for two years.

Immediately a letter was dispatched to Uncle Tom in the city, asking him as a special favor to entertain the twins, John and Jimmie, for the day. The remainder of the time Mother and Father would need to be absent, they would be well cared for by Tillie, Mother's trusted helper who lived down the street.

The next night Jimmie, consoled by promises of a happy New Year's Day, began to surmise what sort of celebration their young bachelor uncle would plan for them.

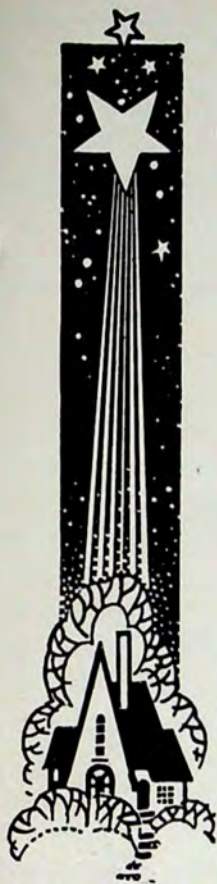
"I know he'll take us to a big hotel for Christmas with turkey and all the fixin's," mused Jimmie, his mouth watering.

"You always think about eats first, don't you, buddie?" laughed John. "But then, I guess I do, too." Together they pictured a wonderful Christmas Day in a different way.

All too soon the time came for Father and Mother to leave. Christmas was two days away. Tillie had come and had been instructed concerning the gifts for the boys, their tree, and other plans. John asked Mother the last minute if they might change their plans.

"Whatever Uncle Tom says is all right with me, John. Consult him first," said Mother.

Christmas Poems and Meditations



CHRISTMAS

By Jean Doan

Christmas is a gay time
Of happiness and cheer,
When all the little children say,
"Santa will soon be here!"
It's always such a busy time
With presents and a tree,
That through the rush we all forget
What Christmas is meant to be.

This day is a birthday
To honor Christ our King.
He used to be remembered
By shepherds and by kings
Who brought Him gifts and knelt
To offer silent prayer—
They were so very thankful
That the Christ-child was there.

We must follow the Wise Men,
As they did the star,
So we, too, can worship
The One who looks down from afar.
It's fun to shop for Christmas,
And decorate the tree,
But don't forget the One who gave
His all for you and me.

JESUS CHRIST THE ONLY FOUNDATION

By Benjamin Weaver

Other foundation can no man lay than that is laid, which is Jesus Christ. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you: if any man defile the temple of God him shall God destroy: for the temple of God is holy, which temple you are.

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from your iniquities.

I delivered unto you first of all that which I also received, how that Christ died for our sins, and that He was buried, and that He rose again the third day according to the Scriptures. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. Therefore be buried with Him by baptism into death. Set your affection on things above, not on things on earth. When Christ, who is our life, shall appear, then shall we appear with Him in glory.

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.

A CHRISTMAS MEDITATION

By Hazel Cramer

A friend of mine has been lecturing me
on the paganism of Christianity.

A Christmas tree, to her, is sin;
An invention of a devil within.
Giving gifts, that, too, is wrong.
For to whom do they rightfully belong?

It's don't send cards, and don't give a present,
Don't put up wreaths, or she will resent it.
The glory is taken from the lowly manger,
The tiny babe, born on earth, a stranger.

Yes, 'tis true, that Christmas now is gaudy
With colored lights, and mistletoe naughty;
But underneath the wrappings gay
Still exists the love of that first Christmas day.

It's good to live, and appreciate
Tokens of love, rather than hate;
For Christmas time is a time to love
Both our fellow man, and our Saviour above.

Like our children, then, whose wish is here:
"Why can't Christmas be 365 days a year?"

AFTER CHRISTMAS

By William Wachtel

After the tree is taken down, the ornaments packed, and the gifts put away, many will think that the time of the Christmas spirit is past and that Christ may safely be forgotten for another year. It will be time once more to turn one's thoughts to "more important" things.

This is the usual attitude of the world—which "catches" a certain amount of the spirit of Christmas once a year, but which ignores the true Spirit of Christ the rest of the time. As Christians, let us manifest the loving Spirit of Christ all year round!





The Bible and the News

By the Editor

TENSION IN THE BIRTHPLACE OF CHRIST

As Christmas, 1956, approaches there is tremendous tension in the homeland of Jesus. The air is brittle with rumor and unrest. An uneasy, temporary armistice prevails.

Syria is bristling with Russian armaments and pro-Communist leaders threaten Arab nations and Israel alike. Signs like this are seen in many Arab states, "After Saturday, comes Sunday." This means that after the Jews are wiped out (they keep Saturday), the Friday-keeping Moslems will rid the area of Sunday-keeping Christians. Fear and hate are the emotions most felt.

Jesus was born in this area two millenniums ago. He grew up there and went about preaching love and peace. How we long for Him to return to establish there the Kingdom of peace and righteousness that has been promised. Only then will the crisis of the land of Jesus' birth be fully solved.

ROCK 'N' ROLL

"An American movie, 'Rock Around the Clock' invaded England recently and caused so much commotion that a dozen towns have banned the film. In places where the movie has shown, riots have broken out, and police have arrested many youths for disturbing the peace. British parents are reported to be indignant about this new import from America.

"We agree with one of the Britons who called it 'music for morons.' Anything that causes people to act like heathen deserves no place in the life of a Christian. We cannot see that any good can come from such 'music' and believe that America should be ashamed for spreading this moral disease to other countries."

—William Dick, *Pomona Bulletin*.

EGYPT LIMITS CHRISTIAN PREACHING

A new directive in Egypt has made it difficult for Christian missions to operate in that Moslem land. Christian meetings may be conducted only in government-licensed buildings. Sermons by Protestant ministers must be approved by the Ministry of Social Affairs before they can be preached. Ministers are punished by law for teaching Christianity to children of Moslem parents. Christian schools must offer a course in the Koran, the Moslem Bible. Some Christian missions are being forced to close because of these regulations.

WHAT ABOUT THE TAXES THE GOVERNMENT RECEIVES FROM THE SALE OF ALCOHOL?

"Argument that tax on the sale of liquor helps the government treasury is no good. For example, Pennsylvania in 1952, had to pay \$14 extra for each dollar collected for sale of liquor, to pay for additional jails, police protection, hospitals, mental institutions, and aid to drinkers' families.

"Alcoholism is tremendously expensive. In Kentucky alone, the cost to the state per year is \$11,138,000 in lost wages, welfare costs, crime, accidents, property damage, injuries, and so forth. This lines up in the general trend of getting away from God. Since alcoholism has found its way into the ranks of many nominally professed Christian people, its effects are more astonishing. Church membership and crime increase together.—*The Bible Advocate*.

A PERSONAL MATTER

A Christian sister has given us a clipping from a "Letters to the Editor" section of a popular magazine. The letter to this editor is complaining about the common practice of not publicly discussing religion because it "is a personal matter." The writer states that the best reason for discussing religion is that it is a personal matter of life and death.

The writer says, "If you saw a friend walking into an inferno of a burning pit, not knowing it was there, would you warn him of the danger ahead? Or would you say, 'It is a personal matter, and I have no right to say anything'?"

The church grows and the message of the gospel is spread because some think this is a personal matter and take personal responsibility to see that the Word is spoken.

SIGN PAINTER

J. N. Golding, a sixty-three-year-old, retired banana dealer, from Miami, Florida, is responsible for many of the signs seen along the nation's highways, saying, "Jesus Saves," or, "Jesus Christ Is Coming! Be Ready!" He estimates that he has painted more than ten thousand of these signs and placed them in various spots. He refuses to accept money for the signs, saying, "I owe it to the Lord."

JESUS DEMANDS OUR ATTENTION

(Continued from page 3)

for us today. We may think we can live on the teachings and examples of other men, but Peter, standing before the rulers of Israel, said: "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).

We are as dependent upon Jesus for life as Israel was dependent upon manna in the wilderness. Without manna, Israel would have starved to death. Without Christ to nourish us, we face as certain a death. "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. 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: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:16-18).

As we approach Christmas, let us stop our mad rush, our exchange of gifts, our revelry, for a short time to ponder the reason for Christmas. Let us praise God for His gift to us. More than a baby was born into the world. There was born a new way of living, a way that would lift man above himself, an avenue of approach to God. There came into the world a power that has disturbed the world from that day to this. Man will never know rest again until Jesus is crowned King in every heart. Then the world will have the peace promised by the angels as they sang to the shepherds.

THE PRINCE OF PEACE

(Continued from page 6)

both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh."

This is the peace Jesus left to all believers as He promised in John 14:27, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Paul spoke of this peace also, saying, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

The peace that can be enjoyed today is beyond understanding or explanation by the majority. Most people are

so engrossed in material things of the world, which bring chaos and discontentment, it is impossible for them to find peace. The true child of God is given an opportunity to experience in his life today a portion of that peace which the Prince of Peace will bring to the nations in the future. (Study Micah 4:1-5.) Let Christ have first place in ruling your life now and fill your heart with the Word of God; then you, too, will find peace of mind beyond measure.

CHRISTMAS IN BETHLEHEM

(Continued from page 11)

the Christmas hymns and sermons concerning the Baby Jesus Christ and awake in them a great desire to know more about the town which God chose for the birthplace of His only begotten Son.

Then you can see some big Christmas trees in the shops and houses. It is wonderful to see it early in the morning when all the buyers are getting the things of Christmas for their shops, and the trees looked very pretty, but I know that none of them is so beautiful as the one that I shall see when we open the door of our sitting room on Christmas and see our trees alight with candles. When I was a little boy I always thought that was the most wonderful moment of all the year. When I see it again every year I know I shall think the same thing.

Christmas in Bethlehem is very beautiful. Now let me say to the reader, Welcome to Bethlehem and a happy Christmas and a happy New Year.

CHRISTMAS DAY WITH UNCLE TOM

(Continued from page 12)

Thus they exclaimed and remarked as Uncle Tom and the twins took them home, loaded down with gifts and remains of the feast. As they drove slowly homeward through the dusk, a train whistled, the train they would have taken on their return from the city, had they spent it there.

But who was that coming up the walk at this hour? Two boys hurried to answer the door. They were swallowed up in the arms of Father and Mother, home several hours earlier than they had expected. Christmas Day was complete at last.

Calendar of Events

January 22-25—Midwinter Ministerial Conference, Oregon, Illinois.



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AN ISSUE FOR THE NEW YEAR!

Articles of interest and help as we begin a new year of service to the Lord.

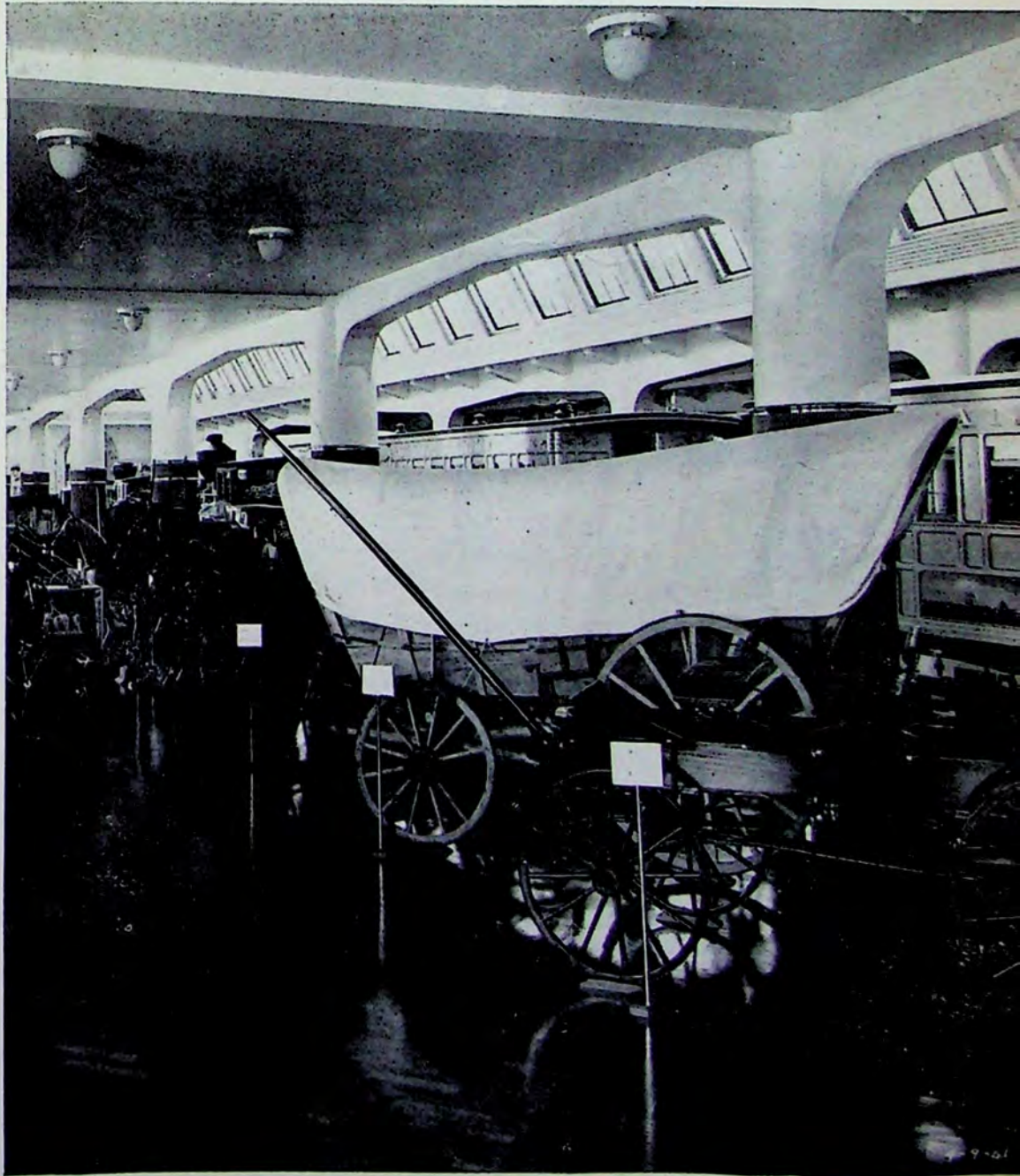
THE GOOD OLD DAYS

Pictured are some of the relics of an age not long history, collected in the Edison Institute in Dearborn, Michigan. This museum is a part of the Greenfield Village center which is part of the work of the Ford Foundation.

Each new year is marked with mechanical and scientific progress, the symbols of American enterprise.

Has spiritual progress kept pace? Has the church used the tools of progress to the best advantage? Have peace and contentment come with the development of modern conveniences? These questions face us and call for an answer in the New Year, 1957.

(Authenticated News Photo)



A Blessed New Year!

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. Dec. 31. 1 Sam. 7. God protected Israel before they had a king.
T. Jan. 1. 1 Sam. 8. Israel demanded a king.
W. Jan. 2. Gen. 15:1-7. God said, "Fear not, Abram: I am . . ."
T. Jan. 3. James 5:13-29. James mentioned some purpose in prayer.
F. Jan. 4. Mark 8:34-37. Jesus expects Christians to follow that which is truly profitable.
S. Jan. 5. Psalm 37:1-20. The wicked one to be consumed.



The Good Old Days?

The front-page picture depicts some of the accessories of the "good old days." Who would want to return to the days of the horse and buggy, gas lights, smallpox, board walks, dirt streets, the walking plow, and pony express? The discomforts and inconveniences of the good old days might be the death of us all. Physically speaking, the good old days were not so good, after all.

The Prophet Jeremiah, however, gives some advice about the good old days that is worth meditation in this New Year season. "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (6:16). Somehow, in the exertion of mechanical progress, we have left behind the old ways of peace and contentment. It is a known truth that our scientific advancement has outrun our spiritual development.

There is no good reason that we cannot follow the old ways of morality and the good path of truth with modern conveniences and up-to-date vehicles. It is really a matter of the heart. If we have the zeal of old and the truth of apostolic times, and will put forth effort equal to those days, think how much more we can do with the assistance of modern tools!

Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). Today, through radio and television, we can preach the gospel to millions at one time. A missionary can go around the world in less time than it took Jesus to walk from Nazareth to Jerusalem. With effort and prayer equal to that of men of old, we could reach more people with the gospel than they.

With the faith of the good old days, and the tools of the good present days, this can be a year of tremendous service. With the stewardship of olden times, and the means of present times, this can be a glorious year for the advancement of the Church of God.

"The Year of My Redeemed Is Come"

The Prophet Isaiah looked forward to the time when God's judgment for sin and the redemption of the righteous will be concluded. He said, "The day of vengeance is in mine heart, and the year of my redeemed is come" (Isa. 63:4). At the time of the redemption of the children of God, God's vengeance for sin will be poured out upon the unrighteous.

We pray that this may be the year of the Lord's returning; the year when the redeemed of the Lord will receive their full salvation in immortality. But if this should be the year of the redeemed, it will also be the year of God's wrath on sin and sinners.

Where do you stand? Will the year of the redeemed, whenever it comes, be salvation or vengeance for you? We trust that you know or will soon accept the salvation of Jesus Christ as the new year begins.

*"The New Year lies before us, like a spotless carpet of snow,
Be careful how you tread it, for every mark will show."*

The New Year

*By Pastor C. F. Pryor
Cleveland, Ohio*

WE ARE coming to the close of another year in life's history. Another chapter is being completed. As we bring this chapter to a close, let us pause for a few moments and summarize the events of our life for the year.

First, we realize that what we have done cannot be undone. If we have spoken harsh words in anger, they cannot be recalled. If we have done any wrong to another, it cannot be undone. Oh, yes, we may forgive and be forgiven, but the wrong remains. As we pause and think over the past, we see the many mistakes we have made and by recognizing and acknowledging them we can take the necessary steps to prevent them from happening again. In this way our life will become more godly in the year ahead.

We pass along life's pathway only once. Never again will we see the year 1956. Never again will we encounter the same problems of life that we have in the past. There may be similar experiences, but not the same ones. Christians, however, should not worry about the past. They must be willing to say, "I was wrong. I made a mistake. I stumbled; but through the strength of the Saviour I will rise to walk, led by His unfailing hand."

In making New Year's resolutions, let us remember that it is better not to make a vow to the Lord (or to man) than to make one and not perform it. (Eccl. 5:5.)

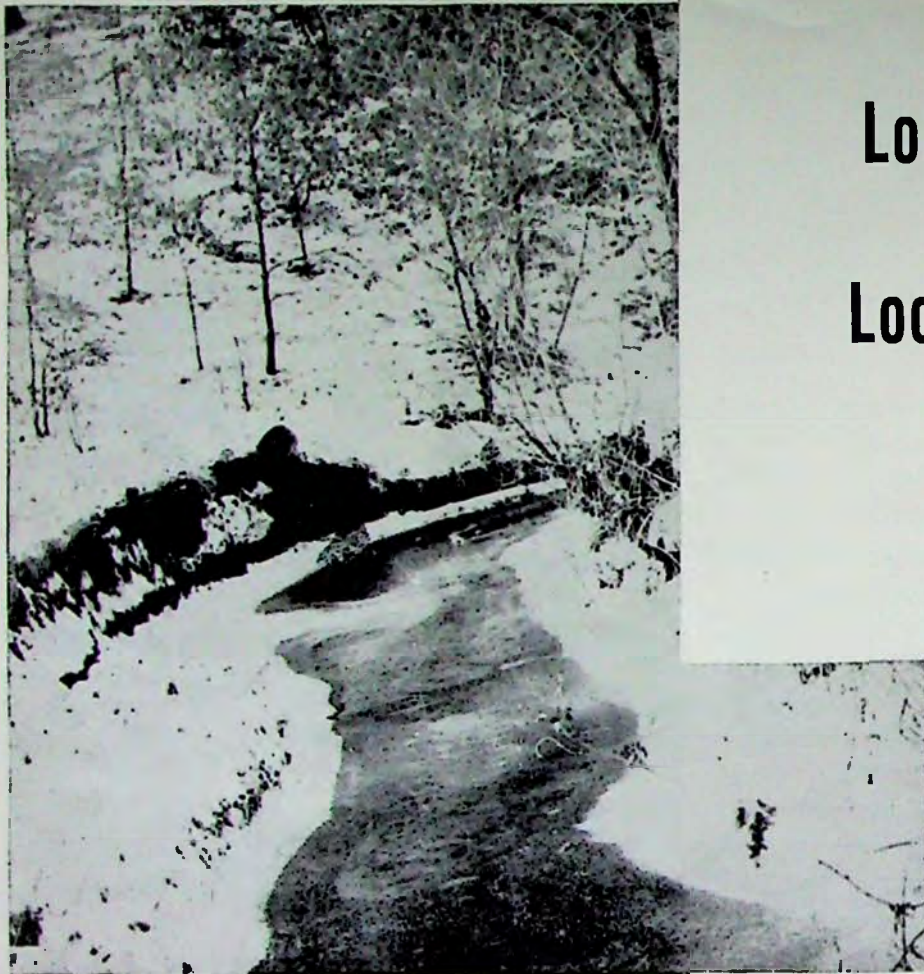
Some Resolutions to Consider

1. I will endeavor to understand these things about the Bible.
 - a. I will always accept the Bible as the inspired Word of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).
 - b. I will accept the Bible as my light and guide. "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).
 - c. I shall ever keep in mind the fact that God's Word, the Bible, is the basis by which all men must be judged. "He that rejected 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).

2. I shall endeavor to remember three things about the church.
 - a. I will respect the church (body of believers) as property purchased by the precious blood of the Lord. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). "With the precious blood of Christ as of a lamb without blemish and without spot" (1 Peter 1:19).
 - b. I will honor the church (building) as the house of God. "These things I write unto thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:14, 15).
 - c. I will endeavor to assemble with the church regularly. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).
3. I shall ever remember that only through and by Christ may I ever gain eternal life. "There is none other
(Please turn to page 15)



Looking Back and Looking Ahead

*By Pastor Harry Sheets
South Bend, Indiana*

AS WE approach the end of 1956, all of us will have a tendency to look back upon this year and its events. Consciously or unconsciously, we will evaluate the year in our minds and tag it as great, mediocre, or poor. How we classify 1956 will depend somewhat upon what we expected from it. Some will consider the year a good one because they were able to save money, or received a promotion. Others may be disappointed because they failed to achieve certain goals which they sought.

Success in life is a relative thing. What one would hail as success, another might term failure. What man might consider a mighty success, God might brand as a waste of time. The life of Jesus is a good sample of the difference in the reasoning between God and man.

Born under humble circumstances and brought to manhood in an ordinary home of poor parents, we might have expected Him to be filled with a desire to rise above poverty. Jesus was little interested, however, in gaining a fortune or financial security. He had no place to lay His head, and made no attempt to acquire a home. Jesus associated with common people, and occasionally with the despised and rejected. He had few friends among the rich, or among the politically influential. The higher clergy rejected Him, branded Him an impostor, and incited the people against Him. He was a man of sorrows and acquainted with grief. At the end of Jesus' life all

He had to show for His efforts were a host of bitter enemies, *and a cross*. Judged by man's standards, Jesus was a failure.

The apostles were hindered in their early preaching by this scorn for the cross. In 1 Corinthians 1:18, 22-24, Paul wrote: "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. . . . For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." History has largely come to consider the life of Christ as the most successful life ever lived. He is not judged by the property He acquired, nor by the high office He held, nor by a nation liberated and established, but by the wonderful system of teachings He gave and by the higher motives He brought to a selfish world. What looked like failure to man was the acme of success in God's sight.

Paul pointed this fact out to us in 1 Corinthians 1:27, 28. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which

are not, to bring to nought the things which are." Simple achievements may rate much higher in God's sight than the spectacular accomplishments which people acclaim and term success.

As we ponder the accomplishments of the past year to determine whether it has been a good year for us or not, suppose we consider everything from the standpoint of the Bible. Jesus gave us a good measuring stick with which to measure true success in His parable recorded in Luke 12:16-21. "He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." This man was considered a success. He had provided well for his old age and was able to retire. We would say that he was a very admirable man. What was the verdict depicted in the parable? "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12: 20, 21). It would seem from this parable that Jesus is teaching that true success is measured by what we do for God. Riches, whether property or stocks and bonds, are something which cannot be taken with us. All must be left to others. Serving God stores up true riches.

Now let us look back over the year that is about to end. Can we honestly say we have served the Lord more than we have served ourselves? Have we accepted His salvation and tried to share that salvation with another? Have we served God? or have we served self? This will reveal to us the real accomplishments of 1956. Judging will not be difficult.

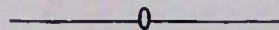
Reviewing the past will be a waste of time unless it helps to direct the future. A gun is of little value to a hunter unless it has two sights, a hindsight and a front sight. When the two are properly lined up with the target he can hit the mark. The same is true of a human life. Our foresight must be lined up with our hindsight if we would hit the mark for which we aim. Reviewing the past to ascertain where we succeeded or failed, and why, will help us to direct our future into channels of success.

One thing of which we can be certain is the fact that we are nearer to the coming of Christ than we were last year at this time. When Paul wrote to the Roman brethren (13:11-14), he might well have been suggesting a New Year's resolution. "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far

spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Moffatt's translation states it this way: "Let us drop the deeds of darkness . . . and put on the armour of light; let us live decorously as in the open light of day—no revelry or bouts of drinking, no debauchery or sensuality, no quarreling or jealousy . . . and never think how to gratify the cravings of the flesh."

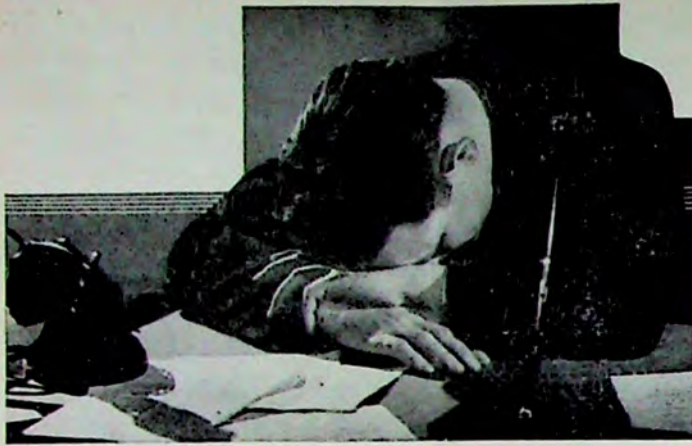
In the fourth and fifth chapters of Ephesians the Apostle Paul made some suggestions for those who would "walk worthy of the vocation wherewith ye are called." These suggestions would make good New Year's resolutions and would give a good basis upon which to evaluate success or failure for the year 1956. These suggestions (perhaps we should consider them commands) are: "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. . . . Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. . . . Put on the new man, which after God is created in righteousness and true holiness. . . . Put away lying, speak every man truth with his neighbour. . . . Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. . . . Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. . . . Grieve not the holy Spirit of God. . . . Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. . . . Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. . . . Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself an offering and a sacrifice to God."

If we can keep the above commandments during the coming year we will be walking as God would have us walk. I feel certain that we would be able to look back next year and feel that 1957 had been a very successful and profitable year. Let us resolve that, with God's help we will do our best to be true to Him in everything!



INCREASE IN CHURCH MEMBERSHIP

President Dwight D. Eisenhower recently said concerning the reported increase in church membership in the United States: "The national figures on church membership and benevolence are impressive. It is heartening to see so many Americans supporting the faith which lies at the bedrock of our society."



Public Enemy Number One

PROVERBS 20:1 states: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Probably the greatest plague that is threatening our nation at this time is alcoholism. Drunkenness is a sin in the sight of God, and it leads to many other sins. The fact that our nation licenses the use of alcohol and that laws permit its sale and use, does not change the fact that God condemns it. God's Word teaches that all are "not wise" who are deceived by strong drink. This would include millions in our land and throughout the world.

It is the duty of God's faithful as the "salt of the earth" to warn people that drunkards will not have a part in the eternal blessings that God has prepared for those that love Him. All offensive things will be cast out of God's perfect Kingdom that is to be established upon the earth. Hear the inspired words of 1 Corinthians 6: 9, 10: "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."

As Christians we should do more than warn people of the danger of alcohol; we should do all that we can to help those who have been deceived by the treacherous poison. We can do more than condemn. We may be able to do something to help keep someone from beginning the use of strong drink, or we may be able to encourage someone to quit the use of it before it has such a terrible hold upon them that it cannot be broken.

Many people begin to drink with no idea of where it can and may lead. An understanding of the dangers of alcohol would help many to leave it strictly alone, but

• *By Pastor Dale Ward
Woodstock, Virginia*

there are powerful interests that do not want people to know what the final outcome of the habit may be.

God understands all about the pitfalls of drink, and His Word is not silent about its dangers. Let us notice Proverbs 23:29-32. There is a wealth of information in these few words. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

Alcohol affects no two people alike, but with many the first experience with it is very pleasant. It gives people a wonderful feeling. It enables them to forget their troubles and worries. It enables them to forget their self-consciousness and be the life (?) of the party. If it is not used to excess the after effects are not too serious; possibly a little sickness or headache. Many think it is the most wonderful potion they have ever found. Perhaps some wonder why they did not try it sooner.

As time goes on there is a subtle change. It takes a little more drink to bring that "good feeling." After the effect wears off the sickness is worse; the headache more pronounced. It leaves one in a state of depression. The logical answer, most think, is to seek drink more and oftener. It has begun its insidious work on the nerves and brain and physical system. There is now a definite need for that "pick up" because the user is nervous and jumpy and irritable. Yet as the need for the "lift" grows, the ability of the alcohol to bring it diminishes.

At this stage many users begin to realize that alcohol has trapped them. They are its slaves instead of its masters. They realize that it is destroying them, but they have not the will power to resist. Occasionally there is an individual who is able to become a moderate drinker, and stay a moderate drinker. These individuals are the exception rather than the rule. God has so constituted them that alcohol does not get the best of them. They scoff at the one who has become a slave of drink, but that does not help the excessive drinker. About the only help for him (or her) now is the power of God. If he is willing to exert every ounce of will power that he has, and call mightily upon God for His help, he may be able to break loose from his slavery to alcohol.

What did God's Word say about those who tarry long at the wine? "At the last it biteth like a serpent, and stingeth like an adder." Ask any alcoholic if he understood the danger of alcohol when he began to drink. Ask

him if he had any idea that it would bring him to the condition in which he now finds himself. Ask him if he would advise anyone to begin the use of strong drink. If he is honest, he will tell you that he would strongly advise against it. Ask him if he had any idea that alcohol would, or could, completely ruin his life.

I have never been around many alcoholics. I do not like to be around them. I picked up a hitchhiker some time ago. He said, "I am an alcoholic." He did not need to tell me so. It was very apparent. He was a broken wreck of humanity; a misery to himself and to all with whom he came into contact. He tried hard to carry on an intelligent conversation with me, but it was impossible. His mind was affected. He was doomed to a few more years of increasing misery, and then to a godless grave.

I have seen a middle-aged man cry like a baby. He had been drunk for three or four days; out of money; afraid to face his family; in danger of delirium tremens. What could be done for him? Doctors say to give him another drink. "Try to see that he gets only a little, but it is the only way to help him sober up without going crazy, or dying."

The drinker loses his natural fear, his sense of right

and wrong. He wakes up the victim of some accident that would never have happened had he not lost his normal senses. Possibly he realizes, too late, that he has harmed or killed someone by his negligence. Yes, that condition is also mentioned in the Word of God. "Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again" (Prov. 23:33-35).

Many Christians follow a rule of total abstinence from all forms of alcohol. That is the only safe rule to follow. Alcohol will never destroy one who does not begin its use. If you have not started to drink, do not start. If you are a moderate drinker, by all means stop the practice while you are still able to do so. If you are a heavy drinker, master the thing before it masters you. Every day you continue will make it harder to quit.

God stands ready to forgive your sin if you will repent and turn away from it. God's faithful servants are ready to help you if you really desire help. God's power can help you to break the terrible habit.

An Imaginary Letter

Several weeks ago we republished an unwritten letter. It was a satire to show what a modern mission board might have written to the Apostle Paul. The following letter, selected by Pastor Gordon Smith, Clarence, Iowa, shows how some modern pastors might have answered the Macedonian call had they been Paul.—Editor.

Dear Sir and Brother:

Doubtless you will recall the invitation you extended to me to come over into Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the church seriously to consider a call on such meager information. There are a number of things I should like to learn before giving my decision, and I

would appreciate your dropping me a line, addressing me at Troas.

First of all, I should like to know if Macedonia is a circuit or a station. There is another item that was overlooked in your brief and somewhat sudden invitation. No mention was made of the salary I was to receive. I have been through a long and expensive course of training; in fact, I may state, with reasonable pride, that I am a Sanhedrin man, the only one in the ministry today. Kindly get the good Macedonian brethren together and see what you can do in the way of support.

You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the church well organized? I recently had a fine offer to return to Damascus at an increase of salary, and am told that I made a very favorable impression on the church at Jerusalem. For recommendations write to Simon Peter, D.D., at Jerusalem.

I will say that I am a first-class mixer and especially strong on argumentative preaching. If I accept the call, I must stipulate for two months' vacation and the privilege of taking an occasional lecture tour. My lecture on "Over the Wall in a Basket" is worth two drachma of any man's money.

Sincerely yours,
Paul.

What Were You Predestined to Be?

By Pastor Harvey U. Krogh, Jr.
Oregon, Illinois



Much credit is due Bro. G. J. Gordon for his booklet, "Predestination as Defined by Man Versus Scripture Teaching" from which many of the following thoughts were taken.

THERE are two definitions of "predestination." Man has said that God planned every thought and act of man from the very beginning. The Bible definition does not teach this or God would be very inconsistent to offer man the choice of life or death, good or evil which is spoken of so many times in the Bible. Of course there are seeming inconsistencies, such as God hardening Pharaoh's heart and then punishing him. We believe that God can have foreknowledge without taking from man his right of choice. God could say that He hardened Pharaoh's heart because of His foreknowledge

of Pharaoh's character and attitude toward anything God would do to convert him.

There is also the example of Jacob and Esau. We read of them in Romans 9:11, 12, "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger." It was unnecessary for God to wait until Esau sold his birthright before He said, "The elder shall serve the younger." By His foreknowledge, God could see what Esau would do, and still not take from him his right of choice.

Someone may say, "Esau's heredity and environment determined his character and his inclinations, and if God is not responsible for these conditions that made Esau what he was, then chance was responsible." My answer is that it makes no difference what or who is responsible for my heredity and environment (some have one kind and some another). The important thing is: "How am I going to react to that in which I find myself? What choice am I going to make? Will I choose the right or the wrong?" The fact that people are won for Christ from every position and from every stage of sin, proves that they have had a choice.

My opinion, however, or my answer does not amount to much, but throughout the Bible we have the teaching that "the wages of sin is death" (Rom. 6:23). The slothful servant was punished. "So then every one shall give an account of himself to God" (Rom. 14:12). "God will render to every man according to his deeds" (Rom. 2:6). The individual will be punished to the extent to which he is responsible. Therefore the individual has a choice or his punishment is entirely unjust.

We know that people do not have equal opportunities. Noah did not have the same opportunities that Abraham had. God has not created all men equal in all things. Sometimes God gave greater opportunities to some than to others. Sometimes He called some to a certain work because He foreknew their qualifications. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Heb. 11:8). Now notice what God said of Abraham in Genesis 18:19, "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." If Abraham had not chosen to be diligent, God would probably not have called him to be the father of the nation of Israel.

As far as we are able to determine from the Scriptures, Abraham still had the right to choose whether or not he would answer the call and go. In fact, we think he was a little slow but God was patient with him.

So much for introduction to our subject: "What were you predestined to be?" In Romans 8:28, we read, "We know that all things work together for good to them that love God to them who are called according to his purpose." First, everyone chooses whether or not he loves God. The verse also speaks of them who are called according to His purpose.

Who are called? "Even us, whom he hath called, not of the Jews only, but also of the Gentiles" (Rom. 9:24). And how are we called? "He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. 2:14). You remember he said, "called according to his purpose." What was His purpose? "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:29, 30).

At first thought we might say, "Well, this proves that it is all previously planned and we cannot change it. But what did Jesus say? "Many are called, but few are chosen" (Matt. 22:14). Why? It is because of something they did or did not do. Those who were called but not chosen must have failed. Peter said, "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).

How does God elect or choose? "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13). If you had never believed, you may still have been called. You who are in Christ *are chosen* for salvation because you believed the truth.

We have further information regarding those who will rule with Christ in Revelation 17:14, "They that are with him are called, and chosen, and faithful." The final determining quality is faithfulness. Who is going to determine whether or not you will be faithful? Now that you have heard the gospel of salvation and have been called by it, being faithful, is up to you. Remember also that God will help you if you will be faithful.

As to exactly what was predestinated (ordained before), we read 1 Corinthians 2:7-9: "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." From this we understand that the glory and the position were previously planned.

We think of the men who formed the constitution of

the United States as having ordained the position of president of the United States for Dwight D. Eisenhower. It is not that the founders chose Mr. Eisenhower, but they provided for the choosing of him. If he had not said he would run he never would have gotten the position. It is very true that other factors are important, but his choice and effort were also very important.

The position of each of the senators and representatives were ordained, but they had to be selected on merit, and they had to qualify in some respects even before they were selected. The Bible teaches that our position with Christ was predestinated from the beginning, but as to whether it will be you and I who are rulers with Christ or others in our place, depends upon whether or not you and I "make [our] calling and election sure."

Let us consider Ephesians 1:4, 5. "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: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Surely God has chosen us, that is, us Christians before the foundation of the world. He is speaking of us, however, as a group, which God purposed to be heirs with Christ. He has called many to be members of the church, but few are chosen because they do not choose to be.

"Having predestinated [or having marked off beforehand], unto the adoption of children by Jesus Christ." How do we become the adopted children? "As many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:13, 16, 17). Notice the "if." "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26, 27). Here we find faith and baptism mentioned as qualifying conditions.

It is the inheritance that has been marked off beforehand. "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" (Eph. 1:11).

What does it all mean? It means that if you want to be an heir of salvation, a ruler with Christ, a child of God, it is your faith in Christ which will cause you to serve Him and be led by God's Spirit.

To be sure that you have the answer to the question of our subject, we will say that you were predestined to be saved, have a part with Christ in the Kingdom, and live eternally in God's favor *IF* you believe on Christ, obey in baptism, and continue in the faith. The choice is yours. Be a faithful Christian!

Are You Immortal?

By Pastor William Dick
Pomona, California

YOU are *not* immortal, because the Bible states that man is mortal. Job spoke of "mortal man" in his book, chapter four, verse seventeen. Every person that has ever lived on this earth is mortal and must die. In the very beginning, God warned Adam that if he ate of the tree of the knowledge of good and evil, his punishment would be death. (Gen. 2:17.) When Adam sinned and ate of the forbidden tree, God kept His word and took Adam out of the Garden of Eden and separated him from the tree of life. (Gen. 3:22-24.) Adam's sin brought death into the world, and "so death passed upon all men" (Rom. 5:12). Since we are descendants of Adam, we have the same mortal nature and must die also.

Death is so common we wonder how some people can deny it exists and believe that everybody is immortal. Death occurs every day. "What man is he that liveth, and shall not see death?" (Psalm 89:48). How can we say we do not die or that we are immortal? Death is so prevalent that we would have no knowledge of immortality if it had not been revealed by Jesus. Paul says that Christ "brought life and immortality to light through the gospel" (2 Tim. 1:10).

You are *not* immortal, because only God has immortality. (1 Tim. 6:16.) If only God has immortality, how can we say we have it? You may ask, "Does not Jesus

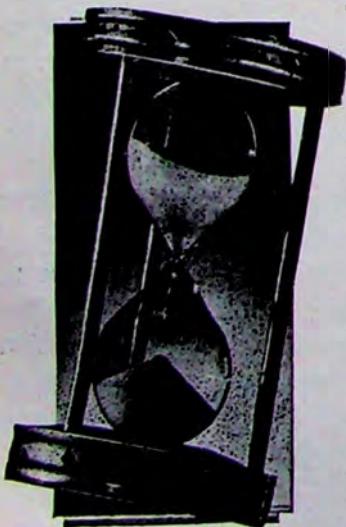
have immortality?" Yes, He does now. But He did not receive immortality until He was resurrected from the tomb. Jesus was born mortal. If not, He never would have died. The phrase, "who only hath immortality," means that God is the only being who has always had immortality.

You are *not* immortal, because immortality is a promise, not a possession. "This is the promise that he hath promised us, even eternal life" (1 John 2:25). Why should God promise to give us something if we already have it? We are not born with eternal life, but place our hope in the promise that we will receive it in the future. Since we do not have immortality now, we seek it eagerly. "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" (Rom. 2:7). This scripture proves we do not have immortality now. We would not seek patiently for it if we already possessed it.

Those who believe man is immortal say the wicked will burn eternally in a fiery hell, and consequently, must be immortal, too. The Scriptures do not teach this, but promise that the wicked will perish (John 3:16), and suffer death (Rom. 6:23). The Bible declares that only those who obey God will receive immortality. "If thou wilt enter into life, keep the commandments" (Matt. 19:17). "He that believeth in me, though he were dead, yet shall he live" (John 11:25).

You are *not* immortal, because no man will receive immortality until the resurrection. Then "this mortal must put on immortality" (1 Cor. 15:52-54). Being subject to death, we know we cannot escape it. Our only victory over death and the grave will be the resurrection. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

We are frail, weak, mortal. Our only hope of immortality is in Christ and the power of His resurrection. We must believe and obey Him if we expect to receive the gift of eternal life. Are you living for Him?



The New Year

He came to my desk with quivering lip,
The lesson was done.
"Have you a new leaf for me, dear teacher?
I have spoiled this one!"
I took his leaf all soiled and blotted
And gave him a new one, all unspotted,
Then into his tired heart I smiled:
"Do better, my child."
I went to the throne with trembling heart,
The year was done.
"Have you a New Year for me, dear Master?
I have spoiled this one."
He took my year all soiled and blotted
And gave me a new one, all unspotted,
Then into my tired heart He smiled:
"Do better now, my child."

—Selected.

The Day



The Bridge Broke

*A personal experience of
Pastor Timothy Pearson
Dayton, Ohio*

IT WAS July 3, 1955, and we were enjoying the first week end of our vacation camping in Great Smoky Mountain National Park. Winding up the scenic highway from Gatlinburg, Tennessee, we had visited Newfound Gap and the cloudy heights of Clingman's Dome. As the day flew by it was nearly noon when we turned east for the long descent to Cherokee, North Carolina. Traffic was heavy, bumper to bumper for miles.

By eleven-thirty, with hunger beginning to make itself felt, we neared Cherokee where the famous Indians of that name still live, many of them catering to the tourist trade. It was one such souvenir establishment that caught our fancy. Since it was just across the narrow Oconoluftec River, and parking space was provided near by, I stopped the car and we crossed the road when there was a break in the steady stream of traffic.

Across the river at this point is a narrow foot bridge of the suspension type. It is about two feet wide and seventy-five feet long. At the far end, proclaiming the wares of the souvenir shop, was a great sign reading "Chief S Trading Post." As we turned ourselves toward the end of the bridge it all happened.

There was the crackling sound of splintering wood and the piercing scream of many women's voices. Running to the river bank a sight met our eyes that could only be called a mess. A cable of the bridge had pulled loose catapulting some seventy vacationers into the icy waters of the river below. As the bridge hit the shallow water it rolled over throwing everyone into the stream. There they were, milling around, falling down, screaming, crying, searching for their cameras, purses, children.

Many were hysterical; others showed unusual calm.

Our first thought was, "It just could not be happening." Quickly recovering, we raced to the end of the bridge and, wading out into the river (there was no time to remove shoes), succeeded in helping many keep their footing on the slippery rocks. One boy in particular I shall never forget. He had been dazed by the ordeal and could not take a step without falling prone in the mountain stream. Without help from the shore it is doubtful if he would have gained the shore. One lady whose husband was assisting her from the middle of the river would let no one else help, for even the touch of an assistant caused terrible pain.

Not all were so fortunate as these. Two women died, forty had to be rushed to near-by hospitals.

The Cherokees quickly went into action. Boys riding ponies searched for lost belongings in the river. Others helped the stranded recross the river. The chief stood for a long time in midstream salvaging purses. One picture that keeps coming back is that gallant warrior waist deep in icy water diving for these lost items. When his war bonnet became soaked, he quickly changed to a dry one and was right back in the river giving aid.

For more than a year now this scene has haunted me. Somewhere there must be a lesson here. There is; a vital one! In thirty seconds my family would have been on the bridge. Life hangs on a slender thread. I wonder if I would have been prepared for death. This much we do know. We have no guaranteed life span, we must be prepared. The names of the faithful whose lives ended short of three score and ten years would fill a book.

There Is Always Time

"There is always time to find
Ways of being sweet and kind:
There is always time to share
Smiles and goodness everywhere.

"Time to send the frowns away,
Time a gentle word to say,
Time for happiness and prayer,
Time for kindness everywhere.

"Time to give a little flower,
Time for friendship any hour:
But there is no time to spare
For unkindness anywhere."



The Bible and the News

By the Editor

SEARCH FOR SINAI

In the wake of Israel's capture of the Sinai Peninsula, scientists and scholars moved into the area in search of the mountain upon which Moses received the Ten Commandments. Tradition places the mountain in the very south end of the peninsula. A mountain there, Jebel Musa, eight thousand feet high, is a popular choice, but to get there Moses would have had to lead his people through the Egyptian copper mines near by. Modern scholars think of the mountain as being farther north and have an eye on Jebel Hillel.

Ignoring modern opinion, a band of Israel soldiers scaled the high Jebel Musa in the south and planted the Israel flag there. They wrote, "We are the first unit of the Israel army to stand on top of our holy Mount of Moses."

The time must come when Israel will look to Calvary and not back to the Mount of Moses. It must see that its salvation is in Christ and not in the Law of Moses.

SYRIA, RUSSIA'S NEW BASE?

While world attention was focused on Egypt and fears were running high (and still are) that Nasser of Egypt would become a puppet of Russia, the Communists were steadily gaining strength in Syria. The curtain of secrecy was suddenly flung aside by Israeli intelligence reports and the world now sees Syria with fifty-six million dollars worth of Russian arms and its army controlled by pro-Communists.

We have often wondered about the "king of the north" and speculated as to whether he is of Syria or of Russia. The way seems to be opening for both to be true.

Syria was one of the four divisions of the empire of Alexander the Great. The "little horn" is to arise from one of those four divisions. (Dan. 8:8-12, 20-27.) We will be interested in watching developments in Syria.

CHRISTIANS IN ISRAEL

"Of the more than forty thousand Christians in Israel, two thousand are Protestants; forty are Ethiopian Copts; seven hundred are Egyptian Copts; about twenty-three thousand are Eastern and Latin Catholics; one thousand thirty are Armenian Orthodox; and thirteen thousand four hundred are Greek Orthodox."—*Biblical Research Monthly*.

CONCORDAT SIGNED IN POLAND

Communist Poland and the Roman Catholic Church have signed a new agreement (concordat) to allow the Roman Church to again gain a place of advantage in the state.

The concordat allows the church certain privileges, such as supplying religious instruction in the schools and allowing chaplains to work in the hospitals and prisons.

The history of the growth of Roman Catholic political power is willingness to compromise with the enemies of Christ to gain material and political advantage.

TAX BILL GRANTS MILLIONS TO A RELIGIOUS ORGANIZATION

A tax bill, passed at the last session of the last Congress, with no public hearings and after it was publicly stated that the bill would not be voted out of committee, will give the Roman Catholic Church eight million dollars of American tax money.

Representative John W. McCormack, majority leader of the House introduced the bill and was successful in getting the bill passed without debate. He has been given an honorary doctorate by the Catholic University of America for his outstanding service for his church.

This same representative succeeded in having another bill passed which gave nearly a million dollars to the Vatican in supposed repayment for damage done to the city during World War II.

Your tax dollars and mine will be used to pay these gratuities for a religious organization.

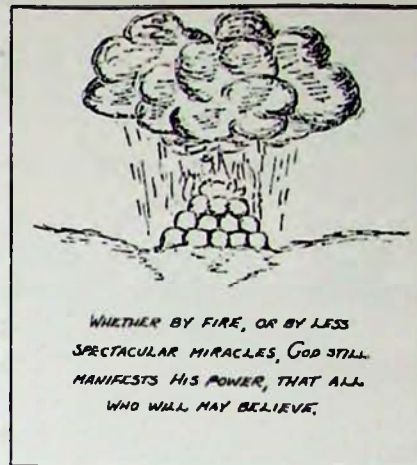
DEAD SEA SCROLLS

The famed Dead Sea Scrolls, ancient documents found in caves in and around Israel are still being deciphered. The latest scroll to be unrolled and read is "A Genesis Apocryphon." The scroll contains a story about Noah and a reference to Sarah and her great beauty. It also tells in more detail the story of Abraham's claim to the king of Egypt that Sarah was his sister and not his wife.

These scrolls are of such general interest that books are being published about them concerning their impact upon the Bible and its records. New scrolls have been found in recent weeks. While it is generally understood that the scrolls present no new doctrines and nothing that would in any way affect the validity of the Bible, their contents will keep Bible scholars interested for years.

The Day God Spoke From a Burning Bush

By Mary Railton



LONG before Jesus was born, God needed a leader to get His people out of Egypt. God had watched Moses grow all the while he lived in Midian caring for his father-in-law's sheep. God knew Moses would make a good leader.

One day as Moses led the sheep to Horeb, an angel of the Lord appeared in a flame of fire out of a bush.

As Moses looked across the field at all his sheep, he suddenly stopped near the bush and became afraid. It burned and burned, but the fire did not go out. It seemed as though the bush would never burn up. Moses said to himself, "I will go closer and see why the bush continues to burn, but is not consumed."

When God saw that Moses was getting close to the bush, He called, "Moses, Moses."

Moses answered, "Here am I."

God said, "Draw not nigh hither: put off thy shoes from thy feet, for the place whereon thou standest is holy ground." Moses immediately removed his shoes.

Then God spoke again: "I have seen the affliction of my people which are in Egypt and have heard their cry. . . . I am come down to deliver them out of the hand of the Egyptians. . . . Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

Moses said to God, "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

God said, "Certainly I will be with thee. . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

But Moses did not feel sure of himself. He told God, "They will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee."

God said unto him, "What is that in thine hand?"

Moses replied, "A rod."

God said, "Cast it on the ground."

When Moses threw his rod down on the ground, it became a serpent. Moses tried to run away from it.

God spoke again. "Put forth thine hand, and take it by the tail."

When Moses caught the serpent by the tail, it became a rod again in his hand. Moses marveled at these things which God was performing by his hands.

Then God commanded Moses again: "Put now thine hand into thy bosom."

Moses did as God asked, and when he took his hand out from under his cloak, it was leprous, white as snow and covered with sores. God commanded him to put his hand back in his cloak. After Moses took it out this time, it was healed.

God gave Moses one more sign to prove to the people that He had appeared to Moses. God said, "If they will not believe also these two signs . . . thou shalt take of the water of the river, and pour it upon the dry land; and the water which thou takest out of the river shall become blood upon the dry land."

Moses believed the miracles God had performed, but he still did not feel that he was worthy to lead God's people out of Egypt. He spoke to God, "I am slow of speech, and slow of tongue."

God became angry with Moses. He said, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore, go, and I will be with thy mouth, and teach thee what thou shalt say."

Moses still was not ready to accept the call. God spoke again: "I shall send thy brother Aaron to go with you and speak for you." Moses at last was content that God really wanted him to lead the children of Israel from Egypt and said he would go as God commanded him to do.

God helped Moses all along the way. He told Moses what to do, and Moses told Aaron what to say to the people. Moses carried his rod with him everywhere he went. He did many signs through the power of God with the rod that convinced the Pharaoh to let the Israelites go to their own homeland.



Tips or Tithe?

By Dallas Youngs

*Do you treat
God worse than
your waitress?*

THE following story appeared in the *Baptist Watchman-Examiner* on July 5, 1951: "Now it came to pass on a day at noon that the editor was guest of a certain rich man. And the lunch was enjoyed at a popular restaurant. And the waiters were very efficient. And the food was good.

"Now when the end of the meal was at hand, the waiter brought unto the host the check. And the host examined it, frowned a bit, but made no comment.

"But as we arose to depart, I observed that he laid some coins under the edge of his plate. Howbeit, I know not what denominations the coins were.

"But the waiter, who stood nearby, smiled happily, which, being interpreted, means that the tip was satisfactory.

"Now with such customs we are all familiar. And this parable entereth not into the merits or demerits of tipping. But as I meditated on the coins that became tips throughout our nation, I began to think of tips and tithes. For the proverbial tip should be at least a tithe, lest the waiter or the waitress turn against you.

"And as I continued to think on these things, it came unto me that few people who go to church treat their God as well as they honor their waiter. For they give unto the waiter a tithe, but unto God they give whatsoever they think will get them by.

"Verily, doth man fear the waiter more than he feareth God? And doth he love God less than he loveth the waiter?"

Do we give God the tithe of our income, or do we give Him only a tip? Are we more liberal with those who serve our food than we are with God? According to Malachi 3:8-10, if we fail to bring the tithe into the storehouse we violate one of God's commandments.

God as Creator claims the earth and all its contents. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine" (Psalm 50:10-12).

"The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8). "The tithe . . . is the Lord's" (Lev. 27:30). We often mistakenly call God's things "our" things. Actually we own nothing. What we have, God has given us in trust. We are stewards—nothing more.

Once when Bishop Edwin Hughes was a young pastor he spoke to a rural congregation about trusteeship for God. Afterward one of the most prosperous and influential farmers in the country took him home and entertained him at a sumptuous dinner. Seeing that his host had something to say in private, the minister suggested that the two of them take a walk. This is the substance of what the farmer said, "I began here without a penny, and I have earned everything that you see. I do not owe a mortal a dime, and I have money in the bank. In view of your sermon this morning, please tell me, If I do not own this farm, who does?"

After a pause the young minister replied, "Mr. B., will you ask me that question a hundred years from today?"

Man is but the transitory holder of God's things. One generation passes away, and another generation takes possession. Each generation endures in its stewardship but a brief time and then surrenders to the succeeding generation. Thus God, the Creator, is the true Owner.

As the Owner, God asks the tithe—the tenth of the increase. He does not ask this because He needs it, for He holds the wealth of the world in His hands. He requires the payment of the tithe for our benefit. You may ask, "How is the giving away of ten per cent of my net income going to benefit me?" When the tenant pays his rent, he is recognizing the landlord's ownership. When we pay to God the tithe we are recognizing God's creatorship and our consequent stewardship.

Russell H. Conwell, the "moneyless millionaire" who gave away more than \$6,000,000, said, "The air we breathe, the world we dwell upon, the food, the clothing, and shelter which we enjoy—these things are lent us by God. The Christian must recognize his indebtedness to God and his responsibility toward his fellow man. I constantly remind myself that I am my brother's keeper as long as I have what he needs."

Every government has a financial plan. The government of God as pertains to this earth has the plan of the tithe. By the tithe the ministers of the Lord are paid and the work of God advanced into all the earth. "I have given the children of Levi all the tenth in Israel for an inheritance, for their service. . . . The tithes of the children of Israel, . . . I have given to the Levites to inherit" (Num. 18:21, 24).

Actually one tenth is reasonable when we consider all the benefits that we receive from the hand of God. There is the benefit of the good earth, the benefit of the sun-

shine, the benefit of the rain, the benefit of the harvest, and the benefit of the churches and the Word.

How much is our religion worth—tips or tithe? A father gave his little girl a nickel for Sunday school. Holding it up, she said, "Huh! religion surely ain't worth much. Church is the only place I can go with this."

The matter of the tithe may not seem important to some people, but it does to God. He calls the nonpayment of the tithe robbery.

"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." It is possible, sometimes, for an individual to rob a bank and "get away with it." Sometimes the robber never goes to prison. Sometimes he is never apprehended and punished. But no man will "get away" with robbing God. God is all-wise and all-knowing. Nothing can be hidden from Him.

In Malachi 3:10 God gives us both an invitation and a challenge. He says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

God here invites every man to prove Him by bringing the tithe into the storehouse (church), if He will not bless by opening the windows of heaven and pouring out a blessing, even more than can be received.

It is true that the hope of blessing should not be the motive that impels one to pay his tithe and to be honest toward God. The tithe should be paid because it is right, because the tithe *is* the Lord's, because God is the Creator, the Owner, and because we are His stewards. The invitation, the challenge, is there, and thousands of people have tried it and know that it works. Thousands have brought their tithe into God's storehouse and have experienced the opening of the windows of heaven. They have been blessed in basket and in store, in health and in strength, in friends, in peace, happiness, and contentment, in enlarged opportunities, in spiritual things, and with a conscience void of offense toward God.

God's challenge is, "Prove Me now."—*Signs of the Times*.

THE NEW YEAR

(Continued from page 3)

name under heaven given among men whereby we must be saved" (Acts 4:12). "But 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).

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IS YOUR HOUSE IN ORDER?

As the death of Hezekiah approached, he was told by the Prophet Isaiah to put his house in order. We know that, being mortal, death is always only a step away. Our houses must be always in order.

One practical consideration in setting your house in order is the making of a will which will guarantee that the possessions of which the Lord has made you a steward will be used after your death in a proper way. In addition to protecting your family, you can make pro-

vision for part of the goods the Lord has given you to be used after your death in His service and to His glory.

When setting your house in order and making your will, remember the Lord's work. If you should desire to include the work of the General Conference in your will, your bequest should be made as follows:

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VOLUME 46, NUMBER 10

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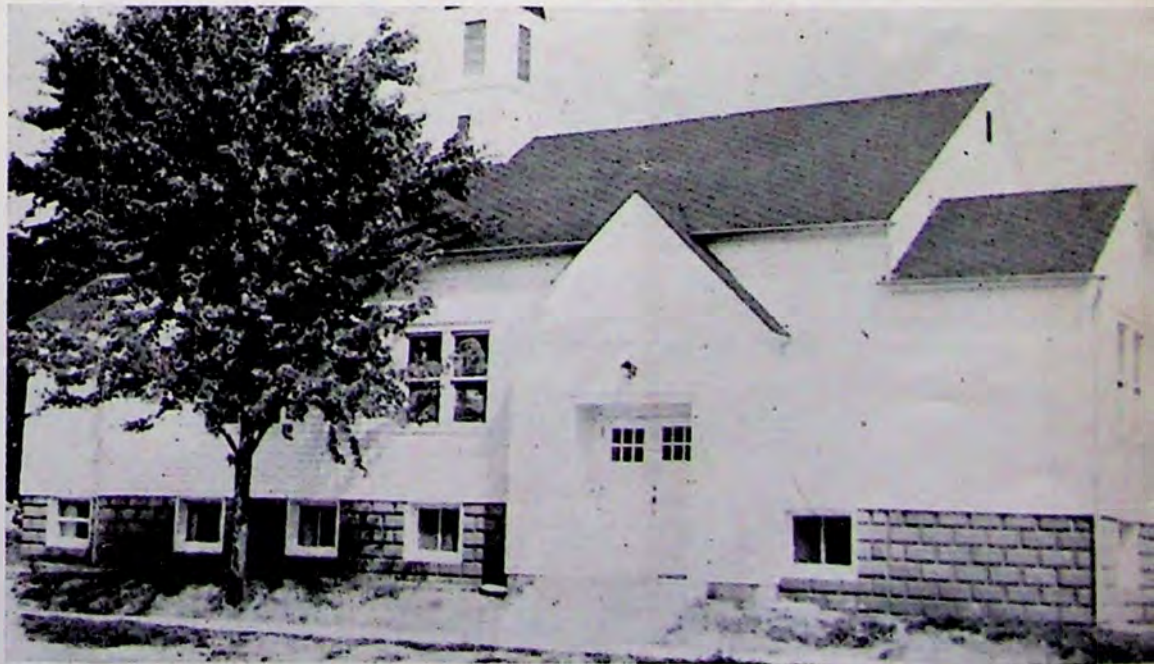
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The Editor's Column

The Sunday School Gains Attention

In reading church bulletins and news reports while preparing these monthly membership issues, we notice a trend toward giving greater attention to the opportunities offered by the Sunday school. Time after time we read of Sunday schools being reorganized to add classes so that the range of ages within a class will be smaller. More and more we read of teacher training courses, of Sunday school rallies, of building programs to add class space, of contests to gain attendance, and of regular teachers and officers' meetings.

This increasing attention to the evangelistic arm of the church is an indication of awakening to missionary responsibility, and to the great potential for winning the lost through the Sunday school.

The growing number of trained teachers, and people willing to give time to this vital phase of the Lord's work is also indicative of a new sense of stewardship within the Church of God. We have left behind our limited vision of what the Lord can do through faithful workers and now know that the possibilities are limited only by our own faith and stewardship.

We rejoice in the attention being given the Sunday school because it is a symbol of a new vision and determination and consecration. The National Sunday School Department of the General Conference is to be commended for the part it has played in encouraging this attention and awakening.

Midwinter Ministerial Conference This Month

All ministers of the Church of God are urged to attend the Midwinter Ministerial Conference at Oregon, Illinois, January 22-25. A good program is being planned by Brother Walter Wiggins, and the fellowship will be an inspiration to each one. Come and feast with us!

Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed the 7th, 15th, and 30th of each month.

Address all correspondence concerning The Restitution Herald to The Restitution Herald, Box 231, Oregon, Illinois.

ACCORDING to the following verses the resurrected Overcomers shall sit with Christ in His throne and reign with Him as kings and priests, exercising power over the nations for a thousand years. Revelation 5:10 shows that reign is to be on earth.

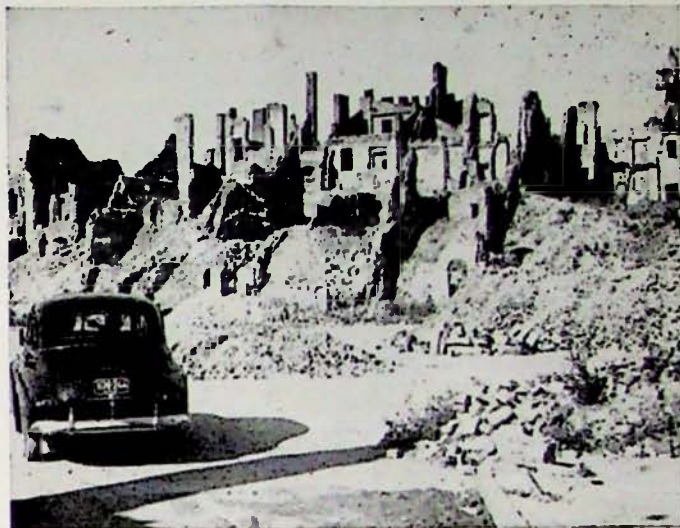
"If we suffer, we shall also reign with him" (2 Tim. 2:12). "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Rev. 2:26). "To him that overcometh will I grant to sit with me in my throne" (Rev. 3:21). "Blessed and holy is he that hath part in the first resurrection: . . . they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

To sit with Christ in His throne is to rule over those specifically mentioned in Scripture concerning His rule. Psalm 72:8 says, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Thus, ruling to such an extent, Christ will have "the heathen for thine [His] inheritance, and the uttermost parts of the earth for thy [His] possession" (Psa. 2:8).

According to the Word of God by Daniel, Christ is to have "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him" (7:14). Jesus Himself knew of His promised throne and coming reign. He made a particular promise to His chosen apostles concerning that coming Kingdom reign. In that promise to them, Jesus said, "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

The saints, whether converts from the twelve tribes of Israel or from other nations, are to be kings and priests in the thousand-year reign with Christ and will not be ruled-over subjects of the Kingdom. Therefore, the Saviour taught the regathering of national, mortal, Israel—a gathering back of the scattered nation. When gathered back, according to the Word of God, they will be ruled over by Christ and the twelve.

Now let us consider a portion of those prophecies. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their



Scattered Israel Will Be Gathered Back

*By Pastor Lyle Rankin
Cashmere, Washington*

own land" (Jer. 23:5-8). Time, then, must come when Christ shall execute judgment and justice in the earth. In His time Israel will be gathered from "all countries."

This same truth stands forth in Isaiah 11:10-12. In the first nine verses of Isaiah 11, mention is made of the righteous and peaceable reign of Jesus. In verses 10-12, "In *that* day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass *in that* day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

The twelve tribes of Israel, wherever they may be living, "in that day" will be gathered back. There will be a fulfillment of God's Word. Let the people today believe the glad tidings of the Kingdom and get ready to sit and rule with Jesus when He leaves His Father's throne and comes to His own throne.

The Financial Picture

Expected Operating Expenses:

Salaries	\$37,940.00
Light and Fuel	2,600.00
Telephone	600.00
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	400.00
Advertising	100.00
Travel expense	2,200.00
Janitor service	350.00
Groceries and meats	3,500.00
Catalogs	80.00
Camp expenses	4,000.00
Foreign student	1,560.00
Literature	450.00
Services to churches	1,440.00
Foreign missions	600.00

Operating expense \$70,706.00

Other expenditures:

Medical expenses	3,000.00
Retirement of loans	9,500.00
Emergency Fund	5,000.00
Total Expenditures	\$17,500.00

Total Expenditures \$88,206.00

Expected Income:

College tuition	3,500.00
Camp tuition	4,000.00
Earned income	2,000.00
Interest	350.00
Youth Department	150.00
Sales	28,500.00
Rent	6,700.00

Total Income \$45,200.00

Total Cash Needed Before July 1 \$43,006.00

(Add \$8,000.00 for three months added to this fiscal year. Total cash needed by September 30, 1957, \$51,006.00.)

WE ARE THANKFUL

When we read over the list of sponsors of the General Conference work each month, we are thankful. We know personally many of the people who contribute to the work. We have been in most of the churches which help with their tithes to perform the services of the General Conference. We know that many of these people and churches are carrying on a heavy local program, helping to build buildings, hire workers, and pay for the maintenance of the church property and work. This makes us doubly thankful, for we realize that they have the Lord's work at heart, and have a world-wide vision of His service.

We have unbounded optimism when we realize the faithfulness of the Lord's people.

FINANCIAL POLICY

About two thirds of the actual operating cost of the General Conference program is earned by the departments and workers of the General Conference. The other third must be raised by contributions from the membership.

Several methods for raising the funds needed have been suggested down through the years. Many ways have been tried. The present policy of the General Conference, however, as outlined in the Decade of Development program, and in Stewardship Recommendations, is to depend solely upon tithes and offerings.

It is recommended that every member tithe directly to his church, and that each church tithe of its total income to the General Conference. We depend also upon freewill love offerings from individuals and churches which are interested in the Lord's work being done by the General Conference.

Each local church should take the initiative for including the General Conference in its financial plans, whether it be a tithe system, a pledge system, a budget plan, or freewill offerings. Telling the local church how to do its part is not the business of the General Conference.

HOW WILL CONTRIBUTIONS BE USED?

The approved budget which is printed here gives the over-all picture of how money is raised and used. A simpler way to see how your contributions will be used is as follows. These are round figures.

Printing and Publishing	\$ 2,500.00
Evangelism and Missions	8,000.00
Oregon Bible College	8,000.00
Medical Expenses	3,000.00
Conference Administration	7,000.00
Emergency Fund	5,000.00
Retirement of loans	9,500.00

Total needed \$43,000.00

WHERE DO WE STAND?

With one half of the fiscal year gone, as of December 30, we have received \$13,681.00 of the \$43,000.00 needed by July 1. This means that \$29,319.00 must be raised by contributions or sale of assets in the next six months.

We are doing our best to meet this need. Estimated expenses for this year have been cut more than \$18,000.00. We must now wait, trust the Lord, and pray that the people of the Church of God will respond to the need.

YOUR SHARE

As a member of the General Conference, your share of the total assets is worth about \$23.00. Your share of the financial burden is about \$9.00. Each member of the Church of God owns a \$23.00 share of the physical property, and it costs about \$9.00 per year to keep that share active. But, in the final analysis, it is not, What is my share? but, What is the work worth to me? What is it worth to you? Your share and mine is to do the best that we can do to fulfill the responsibilities the Lord has given us.

THE BUDGET

Contributions as of December 30	\$13,681.00
Amount needed by June 30	\$29,319.00

NOVEMBER SPONSORS, 1956	Burr Oak Church	175.00	Fred & Edna Tavenier	10.00	Mr. & Mrs. P. C. Johnson	15.00	
	Macomb Church	13.25	Mr. & Mrs. E. E. Warren	15.00	Mrs. V. Dunn	25.00	
Pennellwood Church	\$ 78.89	Mrs. Mary Morgan	50.00	Friends	159.05	Minnesota Miss. Soc.	20.00
Maple Grove Church	36.05	Mrs. Howard Drew	4.00	Mrs. E. C. Railsback	100.00	Willis Turner Family	35.00
Mr. & Mrs. C. Ballentine	20.00	Hector Church	44.36	Verna C. Thayer	5.00	Mr. & Mrs. Geo. Hartman	5.00
Mr. & Mrs. C. E. Lapp	35.00	Mrs. F. L. Austin	5.00	Mr. & Mrs. Roy Johnson	17.50	Mr. & Mrs. W. Holland	20.90
A Family	3.00	Edna Brewer	5.00	Mrs. May White	10.00	Mrs. J. Dennis, In memory	
Silas Overton	20.00	Louisa Murdock	7.00	David L. Johnson	10.00	of my father, Lucian	
Helen Burnett	37.00	Mary Alice Groff	12.00	Mr. & Mrs. J. Humphreys	5.00	Murphy	10.00
Mrs. Emma Coleman	10.00	Doris M. Reye	10.00	H. T. Zeller	100.00	Mrs. Ray Maysilles	10.00
Illinois State Conference	50.00	Laura M. Keenan	16.00	Washington D.C. Church	4.00	Mr. & Mrs. Harold Doan	10.00
Mr. & Mrs. E. O'Neil	100.00	Two Members	50.00	Maurertown S. S.	33.50	Pennellwood Bereans	8.00
Dixon Church	22.77	Mr. & Mrs. H. W. Simpson	10.00	An Isolated Member	140.00	Mr. & Mrs. H. Hughes	10.00
Truth Seekers Church	25.00	Mrs. Ruben Schaal	2.00	Will & Irene Holland	44.40	Oregon Sunday School	6.44
Evangelism & Missions	141.94	Mrs. Kate Olmstead	3.00	Mrs. M. E. Stewart	5.00	Mr. & Mrs. Harvey Fisher	2.75
Michigan State Conf.	26.77	Litchfield Sunday School	8.76	Dorothy Magaw	10.00	Archie Loether	11.50
Happy Woods Church	19.72	Brush Creek Church	53.03	Fredericktown Miss. Soc.	15.00	Almeda Wertz	9.30
Mr. & Mrs. Geo. Jones	15.00	Hope Chapel	5.00	Cleveland Youth Fellowship	1.85	Ida Lapp	20.00
Virda Sittler	10.00	Southlawn Church	200.00	Mr. & Mrs. Wm. Andrew	60.00	Mrs. Willis Phillips	5.00
Mrs. L. R. Hillard	25.00	Mr. & Mrs. Otto E. Dick	10.00	Mr. & Mrs. R. Follin	40.00	Oregon Church	34.35
Aurora Church	7.00	Mr. & Mrs. Austin Railton	10.00	Mr. & Mrs. D. Andrew	10.00	Lucille Wulff	11.00

Youth News . . .

Brush Creek, Ohio, Berean Youth. After a Christmas program on December 23, the Brush Creek young people went caroling and then met for refreshments at their leader's home. Ohio young people are planning a retreat for May 3 at Camp Chaffee, near Tipp City.

Fonthill Youth. Senior Bereans met at the home of Bro. and Sr. Reuben MacArthur on November 24. They saw moving pictures of past church activities, played Bible games, and the girls went for the first airplane rides.

The junior Bereans had an indoor ice skating party on November 30.

The junior and senior groups put on a Christmas play for the Sunday school. The play was entitled "Scrooge's Niece."

Junior Berean Group Organized at Blood River, La. A new junior Berean fellowship has been organized at Blood River, with Margie Richardson, Viola Foster, Beatrice Richardson, and Mike Mattison as officers. Their first project will be to secure a tract rack for the church.

Oregon, Ill., Youth Fellowship. The Try Christ and the True Blue Youth Fellowship met in the church annex on December 10. The evening was spent in singing choruses, viewing the film, "The Christmas Story," and playing games. Refreshments of cookies and cocoa were served.

These two groups decorated the church for the holiday season. Afterwards they went caroling.

The girls of the Try Christ Fellowship served as waitresses for the pre-Thanksgiving dinner held at the church on November 16.

The Junior Youth Fellowship joined with the above groups in preparing cheer baskets for Christmas giving.

On November 26, the youth groups met for their first choir practice.

The Junior Youth members are also in a choir which sings one Sunday each month at the morning church service.

These groups are responsible for the third Sunday evening service each month.

These fellowships are organized under the committee plan and have an adult supervisor at each meeting.

Although these groups have not held any camps, they have contributed to all the national service projects and have undertaken and completed several local projects.

NORTHERN ZONE SUNDAY SCHOOL RALLY

The northern zone of Illinois Churches of God conducted a well-attended and inspirational Sunday school rally at the Oregon Church of God on December 2, 1956. Delegates were present from all but one of the churches in the area.

After a keynote talk by Bro. Willis Turner, former president of the National Sunday School Association, a workshop period was conducted for teachers of three different age groups. A general session for reports and business followed, and the program concluded with a fellowship hour in the church dining room.

The state is divided into three zones, each of which has had a Sunday school rally this fall.

THE RESTITUTION HERALD SUBSCRIPTION LIST

Following are the number of families by districts who do and do not subscribe to The Restitution Herald.

	Do	Do not
Michigan	169	62
Illinois	157	219
Southwest Conference	148	122
Southeast Conference	137	25
Indiana	121	149
Missouri Conference	123	58
Arkansas-Oklahoma Conference	121	48
Minnesota Conference	105	85
Texas	99	36
Ohio	85	128
Nebraska Conference	81	68
Iowa	78	38
Virginia Conference	62	40
Northwest & Washington	58	42
Northeast Conference	55	38
Louisiana	50	39
	1,649	1,197

You will notice that the number of families in each column has increased since November. We do have more subscribers, but we also have more member families on the mailing list. This is due to baptisms reported, and correction in our mailing list. Pastors and secretaries have been co-operating wonderfully in our campaign to get accurate statistics.

A LETTER FROM WALES

We have received a letter from a subscriber in Wales, expressing appreciation for The Restitution Herald. He is twenty-eight years of age and is anxious to correspond with American people of the Church of God. Address: Mr. Alan J. Johnson, 12 Victoria Ave., Swansea, Glam, Wales.

Missionary News . . .

We are glad to welcome the East Oregon, Ill., Chapel Missionary Society and the Cleveland, Ohio, Missionary Society as members of the National Missionary Society.

There seems to be some confusion about the payment of dues. Dues to the National Missionary Society are to be paid each year and our financial year starts the same time as that of the General Conference.

In November we sent \$25.00 extra to Bro. S. S. Manoah to provide new sarrices (sic) for the poor widows, gifts for children, and food for all. Last year more than two hundred poor people were fed to their hearts' content.

Because of the high duty charged, we are advising local societies not to send any more used clothing to Bro. Manoah. The money spent for postage could be given and accomplish just as much.

Bro. Manoah writes: "My sincere Christmas greetings and very best happy and prosperous New Year to all the brothers and sisters. Kindly remember us in your prayers." Do you? Ada Simpson, Secretary.

THE GOLDEN RULE MISSIONARY SOCIETY

This group has started a "Roving Basket." One family puts something of value in the basket and gives it to another. That family uses the article found in the basket, puts in a cash donation, then, in turn, places an article of value in the basket and passes it on

to another family. Articles may be baked, canned, or fresh foods, articles of clothing or anything of value.

SISTER THAYER HARD AT WORK

During the month of November, Sr. Verna Thayer worked in Arkansas, conducting Bible schools at Little Rock, Cleveland, and McGintytown.

December 10-14 she conducted a colored Bible school at the Albany School near Springfield, La. There were one hundred forty-eight enrolled in the school and a high attendance of one hundred twenty-seven. The colored Bible schools which Sr. Thayer conducts are a part of the evangelistic work of the General Conference and of the local churches that help in these schools.

Sr. Thayer will be in Texas till the middle of January, working at Harlingen, Gatesville, and Mullin.

PROPHECY ISSUE WELL RECEIVED

The recent prophecy issue of The Restitution Herald was received with such interest that all extra copies have been mailed out. We are sorry that we have no more on hand for distribution. We are planning a similar issue for the near future.

CALENDAR OF EVENTS

January 22-25—Midwinter Ministerial Conference, Oregon, Ill. Walter Wiggins, Program Chairman.

February 1-3—Southwest Conference Meeting, Church of the Open Bible, 628 Williams St., Pomona, Calif.

Sister Thayer's Schedule

January 7-12—Mullin, Texas.

January 13-19—Gatesville, Texas.

CHRISTIAN WORKER'S MANUAL

This worker's manual contains many sections which give help in nearly every department of the church program. It is practical and down-to-earth, telling how to organize and carry on the various phases of church work.

There are sections on the Sunday school, youth work, state conferences, finance, duties of officers, missionary societies, and the General Conference.

A \$2.00 deposit will bring you a copy upon request to: National Bible Institution, Oregon, Ill.

PASTORAL CHANGE

Bro. Raymond Brown has resigned his pastorate of the Eldorado, Ill., Church of God, effective August 31. He will be available to assume another pastorate after that date. Churches interested should address: Pastor Raymond Brown, Rt. 1, Eldorado, Ill.

Pastors interested in the Eldorado ministry should address Bro. Marshall Wiggins, Rt. 1, Eldorado, Ill.

RACK SPONSOR WANTED

A Restitution Herald rack has been in use for a year in the Welland County Jail in Canada. The papers are widely read by the prisoners and the guards. The rack was privately sponsored and it has proved to be too expensive for one person. We would welcome a group or an individual's help in providing the papers for this rack.

If you would like to help, write to Harold Doan, National Bible Institution, Oregon, Ill.



OREGON BIBLE COLLEGE FLOAT

Oregon Bible College was asked by the committee appointed by the City of Oregon if it wished to enter a float in the Christmas parade, which was to be held December 1.

The project was brought before the students by Richard Dick, who is chairman of the service committee. All were in favor of entering the parade.

Richard Dick and Dallas Demmitt headed the group in arranging a theme. Bill Kennedy borrowed a wagon and we began to work. The theme of the float was to tell the people how God loved us so much that He gave His Son Jesus, and then how Jesus died for our sins. We really did not have much time to prepare, but everyone at the College pitched in and, with God's blessing, we were able to finish in time.

December 1 fell on a Saturday and the parade was to start at one o'clock. It was a cold morning and those of us who were to be in the float were doing our best to keep warm. The manger scene was in the front. Jesse Gallegas was Joseph, Ingrid Gallegas was Mary, and Raymond and Billy Gallegas were shepherds. The stable divided the float in two parts. The second scene (the cross) was portrayed by Anita Humphreys, Georgia Benge, and Don Ward. Bro. Otto Dick and Bro. C. E. Lapp were in the car that towed us through the parade. We all prayed that the people would open their hearts to the message that was being told, to learn about the real Christmas.

After the parade was over, we were told that we had won second place. We were all thrilled. Jesse Gallegas.

SAN JOSE DORCAS SOCIETY

The ladies of the San Jose Church of God met on October 2, 1956, for the purpose of organizing a Dorcas Society. Officers elected were: Leona Strickland, president; Mary Kinsey, vice president; Pauline LeMarne, secretary-treasurer; Lillian Dimmick, reporter. Meetings are to be held at the church at 1:30 p.m., on the second Wednesday of each month.

A yearbook has been prepared which outlines the details of each meeting. We feel that this is a forward step for our church and anticipate being of much service to it and its membership.

Lillian Dimmick, Reporter.

SWANTON CHURCH OF GOD

On October 8, 1956, Sr. Verna Thayer began a week's Bible school at the new Swanton Church of God. Classes for all ages were conducted. The school started with an enrollment of 26 and increased to 52 by the end of the week. The theme of the school was "Walking With Jesus."

Friday afternoon all mothers were invited to attend a routine class period. It was very gratifying as well as surprising at the response to the invitation. A large number of mothers attended and expressed their appreciation and amazement at this unusual type of Bible school. Light refreshments were served at the close of the hour. The climax of the week was to know who would win the very attractive Bible for bringing the most new children to Bible school for the week. To our surprise, triple awards had to be made. All of the children are looking forward to Sr. Thayer's return for another successful Bible school next spring. We truly thank Sr. Thayer for her efforts, for the school really strengthened and boosted our new work. We have a number of children coming regularly as a direct result.

Then on Sunday morning, October 14, Sr. Thayer delivered an inspiring sermon, which also made history for our church, as she was the first minister to speak from our pulpit.

October proved to be a month of special blessings, for on the twenty-eighth we were privileged to be hosts to the young pupil's group, their parents, and Bro. and Sr. Harry Sheets of the Hope Chapel Church of South Bend, Ind. Bro. and Sr. Russell Harmon of Grabbill were also our welcome guests. It proved a day long to be remembered. If any church is desiring a well planned and presented Christian program, we highly recommend that you contact Bro. Sheets. Hope Chapel has a group of young people to be truly proud of. We will welcome them back any time. Bro. Sheets brought us the morning message. The group came prepared with everything, even to beautifully printed programs. We truly thank each one who made this a day of days. Surely, such Christian fellowship is a foretaste of God's eternal Kingdom.

Our work is progressing nicely. We have delayed our formal dedication until next spring for several reasons. We will post the exact date well in advance. We have unlimited possibilities, but with the laborers so few, we cannot expand as fast as our natural impulses dictate. We continue to ask your prayers in our behalf. Our prayer is that we may be found working fervently in His vineyard when the Master returns.

Mrs. Ralph Luton, Secretary.

BAPTISMS AT TEMPE, ARIZONA

Last Sunday afternoon Dewayne and Richard Hudson were baptized into the saving name of Jesus Christ here at the church. We are indeed happy to see these two young people take this important step in the way of life for God. We pray the Lord will bless them.

The Dennis Hudsons come to our church with an Advent Christian background and we know the love for the truth is in them; we are glad we can have them in our fellowship. We are glad the great distance they live from Tempe does not hinder their church attendance.

CHURCHES OF GOD DESERVE CHURCH OF GOD SUNDAY SCHOOLS

The Sunday school is the seedbed of the church. Churches of God with well-founded members require Church of God training in the Sunday school. One of the best ways to insure this training is to use Church of God materials which emphasize the truths for which we stand.

Your General Conference publishes a complete line of Sunday school quarterlies for every age. There are lesson books for the nursery, pre-school, primary, junior high-senior high, and adult classes.

What teachings are you placing in the hands of the students in your Sunday school? Will beautifully printed books teaching error convince your students that error is more attractive than truth? Will they decide that doctrine cannot be very important since the quarterlies they use teach things that the church says are wrong? Think on these things.

Write for sample copies of Church of God Sunday school quarterlies to: National Bible Institution, Oregon, Ill.

LAWRENCEVILLE, OHIO, WEDDINGS Macy - Hart

On Saturday, July 7, 1956, Miss Delores Macy, daughter of Mr. Laurel Macy and the late Ketha Macy, became the bride of Mr. Marvin Hart. The ceremony was performed by an uncle of the bride, Bro. Delbert Jones, assisted by the pastor, Bro. Richard Smith. Mr. and Mrs. Hart are now making their home at Rt. 1, St. Paris, Ohio.

Overholser - Brittingham

Miss Mary Lou Overholser and Mr. Max Brittingham were united in marriage at the church on Sunday, July 15, 1956, by their pastor, Bro. Richard Smith. Mary Lou is the daughter of Mr. and Mrs. Paul Overholser. Max is a newly baptized member of the church. We pray God's blessing on this young couple as they establish a Christian home, at Rt. 2, Springfield, Ohio.

Errett - Doughman

At 7:30 p.m., on Saturday, November 3, 1956, Miss Donna June Errett became the bride of Mr. Paul Doughman, of Springfield. Mrs. Doughman is the daughter of Roy and Hope Errett. Donna June and Paul are now at home in their apartment at 38½ Lagonda, Springfield, Ohio. Bro. Richard Smith performed the double ring ceremony.

Ballentine - Black

On November 24, 1956, Miss Sylvia Ballentine, daughter of Mr. and Mrs. Clark Ballentine, became the bride of Mr. Donald Black, in a double ring ceremony, performed by their pastor, Bro. Richard Smith. After a two weeks honeymoon, Mr. and Mrs. Black will be at home at 604½ W. Jefferson St., New Carlisle, Ohio.

We pray God's blessing and guidance in these four newly established homes.

Richard Smith, Pastor.

THANK YOU AND HAPPY NEW YEAR

The General Conference staff wishes to thank you for the many Christmas greetings received. We pray that each one of you will have a happy, prosperous New Year, richly blessed of God.

The Staff.



ALTOONA, WASHINGTON

Walter and Dorothy Larsen moved to Longview last October and have been coming from there to Altoona every Sunday, a distance of about fifty-five miles, to help with the Sunday school and to hold preaching services. We appreciate having them with us and they surely have been faithful.

The attendance has averaged about eighty. We have pupils from Eilen, Altoona, and Rosburg. We have eight members here. Sr. Ingalls lives at Skamokawa, about fourteen miles from here.

We are hoping, if the Lord tarries, we can get a building of our own. The picture was taken by Sonya Kruse, honor pupil in the intermediate class. Ethel J. Upton.

BAPTISM AT WENATCHEE, WASH.

In worship service on Sunday morning, September 2, 1956, at the Church of God of the Faith of Abraham, Wenatchee, Wash., Rebecca Barnhill came forward and made her confession of faith, and was baptized immediately following services by the pastor, Bro. Gary France. Rebecca, a senior in high school, has for some time been a co-teacher of the "tiny tots" class, and is a serious student of God's Word. We pray that the Lord will bless and keep her in His care until Jesus comes. Rebecca's address is: Rt. 6, Wenatchee. Vivian France, Secretary.

LOS ANGELES

Much of our time thus far as pastor has been spent in becoming acquainted with the members of the church and getting the feel of the work.

In the Sunday school department, classes were reorganized this fall and new classes added to overcome the problem of having too great a span of ages in each class. The teacher-training course, "Successful Teaching," is presently being conducted, having an enrollment of thirteen and an average attendance of eight for the first four lessons.

Attendance at Sunday school and church averages about thirty-five.

Bible class is held each Thursday evening in the homes in the area of Buena Park, Long Beach, North Long Beach, and Paramount, and monthly in the Glendale area.

We have the help and encouragement of the "faithful few" in carrying on the Lord's work, but many are indifferent to their spiritual condition in these last days. "Brethren, pray for us." T. M. Ferrell, Pastor.

SAVAGE-LEWIS WEDDING

Ruth Dell Savage and John Lewis were united in marriage by the bride's father, Pastor T. M. Savage, in a double ring ceremony, Saturday, November 24, at the St. Cloud, Minn., Church of God.

Ruth is a former student and John is now a junior at Oregon Bible College. After a short wedding trip, the couple returned to Oregon, Ill., where they will make their home till John graduates from College.

May the Lord richly bless this Christian home and this young couple as they serve Him.

MYRTLE LAWRENCE

After a long illness, Sr. Myrtle Lawrence died at the home of her son and daughter-in-law, Bro. and Sr. D. D. Lawrence, Raymore, Mo., November 23, 1956. Sr. Lawrence was born in Gentry County, Mo., July 3, 1869, and lived in the Raymore area the major portion of her life. She came under the teachings of Bro. Almus Adams and was immersed into Christ at the conclusion of a series of meetings which he held. She was an ardent believer in the gospel of the Kingdom and made her son Joe promise that no one but a Church of God minister would preach her funeral.

At the conclusion of services at the graveside, a couple of men came to me and introduced themselves as members of the church, and each said Sr. Lawrence was responsible for his coming into the faith, and then added that most of the members in that area were the result of her faithfulness. Her husband, John Lawrence, preceded her in death. She leaves six children: Fred and D. D., Raymore; Harry, Belton, Mo.; Joe and Dick, Minneapolis, Minn.; and Addie Clodfelter, Lancaster, Pa. There are nine grandchildren and fourteen great-grandchildren.

During the last years of her life, Sr. Lawrence was graciously cared for by Bro. and Sr. D. D. Lawrence. Bro. Joe Lawrence, a former president of our General Conference, was unable to attend, being hospitalized.

Funeral services were conducted by the writer at a funeral home in Belton, after which Sr. Lawrence was laid to rest in the Raymore cemetery to await the resurrection call to life. May God comfort and bless those whom she left behind.

C. E. Randall, Pastor, Omaha, Nebr.

AUTO ACCIDENT

Bro. Willis Roose was injured in an automobile accident while vacationing in Florida. He should be released from the hospital about January 5 and then will be at White City Court, Sarasota, Fla. Bro. and Sr. Willard Naylor of Nappanee, Ind., are with the family during Bro. Roose's stay at the hospital.

LANA JO MERCER

Lana Jo Mercer was born August 22, 1956, to Bro. and Sr. John Mercer. She died at her home December 8, 1956, of pneumonia.

She leaves to mourn her death, her parents, and three sisters: June, Marla, and Jerry. Services were held in the Dodworth and Piper Funeral Home and burial was at Memory Gardens.

We know that when Christ shall appear and set up His Kingdom, His lambs shall have part with Him and we shall see our loved ones again. J. Roy Humphreys, Pastor.

Births . . .

A daughter, Rebecca, was born to Bro. and Sr. Hollis Partlowe December 27, 1956. Bro. Partlowe is a junior at Oregon Bible College.

A son, Brian Edward, was born on October 10, 1956, to Bro. and Sr. Milton O'Neil. Sr. O'Neil was formerly Lillian Bullers. May he grow up to be a faithful servant of Christ.

A daughter, Beth Ann, was born on October 27, 1956, to Mr. and Mrs. Ray Brubaker. Mrs. Brubaker is the former Jeanette Rossner. May God richly bless this new life.

Mr. and Mrs. Charles Simpson of Chester, Pa., are the proud parents of a baby son, born November 18, 1956. His name is Jeffrey Leigh.

Joel Alexander was born November 9, 1956, to Gordon and Barbara Landry. Bro. Landry is pastor of the Church of God at Baton Rouge, La.

Paul Douglas was born to Norman and Bobbie Weaver on October 9, 1956. All are attending Sunday school again. Paul has been listed in the Cradle Roll of Glad Tidings Chapel, Dayton, Ohio.

Samuel Raymond was born November 6, 1956, to Mr. and Mrs. Raymond Foster, Sycamore, Ill.

David Allen Bliss has arrived to make his home with his parents, Mr. and Mrs. Ronald Bliss. As soon as he is old enough to attend services, he will make the five generations in constant attendance at the Kokomo Church. His mother is the former Rita Snyder. His grandmother is a leader in the Sunday school and has taught the junior class for a long time; the great-grandparents are Bro. and Sr. D. G. Harvey, and great-great-grandparents are Bro. and Sr. O. J. Parker, founders of the work here at Kokomo. We pray that David Allen will be ready to "take over" the work of the church when he attains the age of readiness. He has arrived in a Christian home and will be started in church work very early in life. A. M. Jones, Pastor.

Annette Louise was born to the George Thibaults of Corpus Christie, Texas, on November 26, 1956.

Pastor and Mrs. C. Alan McLain are parents of a daughter, Alana Kaye, born December 2, 1956.

ELMER T. WINFREY

Elmer T. Winfrey was born near Bosworth, Mo., July 31, 1872, and died on December 4, 1956. He spent his entire life on the farm.

On April 9, 1893, he was united in marriage to Amanda Sturgeon. To this union were born Ferd B. and Azalia Winfrey.

He was baptized into the name of Christ in 1916. He remained a faithful member of the Church of God of the Abrahamite Faith.

He leaves to mourn his death his wife, son and daughter, nephews, nieces, and many relatives and friends.

Funeral services were held in the Rockford Community Church at Bosworth, Mo., on December 6, 1956. Francis E. Burnett.



RESTITUTION HERALD RACKS

Pictured here is one of the new RESTITUTION HERALD racks. The rack is made of steel, beautifully painted in gray and green and can be hung on a wall, or will stand on a counter or table top. The rack will hold up to thirty RESTITUTION HERALDS.

We supply the racks free of charge to anyone who will place ten copies of each evangelistic issue in each rack. It costs \$7.20 per quarter to receive enough HERALDS to service a rack. The HERALDS are mailed in bundles of ten twice each month.

If you are interested in this type of evangelistic service, write: Harold Doan, National Bible Institution, Oregon, Illinois.

IS YOUR HOUSE IN ORDER?

As the death of Hezekiah approached, he was told by the Prophet Isaiah to put his house in order. We know that, being mortal, death is always only a step away. Our houses must be always in order.

One practical consideration in setting your house in order is the making of a will which will guarantee that the possessions of which the Lord has made you a steward will be used after your death in a proper way. In addition to protecting your family, you can make pro-

vision for part of the goods the Lord has given you to be used after your death in His service and to His glory.

When setting your house in order and making your will, remember the Lord's work. If you should desire to include the work of the General Conference in your will, your bequest should be made as follows:

"To National Bible Institution, a corporation incorporated under the laws of the State of Illinois, I bequeath the sum of _____ dollars (\$ _____) in support of the work of said corporation as authorized by its articles of incorporation and by-laws."

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January 15, 1957

Restitution Herald

VOLUME 46, NUMBER 11

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How Are the Dead Raised Up?

The Christian and Hard Drinks

The Second Coming of Christ

A Message for Youth
Children's Corner

THE OLD PUMP

Could anything look colder and more uninviting than this old pump, frozen in a farmer's field?

Many a one-time Christian stands like this; cold, isolated, useless, and stagnant. The water of life no longer flows there.

Is there salvation still for such as these? See: "Can a Christian Ever Fall From Grace?" page 2.



Godliness Is Great Gain

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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- W. Jan. 16. Prov. 27:9, 10. A friend in need.
- T. Jan. 17. Prov. 14:20; 19:4, 6. False friends.
- F. Jan. 18. Prov. 22:24; James 4:4. Unwise friendships.
- S. Jan. 19. 2 Chron. 20:7; Isa. 41:8; James 2:23; Ex. 33:11. Friends of God.



Can a Christian Ever Fall From Grace?

IT IS TAUGHT and believed in many quarters today, that a person who comes into the grace of God through putting on Christ is assured of eternal salvation from that moment. It is supposed that nothing he does from that moment on can in any way affect his salvation, for, as many sincere people believe, "once in grace, always in grace." This view seems to us to be in contradiction to several portions of Scripture which we would like to call to your attention a little later.

Paul said, and we believe, "By grace are ye saved through faith" (Eph. 2:8). Only by the grace of God, which we claim personally for ourselves by faith in Christ Jesus, can we ever hope to obtain eternal salvation. We cannot earn it, we cannot buy it, we must "believe unto salvation." There is a qualification to God's grace, however. It is extended to everyone but only by faith can we receive it. Only a few deluded souls imagine that eventually God's grace is going to save everybody. It is offered to all, but only those who believe and have faith and put on Christ lay claim to God's grace. While faith endures, we are in grace. Should our faith fail, we eliminate ourselves from grace. "By grace are ye saved through faith; and that not of yourselves, it is the gift of God." "Without faith it is impossible to please him" (Heb. 11:6). We come into God's grace, we become eligible for salvation, by faith in Jesus. What, then, happens if one loses faith and returns to his former state? Is he still in grace?

Hebrews 12:14 and 15 bears this message, "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail ["fall from," margin] of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." In the next verses we read the example of Esau who owned a birthright, then forsook it, selling it for a morsel of meat, and afterward was sorry. Esau was like the Christian who, for worldly gain or pleasure, forsakes his birthright in the Lord. In these verses, the writer warns against allowing bitterness to creep into one's life, for fear that it will cause us to fall from the grace of God. We must "look diligently," following ways of peace and holiness, for it is possible to backslide to perdition.

In Hebrews 6 are recorded these thoughts, beginning at verse 4: "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." Let us stop right here and consider these words. What kind of people do these phrases describe? Heathen? No! Gentiles? No! Who in this world, other than those in Christ, believers in Him and living in Him, have partaken of the Holy Ghost, been enlightened, experienced the power of God, and tasted the heavenly gift? The phrases describe Christians in the Lord!

Now it says that it is impossible for these people, who have experienced all these heaven-sent blessings, "if they shall fall away, to renew them again

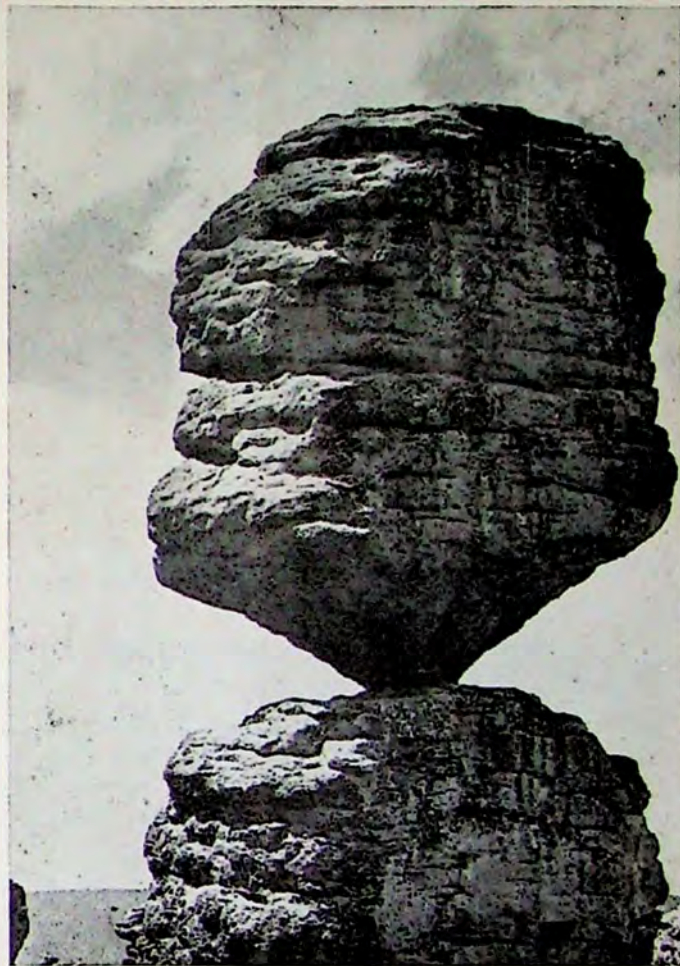
to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Could this refer to the unbelievers? If it did, we would all be lost! The truth is that believers can fall away and be lost.

As the writer said, in making application of these verses, "We desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6:11, 12). This is the reason we are calling this truth to your attention, "that ye be not slothful." We must have confidence and assurance, but let us not become negligent, lazy, and careless. Too many Christians are bringing shame to the Lord's work by their careless lives, while operating on the principle that it makes no difference what we do, it will all come out right in the end; we cannot be lost. These verses say we can—"if *they* [believers] fall away." No one can fall away from a place he has not been. The warning is that Christians, unless they be diligent and faithful, can be lost.

Peter also warned believers not to become smug and careless, saying, "For 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). These verses refer to those who "have forsaken the right way, and are gone astray" (2 Peter 2:15).

To whom does this warning refer? It must refer to believers because of this descriptive phrase, "They have escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ." Who else can this be than those who, through faith in the operation of God through Christ, have been cleansed of their past sins? Is there any other way to "escape the pollutions of the world" than through the blood of Christ? Yet here Peter is warning these freed Christians that if they entangle themselves again in the world of sin and death, their end will be worse than if they had never heard the gospel. Peter did not write these words to frighten anyone, nor do we call them to your mind for that purpose. Peter's purpose, and ours, is to arouse complacent Christians who have grown careless because of the false philosophy that we will be saved anyway—in spite of anything we do, once we have believed. That is a comfortable belief, but it is not upheld by Scripture.

The Apostle John records these words of Jesus in Revelation 2:10: "Fear none of these things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried. . . . Be thou faithful unto death and I will give thee a crown of life." Notice the



qualification here—if you are "faithful unto death," not just once in your life, or at the moment of decision, or at the time of baptism, but "unto death," then you will receive the crown of life. The crown of life refers to our salvation, not to our reward, for salvation is by enduring faith.

No one can steal that crown of life from us, no intruder can kidnap us from the Lord. In another place Jesus said, "My Father, which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:29). We can, however, by our own choice and backsliding, lose our crown to another.

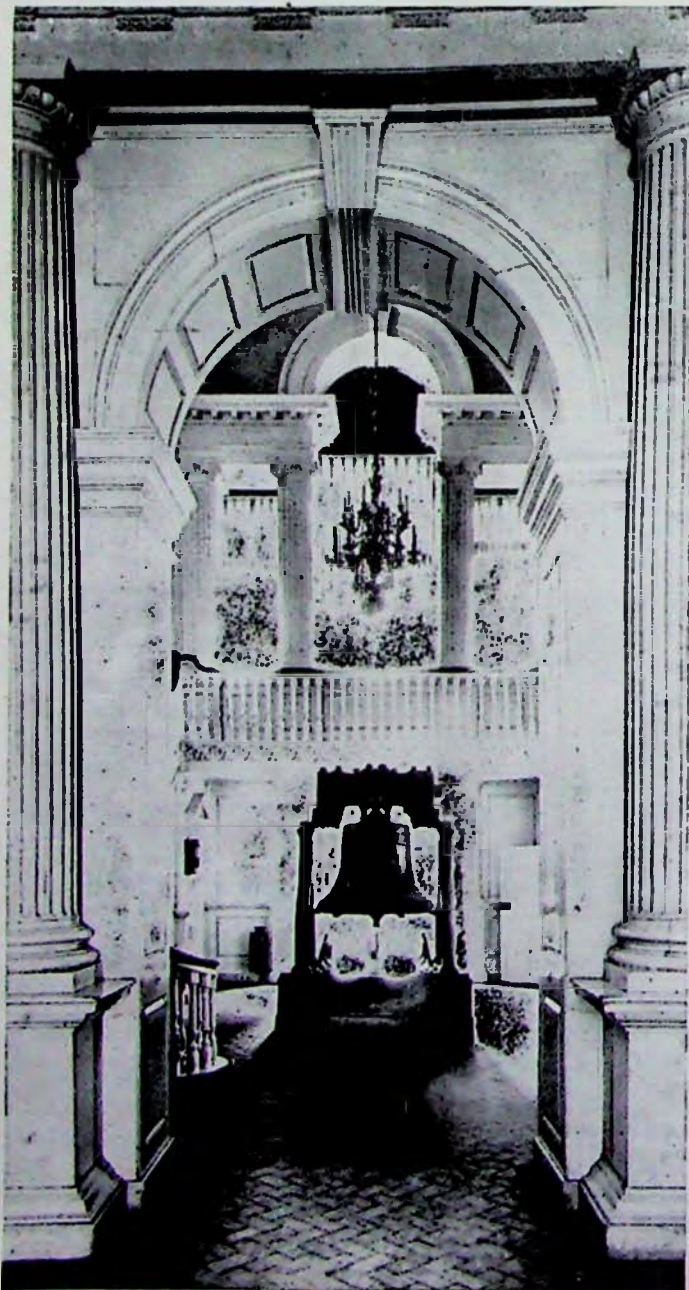
"Behold I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God" (Rev. 3:11, 12). Notice that as long as we hold fast to our belief in Christ, to our heritage in the Lord, our salvation is safe, but when we let go, and become careless or faithless, we can lose our crown of life. As long as we keep faith with the Lord He can and will keep us, but when we lose faith and fall back into sin without repentance, we are in danger of the judgment. For some interesting and sobering study on your own, take a Bible and a concordance and look up all the verses which contain the word "if." This study will convince you that though salvation is by grace, there are qualifications to receiving God's grace.

(Please turn to page 14)

The Christian and Hard Drinks

By Pastor J. R. LeCrone
Hillisburg, Indiana

- *Drunkness threatens our American heritage*



AMONG the problems of conduct which face many Christians today is the question of whether or not he is doing violence to the spirit of Christianity when he drinks alcoholic beverages socially and in moderate amounts. About drunkenness, nobody has any doubts. The Bible very definitely lists drunkenness as a reason for exclusion from the Kingdom of God, and classes it right along with adultery and murder. In Galatians 5: 19-21 are found these words: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before as I have told you in time past, that they which do such things shall not inherit the kingdom of God."

Nobody, not even the atheist, wants to become a drunkard, or as we more politely express it today, an alcoholic, for it is readily recognizable that an alcoholic is in a pitiable condition. He is no longer his own master. He has become a slave to a habit which will eventually rob him of everything which makes life worth living. Along with his self-control will go his self-respect, the respect of his business associates, his friends, and even of his family. The probability is that he will become a pauper, dependent upon the charity of others, and will die a horrible death. We repeat, no one wants to become a drunkard! No one questions the undesirability of such a fate. The real question in the minds of most people concerning the use of alcoholic beverages is with regard to the occasional social drink.

In order to meet this question fairly and honestly, we must confess that we know of no Biblical commandment which absolutely forbids the drinking of alcoholic beverages to everybody under all circumstances. But to be equally fair and honest, we must point out that the Bible is full of warnings regarding the dangers involved, and contains some very revealing examples of the effect that beverage alcohol can have on even the most righteous of men.

A good example of the warnings is found in Proverbs 20:1: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Similar warning is found in Proverbs 23:29-35. For the sake of the more understandable wording, we shall quote it as it appears in the Revised Standard Version of the Bible. "Who has woe? Who has sorrow? Who has complaining? Who has wounds without cause? Who has redness of eyes? Those who tarry long over wine, those who go to try mixed wine. Do not look at wine when it is red, when it sparkles in the cup and goes down smoothly. At the last it bites like a serpent and stings like an adder. Your eyes will see strange things, and your mind utter perverse things. You will be like one who lies down

in the midst of the sea, like one who lies on the top of a mast. 'They struck me,' you will say, 'but I was not hurt; they beat me, but I did not feel it. When shall I awake? I will seek another drink.'” Thus, in picturesque language, is set forth the warning of the loss of self-control and judgment which leads men to do many foolish and hurtful things while under the influence of alcohol.

Certainly, none of the references to strong drink in the Scriptures have anything about them that would recommend alcohol to thoughtful men and women. It becomes crystal clear that a previous record of righteous living is no guarantee that a man or woman will not do wicked things when under the influence of alcohol. Indeed, the first recorded victim of alcohol was a man of whom the Scriptures relate that he was just and walked with God. "Noah was a just man and perfect in his generation, and Noah walked with God" (Gen. 6:9). But this fact in no way kept him from behaving in the same manner as the most wicked sinner would under the same circumstances when he became drunken! "Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent" (Gen. 9:20, 21). As a direct result of Noah's drunkenness and consequent indecent behavior, a curse came upon his son Ham, his grandson Canaan, and all of their descendants. For the whole story, read to the end of the chapter.

Another righteous man became the second recorded victim of this vicious deceiver of mankind. This time, the wine was deliberately given because its results were well known, and he was to be persuaded to do something that he would never do if he were in complete control of himself. We refer, of course, to Lot. After the destruction of Sodom and Gomorrah, Lot's two daughters deliberately plied their father with wine, in order to get him to commit incest with them—something that they knew that righteous man would never do in a sober state. "The firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father" (Gen. 19:20, 21). Whatever the moral implications of this deed, and whether or not the good intentions of the daughters sanctified the deed in the sight of God, the effect of alcohol in making righteous people forget their spiritual and moral scruples is clearly indicated.

What is the danger, and the harm, of an occasional social drink, provided that the drinker never becomes drunken? In an article called "Double Barreled Hope for Alcoholics" by Paul De Kruif, which appeared some time ago in *Reader's Digest*, is to be found this answer. "Many real alcoholics start off as ordinary drinkers. Doc-

tors have no blood test to warn them of deadly future danger. But sooner or later [social drinkers please note] the body chemistry of some people goes haywire. Then they cannot stop. They fight it. Desperately they swear off—for an hour, a day, a month, a year or more. Then they're sure they've got to have a drink. They do not really want it, but take more and more until they're insanely plastered." Alcohol is no respecter of persons. It is as likely to happen to the intelligent, upright Christian as to the most uncouth heathen, provided only that both are foolish enough to begin moderate social drinking.

Laurence Klingman, in an article called "Some Myths about Drink—and Some Truths," tells us that "for more than half of the population of this country the cocktail is the refuge from the tensions, frustrations, anxieties, and neuroses of modern life. Unfortunately, it is only too obvious that the refuge houses beasts of its own. So many devotees fall victim to them that public health officials rank alcoholism as their number four problem. Proportionately as many alcoholics come from the top economic, social, and educational strata of our society as from the bottom."

The space available to us does not permit us to cite the mass of evidence that indicates that even the so-called "moderate" drinking dulls the mental and moral perception of the drinker, and eventually destroys his health as well as keeping him from being at his best in his business and in Christian service. To the best of my knowledge, no one was ever permanently helped because he became a social drinker. Even those with whom he drinks, when it comes to a matter of real importance, something that requires calmness, good judgment, steady nerves, and dependability, would rather trust a non-drinker. Who knows better than they how alcohol can rob people of those very qualities?

Jesus pronounced a most severe judgment upon the servant that should "begin to smite his fellowservants, and to eat and drink with the drunken," saying that He would "cut him asunder, and appoint him his portion with the hypocrites" (Matt. 24:48-51).

Jesus also warned His followers to "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).

The Christian is called upon to "abstain from all appearance of evil," and to present a good testimony before the unbelieving world. A social-drinking Christian can hardly do this.

In view of all the evidence, of which we have been able to present only a very small part, there should be no question at all in the mind of a sincere Christian as to whether or not he will indulge in moderate social drinking. The logical and obvious answer is, He will not!

Resurrection

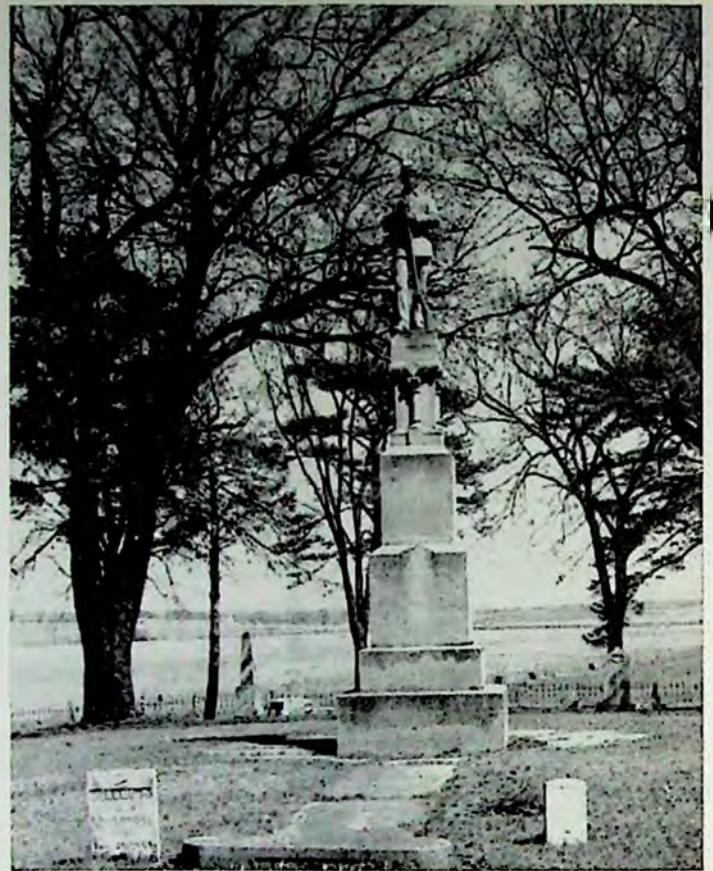
By R. H. Judd
Colborne, Ontario

- *Beginning of a series of studies*
- *How are the dead raised up?*
- *With what bodies do they come?*

THE TOPIC of resurrection is widely admitted to be an important Bible theme. It is also thought to be one of the most difficult to arrive at definite conclusions in some aspects of its study, hence it is seldom made a subject of public interest through the pulpits of any of the denominations commonly known. Such being the case, it is not surprising that the false doctrine of the immortality of the soul as taught throughout the heathen world for many centuries past, has supplanted it in public favor. This is, perhaps, more remarkable when it is realized that not one in a hundred professing Christians is able to give a logical explanation of what, in his opinion, the soul consists. Even in conditionalist circles, which affirm that immortality is a gift from God, and is not a natural attribute of the person seeking for it, there is a marked reticence to expound the subject of resurrection, for the age-long puzzle—"How are the dead raised up, and with what body do they come?"—is still with us. Sometimes the question is asked in ridicule by atheists and unbelievers. Sometimes it is asked in deep distress of mind by those who have lost loved ones, and whose chief desire is that they may meet them once again when death shall be no more, and everlasting life will be as real and tangible as the life already experienced.

Strange indeed is the teaching of many that "our Christian dead are consciously alive" (actual quotation), when there is not one single fact to prove that they are living. On the contrary, there is abounding evidence that death has done, and still is doing its terrible work of destruction as every cemetery bears witness.

How different, how very different, are such remarks of wishful thinking when compared with the plainly stated language of the Bible! The Corinthian Christians



never did think of their loved ones as intangible, immaterial beings incapable of description. They well knew that living existence could not be expressed apart from bodily presence. They knew that anything "to be" must have "body" for the performance of the actions of life. They knew from experience that King Solomon was undoubtedly right when he said, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [Heb., *sheol*], whither thou goest" (Eccl. 9:10).

They also believed the words of King David when he said: "Wilt thou shew wonders to the dead? shall the dead arise and praise thee?" (Psalm 88:10). "The dead praise not the Lord, neither any that go down into silence" (Psalm 115:17).

The Corinthians knew it was fruitless to ask such questions as they did in 1 Corinthians 15 unless the actual persons were the ones represented; persons who were once alive and gifted with speech and were now dead and buried in "the pit [*sheol*] of corruption." These facts the Corinthian Christians could not, and did not, dispute, and no living man can today bring proof to the contrary.

Granting, however, these circumstances and conditions so plainly revealed in Scripture regarding the state of man in death, and that resurrection is absolutely necessary before contact between the living and the dead may be resumed, several questions come to mind for study and consideration.

1. Is death so final that no power on earth can restore life to the dead apart from the power of God working through His Spirit?
2. Has God promised by direct word, or by implication in the Scriptures, that the dead can be raised, and that He will do it?

Answers to the Foregoing Questions

1 Yes, death is the final end of man as it is of the beasts, unless life is restored, and a body given to each suitable to his destiny. Note the following scriptures.

Genesis 3:19—"Dust thou art, and unto dust shalt thou return."

Job 21:26—"They shall lie down alike in the dust."

Ecclesiastes 3:19—"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 [or spirit]; so that [in death] a man hath no pre-eminence above a beast."

Ecclesiastes 3:20—"All go unto one place; all are of the dust, and all turn to dust again."

Ecclesiastes 9:3-5—"There is one event unto all: . . . madness is in their heart while they live, and after that they go to the dead. For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing."

Psalms 49:12—"Man being in honour abideth not: he is like the beasts that perish."

2 *Peter 2:12, 17*—"But these, as natural brute beasts, made to be taken and destroyed, speak evil of things which they understand not; and shall utterly perish in their own corruption. . . . These are wells without water . . . to whom the mist of darkness is reserved for ever."

2 We come now to the second question, "Has God promised by direct word, or by implication, in the Scriptures that the dead can be raised; and that He will do so?"

It may be difficult to name the first instance in the Scriptures having reference to resurrection, directly or indirectly, for sometimes early purposes are not understood until additional information brings out latent features in the earlier.

After spending considerable time searching numerous volumes, it was somewhat surprising to find the meager attention given to the study of the topic in the Old Testament—especially in the Book of Genesis, so widely regarded as the "book of beginnings" of many Bible themes.

Genesis 4:10—So far as this writer has knowledge, this would appear to be the first Bible reference to resurrection. "The voice of thy brother's blood [Heb., bloods

(pl.), see margin] crieth unto me from the ground."

At first thought the reference to resurrection seems to be very indirect; but study the verse and see what follows. Why is "blood" stated in the plural? Are two lives of one individual referred to—the first having reference to his natural life, and the second the life to come? It is further remarkable that the blood of Abel is again referred to in the New Testament (*Heb. 12:24*), and compared with the blood (life sacrificed) of Jesus, who is the Mediator of a better covenant. The one cried for vengeance, the other for forgiveness and mercy; "Father, forgive them; for they know not what they do" (*Luke 23:34*).

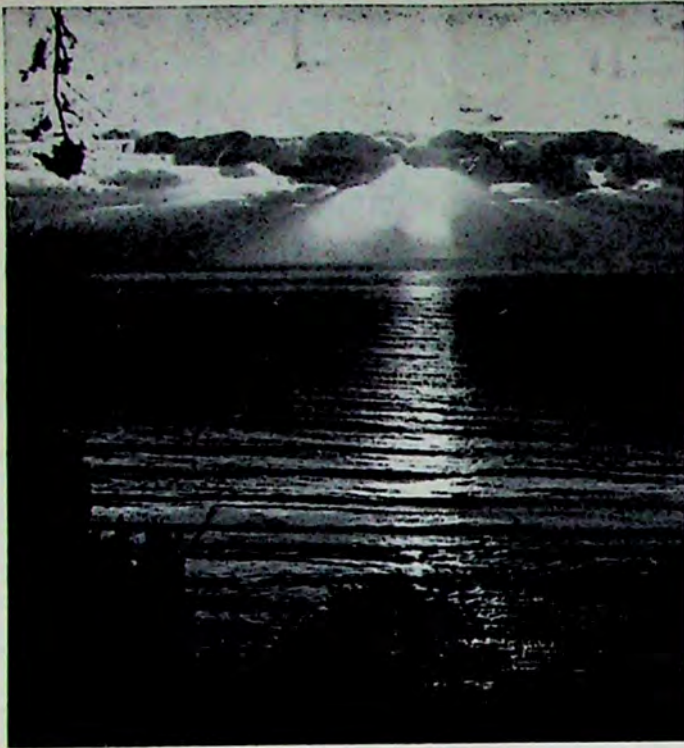
Genesis 22—The remarkable story of Abraham's willingness to offer Isaac in sacrifice should, perhaps, come next. Many sensitive persons view this incident as a terrible blot on the wonderful story of redemption as it proceeds step by step through the Scriptures. But human sacrifices were, in those days, no uncommon thing among the original inhabitants, so that even "strangers and sojourners" became almost inured to the almost daily practice. Abraham's faith in God had passed through many a testing time that he could not at first understand. Understanding God, however, he went forward, "accounting that God is able to raise up, even from the dead" (*Heb. 11:19*) "*from whence he did also in a parable receive him back*" (*Heb. 11:19, R.V.*).

Deuteronomy 32:39—This text is probably one of the earliest direct references to resurrection. "I kill, and I make alive." Note the order, for life must be given before it can be taken, then the one from whom life is taken must be "made alive" before he can live again.

1 Samuel 2:6—"The Lord killeth, and maketh alive: he bringeth down to the grave [*sheol*], and bringeth up." Here again we have the statements that life and death, and living again are under God's control.

Proverbs 14:32, R.V.—"The wicked is *thrust down* in his wickedness, but the righteous *hath hope* in his death." Notice here that the Revised Version brings the verse in-to line with the general tenor of Scripture. The wicked are not, ambiguously, merely said to be "driven away," but they are "thrust down" (to *sheol*), as so clearly stated in *1 Samuel 2:6*. The point of emphasis here is that the righteous person has hope in his death. The wicked are without God, and without *hope*.

Psalms 68:20—"He that is our God is the God of salvation; and unto God the Lord belong the issues from death." The varied versions differ slightly, but there is general agreement that unto God belong the "issues," "escapes," or "exits" from death, thus evidencing agreement with *Deuteronomy 32:39*, and *1 Samuel 2:6*. The Complete Bible (Smith and Goodspeed) reads, "exits to death."
(Please turn to page 14)



A Set Time to Die?

By Pastor Harvey U. Krogh, Jr.

Oregon, Illinois

This is Part Two of a study of predestination. Much credit is due Bro. G. J. Gordon for his booklet, "Predestination as Defined by Man Versus Scripture Teaching" from which many of the following thoughts were taken.

IN REGARD to the thoughts on predestination, some people believe they have a set time to die. By His foreknowledge, God may know the day and the hour when each one of us will die, but I believe that you and I have something to say about when that time shall be.

We can be careless about crossing a busy street, or what we reach for in the medicine cabinet, and thereby shorten our lives. The records show that a far greater number of the members of the Church of God die at a ripe old age than the average person in this country. Ephesians 6:1-3 is still in effect.

When the Jews' Feast of Tabernacles was at hand, the brethren of Jesus told Him that He ought to go up to the feast that His disciples might also see the mighty works that He did. They said that no man does anything in secret if he wants to be known openly. They wanted Him to show Himself to the world. His brethren were not yet believers on Him as God's Son. "Then Jesus said unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but

me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come" (John 7:6-8). God has chosen certain individuals and because they have followed His leading, He has definite plans for them. Jesus was a special One. For those who are not in covenant relationship with God by virtue of having accepted Jesus as the Christ, chance plays a considerable part in their lives. For Jesus the plan was well laid and He followed perfectly and showed Himself openly at the Pass-over because He knew He was to be the Lamb of God.

For the faithful Christian, God has work to be done, and there is surely a pattern, for "we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

The promises in the Bible should make every Christian feel secure in Christ. We all know, however, that we shall all die sometime if Christ does not return before that time. Nevertheless, we have the promise of Romans 8:28 no matter what trials we must endure in our Christian development. Some may be spared anxiety by believing God has a set time for them to die, but I am spared that anxiety by believing Romans 8:28.

Solomon said, "I turned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all" (Eccl. 9:11). This may be modified somewhat for the Christians to whom Paul was speaking when he said, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

The following poem by Bro. G. J. Gordon is thought provoking:

HOW DO YOU KNOW?

Will someone attempt to show
The Future of a common, John Doe?
What God predestined it to be
Even throughout all eternity?

Was it planned he lose his farm?
Wreck his car? to break his arm,
Or a leg, by a fall from the roof?
Pray tell us. Where is the proof?

If you are not able to foretell,
Then how do you know so well?
After it happens, why do you say:
"It was intended to be that way"?

(Please turn to page 14)



The Bible and the News

By the Editor

LATE STATISTICS FROM ISRAEL

New reports on the development of Israel are now available in *State of Israel: Facts and Figures for 1956*.

There are now 1,827,000 residents in Israel, 202,000 of whom are not Jewish. Forty thousand civil servants work for the government, including about six thousand policemen and policewomen. The police force also includes Arabs and Druzes.

Israel has 3,866 physicians, about one for 450 people. This is one of the highest ratios in the world. There are one hundred hospitals.

Twenty newspapers are published every day in Israel. Most are in the Hebrew language, but there are also Arabic, English, Hungarian, Yiddish, Roumanian, Polish, and German dailies. There are also 320 periodicals published. More than one thousand books were published last year. The national broadcasting station *Kol Israel* is on the air twenty hours a day for the 260,000 radio sets in Israel.—Facts from *Israel Digest*.

JUVENILE DELINQUENCY IN NEW YORK CITY

In the first six months of 1956, juvenile delinquency in America's biggest city rose at the amazing rate of forty-one per cent over the same period in 1955. In addition, forty-one per cent of all arrests were of people under twenty years of age.

The Bible reveals that one of the reasons that God originally gave up the Gentiles and let them go their own evil way was that they were "proud, boasters, inventors of evil things, *disobedient to parents*" (Rom. 1:28-32). In the last days juvenile delinquency will be one of the prevailing sins. (2 Tim. 3:1, 2.)

SEVENTH DAY ADVENTISTS UNDER STUDY

Seventh Day Adventist leaders are doing handsprings because of the dubious honor of being "vindicated" by the "fundamentalist" editor of *Eternity* magazine, Dr. Barnhouse. Dr. Barnhouse, in an article, "Are Seventh Day Adventists Christians?" decided that they are. This, of course, should be the last word on the subject.

The basis for this decision (in spite of the fact that Dr. Barnhouse and the fundamentalists that he represents do not agree with at least four major Seventh Day Adventist doctrines), was reached on the basis that "they [Seventh Day Adventists] hold that Jesus Christ is the eternal Word of God, second member of the Godhead, eternally existing with God as God, and they repudiate absolutely any concept that Jesus was a created being." Thus, be-

cause they believe in the unscriptural, pagan, pantheistic doctrine of a trinity they are "acceptable for fellowship," with "evangelicals."

If the day ever comes (God forbid) that the new apostasy known as "evangelical" vindicates the Church of God, we had better go back to the Bible and see where the Church of God went astray.

MORALITY OF NATIONS

The American State Department was apparently outraged by the attack on Egypt by Israel, Britain, and France. The fact that Egypt's Nasser has been: responsible for the theft of the Suez Canal; breaking international law and treaty arrangements in blocking Israel ships from the canal for eight years; inciting the Algerian civil war and arming the rebels; sending murder squads into Israel to kill the innocent along the border; and playing off the East against the West; did not affect the moral issue, said the State Department.

We are reminded by an enclosure from Barron's *National Business and Financial Weekly*, that America was not so righteous when Mexican bandits were causing great trouble on our southern boundary in 1916. In fact, an American army was sent across the border to put down the bandits, and settle the problem, over the strong protests of the Mexican government.

National morality seems to be based on expediency.

PROTECTIVE BLANKET OVER MIDDLE EAST

President Eisenhower, on the eve of the convening of the new Eighty-fifth Congress, let it be known that he will ask stand-by power to send United States troops to the aid of any Middle East nation that is attacked by Russia. This blanket offer of protection is for Israel and Arab states alike. This is being done to fill the vacuum left by the loss of prestige of Britain and France in this area.

This bold step, which will most likely be underwritten by the new Congress, draws the battle lines even more clearly between the forces of the king of the north and the king of the south. It appears that neither will tolerate the pushing of the other.

Any nation threatened by Russia can now appeal to the United States for help and be sure of receiving it. If and when Russia decides to move against Israel (Ezek. 38), the United States, and presumably its allies, will be there to ask why.

The signs of the coming of the Lord multiply almost day by day. How do you stand?



- *Science cannot bring about a new world. Only the second coming of Christ can solve the world's problems.*

By Jeannette Reeves

Loving, New Mexico

The Second Coming of Christ

THE second coming of Christ is too important a subject to be passed over lightly, since there is such a great store of knowledge concerning it throughout the Bible. The second coming of Christ is the one supreme world-shaking prospect that faces us today. Beside it, all other issues pale into insignificance. It holds the only hope of ultimate peace for the war-weary world, and the only hope of salvation for the individual.

Without the second coming of Christ, the song of the angels at Jesus' birth could never be realized; for it is *He* who must bring "peace on earth, good will to men." (Zech. 9:9, 10.) Without Jesus' coming, God's will could never "be done in earth, as it is done in heaven" (Lord's Prayer).

Without the second coming, none of us could ever inherit the rewards promised to us in the Covenants of Promise. (Gal. 3:27, 29.) Believers are called "heirs of the world" (Rom. 4:13), and "joint-heirs with Christ" (Rom. 8:17; Eph. 2:11-13). We could never become partakers of the divine nature (2 Peter 1:4), nor be equal to the angels of God (Luke 20:35, 36), because we would not be "children of the resurrection," which will take place when Jesus comes again. (1 Cor. 15:49-57; 1 Thess. 4:13-18.) Nor could we ever be fashioned like the Lord Jesus (Phil. 3:20, 21; 1 John 3:1, 2), if He did not come again. We could not receive the "crown of righteousness" which the Lord will give "at that day," not to Paul only, but to all those that love His appearing. (2 Tim. 4:1, 8.)

If God did not send Jesus Christ to earth again (Acts 3:19-21), there never would be a "restitution [restoration] of all things," which God has spoken by the mouth of all His holy prophets since the world began. The kingdoms of this world would never "become the kingdoms of our Lord, and of his Christ" (Rev. 11:15; Dan. 2:44). Consequently, the saints would never "reign on the earth" (Rev. 5:9, 10), nor have power over the nations (Rev. 2:26, 27; Dan. 7:27; Psalm 149).

Without His coming again, the Lord Jesus would never be King over all the earth (Zech. 14:9), and the government would never be upon His shoulder. (Isa. 9:6, 7.)

The wolf would never dwell with the lamb, nor the leopard with the kid, nor the cow and the bear ever feed together (Isa. 11:1-12; Hosea 2:18), if Jesus does not come again. These glorious promises could never be fulfilled: Isaiah 2:1-4; Micah 4:1-5; and Isaiah 65:17-25. The "set time to favour Zion" also would never come (Psalm 102:13, 16). The earth never would be filled with the glory of the Lord as the waters cover the sea (Num. 14:21; Psalm 72:19; Hab. 2:14), because all these things depend upon Christ's second coming. We have the promise of the angels that "this same Jesus . . . shall so come in like manner [bodily and visibly] as ye have seen Him go into heaven" (Acts 1:11). "To them that look for him, shall he appear the second time without sin unto salvation" (Heb. 9:28).

SIGNS OF CHRIST'S SECOND COMING

SPEAKING with His disciples about His second coming, Jesus said, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son [at the time He was speaking], but the Father" (Mark 13:32).

It is true that no man can know the exact time, and God intended it to be so, to keep the church alert and always expecting the Master's return. He will come as a thief in the night, and as a "snare" upon an unsuspecting world, and upon unsuspecting Christians. But it is also true that there are recorded in the Bible several signs of the Lord's coming which are applicable only to the time immediately preceding that event. They fit no other period in history.

One such sign is the return of the Jews to their homeland, an event made possible by the liberation of the land from the Turks in 1917, followed by the Balfour

Declaration, which set aside Palestine as a home for the Jews. Another sign is the build-up of a great power in the north which is turning covetous eyes toward Palestine and the Middle East. A third sign is the tension and fear that grip the whole world as it contemplates the terrible weapons of destruction that all the major nations are racing so madly to perfect. Luke expresses it thus: "Distress of nations, with perplexity . . . men's hearts [literally] failing them for fear, and for looking after those things that are coming on the earth: for the powers of heaven shall be shaken [not God's heaven, but the 'powers that be' upon the earth]" (Luke 21:25, 26).

Events leading up to Christ's coming are recorded in Matthew 24, Mark 13, and Luke 21. All three call attention to the budding of the fig tree as a sign that the Kingdom of God is near. (Luke 21:31.) All three declare that this generation shall not pass away till all these things be fulfilled.

There is a reason for mentioning the fig tree in particular, and that is that the nation of Israel is sometimes called God's fig tree. In Joel 1:6, 7 God spoke of a strong nation overrunning His land (Israel) and "barking" His fig tree.

In our day we have seen the budding of Israel into a nation after nineteen hundred years of dispersion—being buried, as it were, among Gentile nations. Evidently, the word "until" (Luke 21:24), has caught up with Israel, and she has emerged as an infant state. The dry bones of Ezekiel 37:1-14 are coming together to form the nucleus of the "whole house of Israel" (v. 11), which will be completed when the Lord returns and sets up His Kingdom—the "ensign for the nations." He will then "set his hand to recover the remnant of his people," the ones who are still scattered among the nations. (Isa. 11:10-12;

18:7; Ezek. 37:21-28.) "When the Lord shall build up Zion, then shall he appear in his glory" (Psalm 102:16).

Zion is being built up, and is getting cattle and goods, as Ezekiel promised they will in the "latter days" (38:1-16). October (1956) *Coronet* magazine gives an interesting account of the development of one Kibbutz (co-operative settlement) in the face of overwhelming odds and unceasing Arab hostility. They have gotten cattle and goods and fowls, and are in position to become a prey to "Gog, the chief prince of Meshech and Tubal," who will come down from the north to "take a spoil and to take a prey" (Ezek. 38 and 39:1-8.)

This Gog is obviously the "king of the north" who will come down against Israel at the time of the end, as recorded by Daniel 11:40-45 and 12:1-4. In addition to eyeing other rich prizes, such as the chemical wealth lying buried in the Dead Sea, the king of the north will covet the oil of the Middle East, as well as domination of this land bridge that joins three continents.

So we have three outstanding signs that point to the nearness of the Lord's return:

1) The preliminary return of many Jews to Palestine and their feverish efforts to reclaim its waste lands and make a national home for themselves;

2) The build-up of Russia as a great world power, with many other nations lined up "at his steps," as described by Ezekiel and by Daniel—and as we read in the daily papers;

3) The unparalleled race of the nations to develop the most destructive nuclear weapons possible, and the consequent fear and tension among all the peoples of the earth.

These all tell us to watch—watch!—and be ready when the Lord comes, for we know not the day nor the hour.

Think About This

By Pastor William Wachtel
Litchfield, Minnesota

Mr. Roger Babson, the world-famous statistician and commentator, has declared: "I have not been able to find a single useful institution which has not been founded by either an intensely religious man, or by a son of a praying father or a praying mother. I have made this statement before the Chambers of Commerce of all the largest cities in the country, and have asked them to bring forward a case that is an exception to this rule. Thus far, I have not heard of a single one."

How many of you parents pray *with* and *for* your children? I don't mean any of these "Now-I-lay-me-down-to-sleep" kind of prayers, but real and meaningful praying from the heart. The most precious memory you can leave with your child is that of you on your knees with him or her, speaking your heart out to a loving, listening heavenly Father. Long after you are gone, this memory will remain, and its influence will be felt in the lives of your sons and daughters.





IF YOU preach the Word as you journey along life's great highway, proclaiming the gospel of the Kingdom and salvation through Jesus Christ, you will impart faith where there is doubt, hope where there is despair, and joy where there is sadness. Be true to your convictions and God will bless you. "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30).

Christian youths of today wish to go forward and onward in service to our Lord. Their zeal can be likened to the zeal manifested by Peter and Paul. They should be encouraged and no stumbling block should ever be put in their way. God, through Christ Jesus, is calling out a people for His name, to "shew forth the praises of him who hath called you out of darkness into his marvelous light" (1 Peter 2:9).

Jesus said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke

14:33). "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). The rich young ruler heard the call, but was not willing to give his all, and in sorrow turned away. Zacchæus the publican, sinful as he was, heard the call and brought salvation to his house. When God spoke to Moses in the burning bush at Mount Horeb, he heeded the call and was later privileged to lead the children of Israel out of Egypt. It was because Abraham had the faith to believe God and to obey the call that God promised that through his seed all nations of the world would be blessed.

The world is none too friendly to one who would live godly in Christ Jesus. It is then we remember the words of Jesus: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own" (John 15:18, 19). Since we all come into this world with nothing, and must leave with nothing, should we not give our all in service to Him? "For the Lord is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psalm 84:11).

Fight the "good fight of faith" as did Peter and Paul. A "crown of righteousness" is laid up for the faithful, and will be given to them at the resurrection when Jesus comes. Though God's call has gone out throughout the ages, relatively few have responded. There is always forgiveness awaiting the repentant sinner, but there is danger in delay. The Scriptures make it plain that in the last days association with Christ will cause the believer much suffering. A Christian is not promised protection from suffering which may come upon him, but is promised it will not be more than he can bear. The Apostle Paul said: "We must through much tribulation enter into the kingdom of God" (Acts 14:22).

Jeremiah the prophet was fearless and preached everywhere. Judah was resentful when admonished to do right. Jeremiah is often called "the weeping prophet" and his Book of Lamentations tells of his sorrow for his people. Jesus, too, lamented over Jerusalem, saying, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" (Luke 13:34).

Once, when Jesus sent His apostles to preach the Kingdom of God, He said, "Take nothing for your journey, neither staves, nor scrip, neither bread, neither money. . . . And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them" (Luke 9:2-5). Suffering, temptations, calamities, can all be used for a testimony. The temptation of Jesus in the wilderness enabled Him to

(Please turn to page 15)



The Little Girl Who Saved Her Master

By *Many Railton*

The people who lived in the country north of Israel often would gather in bands and go down into Israel to steal many things. They would even take back home with them the children of the land of Israel.

One time the Syrians took a little girl away from her father and mother to their own land. There they gave her to the wife of Naaman, the captain of the Syrian army. She had to help Naaman's wife dress and keep the house clean.

She knew she must be brave and she also knew that God loved her and was watching over her. She knew that her master did not worship God, for he worshiped idols. And so she hoped that some day she could tell them all about God.

As the little girl helped her mistress, she found her looking very sad at times. She asked another servant about her mistress, and learned that Naaman was a leper. He had a terrible disease that pained him and would finally make him die. No one could cure him.

One day when her mistress was very sad, the little girl said, "I wish my master were with the prophet who is in Samaria! He would cure him of his leprosy."

Naaman's wife sent a servant to tell her husband what the little maid from Israel had said. Naaman was happy to hear this and made plans to find that man.

Naaman got a letter from the king of Syria to the king of Israel and made a gift to give him. The king gave Naaman some horses and servants to go with him. They drove as fast as they could go to the land of Israel.

Naaman's chariot stopped before the palace and he sent a messenger to the king with his message and gift.

The king of Israel read the message and tore his garments. If he had been a good king, he would have called Elisha, the prophet of God. Instead, he said, "Am I God to kill and to make alive, that this man is sending to me to cure a man of his leprosy?"

When Elisha heard about all this, he said to the king, "Why have you torn your garments? Let him come to me, that he may know that there is a prophet in Israel." So the king sent Naaman to Elisha.

Elisha said to Naaman, "Go and wash in the Jordan seven times, and thy flesh shall be restored and you shall be clean."

This made Naaman very angry. He would not wash himself in the muddy Jordan. So he decided to go back home. He said, "Are not the rivers of Damascus better than all the waters of Israel?"

Naaman's servants thought he should do as the prophet of God said. They said, "If the prophet had demanded of you some great thing, would you not have done it?"

So Naaman finally dipped himself in the muddy Jordan River. Each time he looked at his flesh it looked just the same. But when he had dipped himself seven times, as the prophet had told him to do, he became clean and well. Oh, how happy he was and how sorry he was for becoming angry with Elisha! He thought of the little maid who had told him of God and this wonderful prophet.

He went back to Elisha's home. He said, "Now, I know that there is no God in all the earth, but in Israel."

Naaman took enough dirt home from Israel to build an altar, because he vowed he would worship only God from then on. Never would he walk into the temples of the idols in his own country!

ONLY A LITTLE GIRL

Naaman learned of God and was saved from his terrible disease because a little girl was brave enough to tell him about God. Have you told others about God? Have you asked others to go to Sunday school and church with you so they can learn about God? Ask all your friends to go with you! You, too, can save people from worshipping idols and you can save people from death.

Beginning with the next issue, Sister Muriel Haas will be writing stories for all you boys and girls. I know that you will all enjoy the Children's Corner, and hope you will write to tell her how well you enjoy the stories.

Children's Corner

CAN A CHRISTIAN FALL FROM GRACE?

(Continued from page 3)

We know that salvation is by grace and we praise God that He has so loved us that even while we were in sin and at enmity with Him, He provided for our escape through the sacrifice of His only begotten Son, Jesus. We believe that God loves every one of us, and that He would have everyone to come to a knowledge of the truth. We know that right now He is extending through Jesus an invitation to everyone to come to Him and be cleansed and made whole.

We also believe that we must meet certain requirements to receive God's gracious gift and to keep it. "Whosoever believeth and is baptized shall be saved" (Mark 16:16). We must be faithful "unto death" to receive our crown of life. We cannot do it alone, the Lord must lead and add His power, but let us not rest on the oars and think He will do it all. Let us not suppose that a moment of decision followed by a life of sin will keep us in God's grace. Be diligent, be holy, be faithful, lest "ye fall from the grace of God," lest ye "fall away," lest ye become entangled in and overcome by sin; lest ye lose your crown of life. Beware of complacency and carelessness, for "he that shall endure unto the end, shall be saved" (Matt. 24:13).

RESURRECTION

(Continued from page 7)

Job 5:20—"In famine he shall redeem thee from death." This, probably, is not a reference to resurrection, but the saving from death as a consequence of famine.

Job 14:13, 14—"All the days of my appointed time will I wait until my redeeming come" (Bullinger's translation).

Isaiah 53:9—"They made his grave with the wicked, and with the rich in his death" (R.V.). "He died for us" (pl.). We quote from another writer: "It is remarkable that 'rich' is in the singular, while 'wicked' is plural.

Daniel 12:2—"Many of the sleepers in the dust of the earth shall awake; those [who awake] shall be to everlasting life, but those [the rest of the sleepers who do not awake] shall be unto shame and everlasting contempt" (note in my Bible). (See also, "The Unspeakable Gift" by J. H. Pettingell, also Prof. Hudson in "Debt and Grace," Prof. Whiting, D. T. Taylor, J. H. Brooks, Dr. A. M. Osborne in "Daniel Verified," and Professors Elliott, Bush and Maunders.)

Hosea 13:14—"I will ransom them from the power of the grave, I will redeem them from death."

(To be continued)

A SET TIME TO DIE?

(Continued from page 8)

God's foreknowledge is shown,
And His great power made known;
Declaring it, *before it is done*.
Describing that which *is to come*.

Concerning the Christ who died,
It had surely been prophesied.
And that He should rise again
The holy prophets did explain.

Man's ideas are surely mistaken,
And their theory badly shaken,
That the destiny of every man,
Was fixed before the world began.

Of John Doe, God has never spoken,
"There shall not a bone be broken."
Neither, where his death should be,
Nor when or how; so *why should ye?*

God is very interested in each one of us and in fulfilling His promises to us and developing our characters. He will grant many blessings to those who will serve Him.

We dare not shun our responsibility by thinking that everything that happens is God's plan and that we cannot change many things by doing what we should.

HERALD RECEIPTS

Robert P. Johnson; Mrs. Flora E. Anthon; Earl Koontz; Leland T. Hanson; Mrs. Horace Haines (2); Beatrice Walter; Robert Johnson; Delbert Jones (2); R. V. Riley; B. Sundwall; Ruth Lippert; Elizabeth Ordung; Mrs. Lucille Wulff; Mrs. Esta McInturff; A. M. Jones; Mrs. Russell Kirkley; Wm. G. Ford; Harvey Fisher (2); Mrs. J. C. Waller (3); Hollis Partlowe; Hiram Schier, Sr.; Mrs. Mary Elma Bell; Archie Loether; Mrs. V. A. Cunningham; George P. McMurtie; Wm. Fey; W. E. Boyer (2); F. G. Carpenter; Mrs. Clara VeNard; Charles Knapp; Sylvon Richey (4); Mrs. Robert See (3); B. E. Griner.

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PREACH THE WORD

(Continued from page 12)

emerge with greater strength, courage, and power than before. We find that many tragedies of life can be turned into a testimony and, instead of being weakened by them, we are made strong.

The stoning of Stephen, though it meant his death, turned into a testimony when "they that were scattered abroad went every where preaching the word" (Acts 8:4). We do not have the power as did the Christ to heal the sick, or open the eyes of the blind, but we can manifest the same spirit of loving service and helpfulness to our fellow men. Sin is transgression of God's law. "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). It is failing to do good which is known.

There will never be a greater opportunity to proclaim the gospel. "Preach the word; be instant in season, out of season: reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine" (2 Tim. 4:2, 3).

- *Oregon Bible College can help those who want to be teachers or preachers of the gospel.*

COMMUNION

By Pastor William Dick

IN THE Church of God, the Lord's Supper is more often called the Communion. The word "communion" means fellowship. What a blessed fellowship it is!

First of all, those who partake of the Communion have fellowship with Christ. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:16). We were not privileged to be one of the twelve who sat with Christ at that first Lord's Supper. But we do have the opportunity to come near to the Lord by participating in the Communion service. There we secure our fellowship with Christ as surely as the branch is fastened to the vine, and meditate upon the things He has done for us.

Secondly, those who partake of the Communion have fellowship with one another. "For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Cor. 10:17). Christ is one, the bread is one, and those who eat of that bread are one—one body, the body of Christ, the church. The true church is not divided, but works together harmoniously. It should be almost impossible to partake of the Communion and harbor insincere, unfriendly feelings for others. "Blest be the tie that binds."

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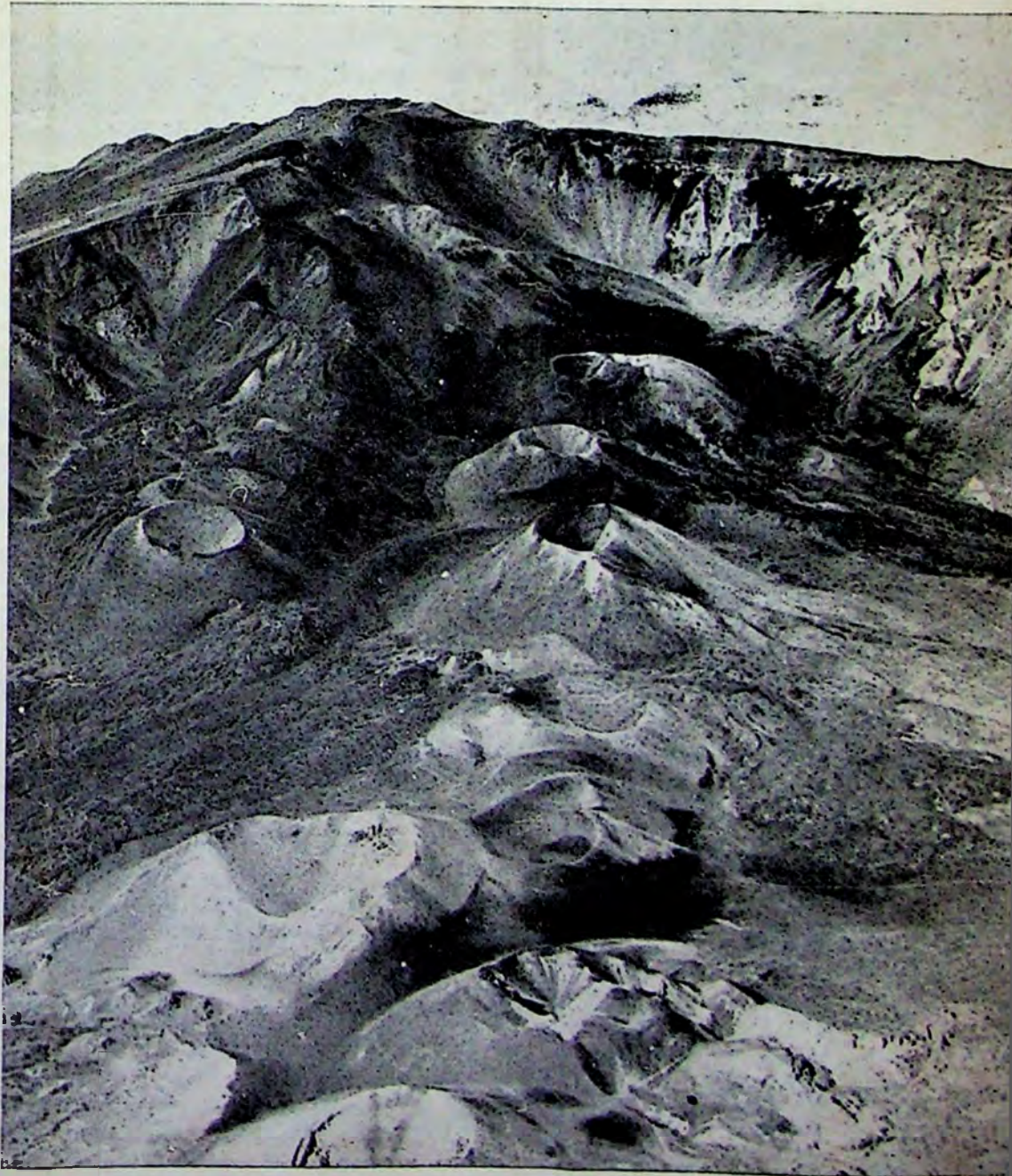
NATURAL PHENOMENA

Like giant footsteps in the mountains, are these craters, caused by a shower of falling debris from the heavens.

In this geophysical year, men of science are giving earnest study to the earth we live on. Geologists, botanists, meteorologists, and other scientists in the field of geophysics, are making a concentrated effort to learn everything possible about this earth.

Scientists from all over the world are co-operating in this mass investigation.

The results of this study would be most reliable, if all would realize that, "In the beginning God created the heavens and the earth." Starting from God could solve many of the problems of this great study.



The Earth Is the Lord's!

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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- T. Feb. 7. 2 Sam. 12:10-18. God pronounces judgment upon David.
- F. Feb. 8. Psalm 51. David confesses his sins and seeks mercy.
- S. Feb. 9. Heb. 12:5-11. Whom the Lord loves, He chastens.



The Editor's Page

The Geophysical Year

The world's scientists are united for study of the earth in this year which is universally known as the Geophysical Year. Thus far, the expeditions of various nations to the Antarctic Continent, have received the most publicity. There in the frozen wastes, hundreds of specialists are studying the earth's last frontier. No doubt, amazing discoveries will be made and a new understanding of the forces that control weather, seasons, and the movement of the earth will result from the studies of the Geophysical Year. Like man, the Bible also places great emphasis on this earth. Throughout God's Word we are told of the importance of this planet in the plans of God for the future of man.

Created by God

"In the beginning God created the heaven and the earth" (Gen. 1:1). Whatever men of science may find in the study of the earth, they cannot go back beyond this simple statement: "In the beginning God." Whatever the earth was, or has become, or will become, it is in the hand of the Creator.

"The heavens are thine, the earth also is thine; as for the world and the fulness thereof, thou hast founded them" (Psalm 89:11) The fullness of the heavens and the earth are the Lord's, for He made them. "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).

Man's Eternal Home

It is good that man should study the earth and become acquainted with its wonders, for the earth is the eternal home of man. The earth was made for man and will always be inhabited by man. It is the inheritance of the faithful of the Lord and, made new, will be his abiding place forever.

"Those that wait upon the Lord, they shall inherit the earth" (Psalm 37:9). "The meek shall inherit the earth" (Psalm 37:11; Matt. 5:5). "The righteous shall inherit the land, and dwell therein for ever" (Psalm 37:29). The earth is important in the scheme of God, for it will always be the home of the faithful, who will dwell therein forever.

The Earth Made New

God has plans for the earth. He has said that He will restore the earth to its original condition. This restored earth will be the home of God, Christ, and God's family of believers. "For, behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind" (Isa. 65:17). "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . Behold, I make all things new" (Rev. 21:1, 5).

As we receive the statements of science in this Geophysical Year, let us remember and turn to the God who made the heavens and the earth; who created all life upon the earth; who maintains the earth; and who will make the earth new as the eternal home of the faithful in Christ.

I SAW a mechanical man several years ago at a county fair. This man was average in height and build. Though he was the product of a man's workshop, he was able to move about remarkably well. He could do anything from answering of questions by the nodding or shaking of his head to a facsimile of the "hula." He was dressed in top hat and tie, but from beneath his swallow-tail coat hung wires that would amaze a modern television mechanic. The master mind of the mechanical man stood behind a control board where he turned dials and pushed buttons causing the mechanical man to entertain his audience.

Our question is, "Could this mechanical man repent?" If we adopt the ever-popular definition of repentance (that is, to turn around and go in the opposite direction), then this man could repent because he could make a perfect "U" turn.

The Hebrew word *nacham*, from which "repent" is translated forty-one times, is also translated "comfort," "comforter," and "comforted." "The original meaning of the word is generally understood to be to 'draw a deep breath,' and this is taken as the physical mode of giving expression to an inner feeling, either of relief or sorrow." —*Synonyms of the Old Testament*.

There are eleven statements in the Old Testament saying God can or has repented. Each passage referring to the repentance of God expresses His deep feelings and perhaps feelings of sorrow, but not for any wrongdoings that God had done. We invite your study of Genesis 6:7; 1 Samuel 15:11, 35; 1 Chronicles 21:15; Psalm 106:45; 110:4; Jeremiah 18:8, 10; Joel 2:13, 14; Jonah 3:10; Zechariah 8:14; Jeremiah 4:28.

When the Hebrew word is used in reference to man, the deep feeling of repentance or sorrow is motivated by one's own sins. This admission of a wrongdoing may or may not lead one to make a decision to do better. One may be burdened in heart because of some sin, yet continue in the same course day after day.

The New Testament writers used three Greek words to express feelings that may result from one's sins. The King James Bible translators used "repent" or "repentance" to cover all three Greek words. It is true that all three Greek words are spelled nearly alike, but each one has a separate and distinct definition. A study of these words may appear to be nonessential to salvation, but it will clarify some misunderstandings.

The Greek word *metamelomai* is defined as "sorrow for something done, and wish it undone." These feelings called "repentance" may not inspire one to make any changes in his conduct to the better, as was the case of Judas. "When he saw that he was condemned, repented himself" (Matt. 27:3). Judas, for fear of the consequences, wished the act could be undone. He did not ask for forgiveness, nor did he attempt to change his conduct.

Repentance of a Mechanical Man

By Evangelist Emory Macy
Gatesville, Texas

This is the Greek word which is applied to the Lord in Hebrews 7:21. "The Lord swore and will not repent." Whenever the Lord makes a statement He never wishes it "undone." Jesus used this word when speaking to the Pharisees, "When ye had seen it, *repented not* afterward, that ye might believe him" (Matt. 21:32). Jesus was not asking them to be converted and become His followers. He simply stated that the Pharisees knew of their mistakes, but they refused to "wish it undone." The Pharisees had no fear of the consequences for not believing.

It is this type of repentance that is practiced in the world and in some professing Christians. The bank robber "repents" after he is arrested, not because he stole the loot, but because he left the fingerprints. The robber repents and vows he will not make the same mistake at his next job. The drunken man is sorry he took the last drink, but he has no desire to stop drinking. Many professing Christians repent of the sins committed yesterday, but they repeat the sins again today.

Metanoro is the second Greek word translated (34 times) "repent." This word carries the thought of a change of one's mind or thinking or direction, but it may or may not be a change for the better. It is a general term for action resulting from an "afterknowledge."

Jesus usually used this term to refresh people's minds about their sins. "Repent ye, for the kingdom of heaven is at hand" (Matt. 4:17). The Jews should have changed their minds about the time of the Kingdom. Their Messiah was at hand, or present. Jesus said to the Jews, "Except ye repent ye shall all likewise perish" (Luke 13:3, 5). Except they change their way of life, eternal death was sure to be their destination. Peter, on the Day of Pentecost, told the Jews they had better change their ways and "Be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

A correct understanding of the word can be seen in Paul's letter to the Corinthians. Paul urged the church to stop its backbitings and whispering, "lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and las-

(Please turn to page 15)



Conquest of Canaan

By Pastor
Harry Sheets

South Bend,
Indiana

WHEN God decided to liberate Israel from the Egyptians and return them to the land promised to Abraham and his seed, there were at least seven tribes of people in the land that had to be displaced. These are named in Deuteronomy as the Hittites, Gergashites, Amorites, Canaanites, Perizzites, Hivites and Jebusites. The Canaanites were members of one particular tribe, as is evident by some of the references. The term "Canaanite," however, was at times applied to all the inhabitants of the region. It appears that some of these people had moved into Canaan during the captivity of Israel in Egypt. They had no legal right to the land which Jacob had left when famine caused him to go to Egypt.

God was definite in His stated reasons for driving these seven nations from the land to make room for Israel. God's statement to Israel was: "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob" (Deut. 9:5). Israel was a stiffnecked people, as God states in the next verse, but the seven nations were more wicked than Israel. The latter were not selected on the basis of being the lesser of two evils. They were chosen because God had made a sacred promise to Abraham, Isaac, and Jacob.

The same might be said of us today. We are not selected because we are so much more sinless than the people of the world, but we are chosen because of God's sacred promise through His Son Jesus. We survive because of imputed righteousness; and so did Israel.

Israel was commanded to utterly destroy these nations. Israel was not allowed to intermarry with them, make any covenant (treaties) with them, nor show them any mercy. The reason for this was very simple. "For they will turn away thy sons from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." Israel was commanded to destroy all the altars, idols, images, and places of worship. God did not wish to have Israel become like the world because they were His special people and He wanted them to remain His holy nation. (See Deut. 7:1-11.)

God wanted these seven nations destroyed, yet He forbade Israel to drive them out all at once "lest the beasts of the field increase upon thee" (Deut. 7:22). Again we see the love of God for His people.

Arad, king of the Canaanites, was the first to attack Israel. He was defeated and his people were destroyed, but apparently Israel failed to take advantage of the victory. Israel asked for the privilege of passing through the land of the Amorites, but Sihon, the king, refused although Israel promised that none of the water or food of the land would be consumed. Sihon attacked the Hebrews and was defeated. Israel passed through the land and took what they needed. The territory was allotted to Reuben, Gad, and the half tribe of Manasseh.

Moses died and Joshua led Israel into the Promised Land. He conquered much of the land but did not conquer Jebus. David later captured this city and renamed it Jerusalem. (2 Sam. 5:6, 7.)

David made the greatest and most complete conquest of the land, but even he did not conquer all these people. Uriah, of David's ill fame, was a Hittite. (1 Chron. 11:41.) This failure on the part of Israel led to intermarriage, idolatry, and a falling away from faith in God, which led eventually to God's rejection of Israel.

Friendship and intermarriage with the world can bring God's displeasure and rejection upon us as surely as it did upon Israel. "For 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). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

The history of the conquest of Canaan has a lesson for us today. A search for this lesson will be rewarding.

The Millennium

THE word "millennium" is not a Bible term, but comes from the Latin words *mille*, a thousand, and *annus*, a year. The thousand years are spoken of six times in Revelation 20. The millennium will be in the future, because it deals with the resurrection, the reign of Christ, and the final judgment.

Here is a short outline of these six occurrences of the "thousand years."

1. Satan bound one thousand years (v. 2).
2. Satan is not to deceive the nations any more until one thousand years shall be fulfilled (v. 3).
3. Certain ones shall *live* and reign with Christ one thousand years (v. 4). (Though the past tense is used—"lived," "reigned"—these things are still in the future). God is calling "those things which be not, as though they were" (Rom. 4:17).
4. The rest of the dead are not to be resurrected until one thousand years are finished (v. 5).
5. Those in the first resurrection shall not suffer the second death (lake of fire, v. 14), shall be priests of God and of Christ, and shall reign with Christ (v. 4) one thousand years (v. 6).
6. After the one thousand years are expired, Satan shall be loosed "a little season" (v. 3), "to deceive the nations" (v. 8).

THE FIRST RESURRECTION SHALL PRECEDE THE ONE THOUSAND YEARS

Why? How else could these saints reign with Christ one thousand years unless they were first resurrected? Verse four says, "They *lived* and reigned with Christ a thousand years." Then verse five speaks about the rest of the dead not living again until later.

This first resurrection is the one the saints of God shall be in. Many times it is spoken of throughout the Bible.

Luke 14:14. "Thou shalt be recompensed at the resurrection of the just."

- a brief study of this subject in answer to a young student's question, by



Pastor James Mattison
Blood River, Louisiana

Acts 24:15. "There shall be a resurrection of the dead, both of the just and unjust."

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."

Daniel 12:2. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

The first resurrection is one to eternal life. If we are raised in it (or changed, if found living when Christ comes), we shall never die. Teaching about the righteous, Paul said, "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" (1 Cor. 15:52, 53).

Eternal life is the more abundant life Jesus spoke about in John 10:10.

Life everlasting will be given "in the world to come" (Luke 18:30). We do not have it now, except by promise. It will take the coming of Christ and resurrection, or change, to receive it.

THE ONE THOUSAND YEARS IS THE TIME THE SAINTS SHALL REIGN WITH CHRIST

This is taught in verse four and re-emphasized in verse
(Please turn to page 15)





What Christianity Has Done in Emancipating Women

By Pastor Orville Westlund
Burr Oak, Indiana

- *Beginning a review of woman's place in the world before and since the ministry of Jesus.*

A popular song swept America late in 1953. The name of the song was "Woman," employing such words as: "Oh, woman, oh, woman, oh, what can she be, whatever she is she is necessary."

However, the words of the song were not modern. They were echoes from the ancient world with a new connotation. Words similar rang out of the Roman Em-

pire in the year 131 B.C.; for during that time the population of the Roman Empire was declining. The government, sensing the problem, passed laws in an attempt to restore the population. Metellus Macedonicus, a censor in Italy, "did what he could to induce men to marry . . . and a fragment of a speech of his on this subject became famous afterwards, as quoted by Augustus with the same object. It is equally characteristic of Roman humor and Roman hardness. 'If we would do without wives,' he said to the people, 'we should be rid of that nuisance: but since nature has decreed that we can neither live comfortably with them nor live at all without them, we must e'en look rather to our permanent interests than to a passing pleasure.'" (Fowler, *Social Life at Rome*.)

The difference in attitude and interpretation of women since the days of the Roman Empire to contemporary times can be witnessed through the person and ministry of Jesus of Nazareth. Through Jesus, women have not been accounted inferior to the masculine world, but co-sharers with them to the Kingdom of God. Through Jesus, men have come to interpret the feminine world not as an object for lust or chattel, but as children of God to be loved as a part of God's glorious creation. "For ye are all the children of God by faith in Christ Jesus," speaks the New Testament. (Gal. 3:26.)

If Christianity has done something for the emancipation of women, it would be in order to ask, from what has Christianity emancipated women? In dealing with this question, we recognize that Christianity is centered in Christ, making Him the criteria for the evaluation and revelation of the Christian faith. Consequently, if Jesus differed from the interpretation placed upon women by Roman society which embraced His environment in His ministry and life, we can get an impression of what Jesus has done for the status and interpretation of the gentler sex throughout history.

Believing that Jesus differed from the society of the Roman Empire on the role of women and their place in God's creation, we can proceed to investigate two positions or interpretations on the role of women: that of Christ and that of the society of the Roman Empire in general. The difference should be the fruit on "What Christianity has done in Emancipating Women."

Women in the Days of the Roman Empire

The Roman Empire was one of the world's greatest empires. With its nucleus in Rome, its armies flowed over the nations and empires of the Mediterranean world and Europe. From 343-272 B.C., the armies of Rome wrapped their tentacles around the Greek city-states and Persian Empire. From 264-146 B.C., they engulfed Carthage and the African-Mediterranean coasts. Moving from Africa to the complete capture and occupation of Greece and Asia Minor in the years 215-146 B.C., Rome turned its gigantic war machine on Spain, Gaul, Britain

and the Teutons, putting them under subjection in the period from 133-31 B.C. In the zenith of Rome's glory, about the first century A.D., the Roman Empire "extended from the Atlantic to the Euphrates and from the North Sea to the African desert." (Halley, *Pocket Bible Handbook*.)

One of the important roles in the development of the Roman Empire was the role of women. Though important, women received little honor or respect. They were instruments of the state to build its manpower and do its work. In the early decades of the empire, some Roman women manufactured textiles in the homes and enjoyed limited rights; but always the Greek women were slaves of the state.

Though possessed with limited rights of slaves, there was one thing all women of the Roman Empire had in common. They were not individuals. They existed for man. The *Catholic Encyclopedia* comments:

"Even in the best period of the Greeks and Romans, the woman only existed on account of the man. The Homeric descriptions of marital love and devotion show this in the most ideal form. In the later era of degeneration, woman had almost entirely lost her influence upon public life, according to the sentence the oration against the *heera*, ascribed to Demosthenes. 'We have *heera* for pleasure, concubines for the daily care of the body and wives for the production of full-blooded children and as reliable guardians in the house.'" (Herbermann, *Catholic Encyclopedia*.)

The women who seemed to receive highest respect in the life of the Roman Empire were Roman women in the days of its infancy. In that time, roughly 350-200 B.C., Roman women were given a place of honor in the home, having as a title, "matron." Their marriage was held in a sacred religious bond, governed by religious morals. Divorce was a foreign term. The historian John Hurst writes:

"Early Rome has been distinguished for its household purity, and Valerius Maximus gives a list of noble illustrations of it. Centuries passed by without a single divorce for adultery—according to Plutarch, two hundred and thirty years; according to Valerius Maximus, five hundred and twenty years; and according to Aulus Gellius, five hundred and twenty-one years." (Hurst, *History of Christian Church*.)

Another scholar commenting on the effects of Roman religious faith during its growth to world power, gives us this description through his research:

"The absolute religious faith which permeated the thought and action of the early Romans, resulted in high standards of moral duty, and in religious ideals of the most exalted character. Virtue was insisted upon. Abstinence of every kind was encouraged. . . . High living was strictly forbidden—a prohibition that was ultimately

enforced by statute. The women, in their turn, abstained from luxurious clothing, living simple, industrious lives within the boundaries of their own homes." (Nearing, *Women and Social Progress*.)

However, the status of women changed as the empire grew; especially for Roman women did this occur. For, as the empire grew in strength and wealth from the spoils of war, victorious armies brought back to their homes riches and slaves. As a result, the virtuous Roman woman, simple in dress, with her world the home, began to change her position in Roman society and take on a new look. Scott Nearing, describing the change in his findings, narrates it in this way:

"The economic basis of women's independence once laid, social independence quickly followed. The matron of early Rome, with her industrious, home-loving disposition, and her simple manners and dress was replaced by women of brilliant social attainments. Contrary to the original custom, women began to acquire property, to indulge in luxurious clothing and in public display. . . . As women became rich, the law regulating their ornaments and dress was repealed, and divorce 'began to be a virtue.'" (*Women and Social Progress*.)

The status of Roman women changed, therefore, from that of an instrument of the state in the empire's infancy, to the plane of economic independence in the later republic, with a shift from the home-world to the public-world. Nearing further narrates by writing:

"A complete transformation had thus come over Roman society. Wealth had increased. Women and men alike, by turning over their work to slaves, had gained boundless leisure. The ancient traditions, which commanded virtue, duty and abstinence, were ruthlessly overthrown, leaving the Roman woman free to make her choice. On the one hand was the old ideal of virtue, family fealty, and simplicity of life; on the other was economic independence, individual indulgence, and freedom for social and political activity. A life of social political usefulness or one of selfish luxury, which should she elect?"

In answering the question, Nearing shows the tragedy of the change.

"The Roman women finally chose childlessness, idleness, luxury, and dissipation. Dill writes: 'Owing to celibacy and vice, childlessness in that age was extraordinarily common in the upper class. One of the darkest and most repulsive features in that putrescent society was the social value which was attached to a vicious and shameful childlessness.' Freed from the responsibilities of family life and economically independent, the women of Rome led lives of selfish and voluptuous pleasure."

As women of the empire shifted from the home to social-public life they encountered a problem. What should they do about children? They were interfering

with their social life. S. Angus pens the situation in this way, in his book, *The Environment of Early Christianity*:

"Greeks and Romans discovered that while large families may be advantageous to the state, they are burdensome to parents: the duties of parenthood were neglected. The love of children for their own sake was not yet common. Economic considerations suggested a restriction of the population. The cost of living rose, and was partly met then, as now, by a reduction in the family. The taste for luxury could not be gratified with a large family to support."

Consequently, as the home of the latter Roman republic lost its moral and ethical emphasis that it upheld in its youth, all sorts of immoral demons invaded the homes of the Roman Empire. Prostitution became universal. "Not content to practice it in the homes and houses for the special purpose, it was introduced even into the temples." The word "abortion" developed quickly among the vocabulary of the upper classes. The murdering of children reigned over the lower classes. Divorce spiraled into a run-of-the-mill affair, which could be had for a few jingling coins. Widows increased and lived in pleasure. "The theater, at first given to the performance of grave tragedy, teaching life-lessons of virtue, fortitude, and humility, was now given over to the portrayal of indecency and vice." Licentiousness of many colors painted its ugly face upon the families and peoples of

the Roman Empire. As one writer put it, concerning this latter change in the empire:

"The most deplorable picture of depraved morals in the entire range of history is presented by the pagan world at the time of the introduction of Christianity. . . . The austere periods of the Greek independence and the Roman republic had passed away, and immorality was practiced to such a degree and with such publicity that even the immoral satirists themselves made the popular vices the object of their invective. At no time did the Greeks descend to such depravity as their closest imitators, the Romans. As the republic of the latter passed into the empire the territory widened, the communication with other nations became easier, wealth poured into the capital through every commercial and military vein, and the proverbial simplicity and purity of the people disappeared." (Hurst.)

Though Rome had grown to a world power by the time of the birth of Christianity, stretching from the Atlantic to the Euphrates, she had forgotten one essential ingredient in her development. Politically, economically, and militarily she was strong. But morally she was weak. Consequently, the role of woman in the development of the Roman Empire, whether that of a wife or a slave, grew in the direction of ungodliness as the empire expanded and rose to its glory.

The women of the world needed a Saviour.



War or Peace?

By Pastor Harry Sheets
South Bend, Indiana

ONCE again the guns and bombs of major nations are dealing out death. Fear and anxiety have gripped the hearts of the people. They are asking: "Is this the beginning of World War III?" Christians are wondering if we are facing Armageddon.

Fear and Anxiety

At present it seems too early for us to evaluate events in relation to God's Word. However, some things are clearly discernible. For instance, we see "on the earth anguish of nations in perplexity . . . men fainting from fear and apprehension of the things coming on the habitable" (Luke 21:25, 26, Diag.). We doubt very much that man has reached the apex of anxiety and fear, but he is gradually drawing nearer to the crest.

All Nations Gathered at Jerusalem

We do know that God will draw the armies of all nations to Jerusalem for judgment. (See Joel 3:12-14; Zech. 14:2.) The attention of all nations is now on the Middle East but as yet not many nations have committed themselves to war. This may not be the time for the judgment of the nations. If it is not the proper time, we can be sure that tensions will increase in this region until angry nations will start the conflict which will end in their judgment and humiliation at the hands of God.

Russia to Be Involved

We believe that the next major war will involve Russia. That nation has been fomenting trouble in the Near East, looking for an excuse to "seek a spoil" and to add to its sphere of influence. Russia is threatening, but may not openly enter the dispute at this time. When the Russian bear does act, we will then see God display His great power.

The Prospects

The world faces war, not peace. There will be no peace before the Prince of Peace returns, and people seem to have little desire for that event.



Interested in Gifts of Healing? Why?

By
Pastor Lyle Rankin
Cashmere, Washington

DURING the ministry of Jesus He performed many miracles to convince the people that He was the Christ, the Son of God. (John 20:30, 31.) Jesus wanted the people to believe that they might have life through His name. Of course, the people had temporal life, but Jesus wanted them to believe Him (His message) that they might attain unto eternal life.

Healings, performed by both Jesus and His apostles, were to confirm the Word of the Lord. Notice the following quotation from Luke 7:19-23. "John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? . . . And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, who-soever shall not be offended in me."

Plainly, Jesus performed miracles to prove that He was the Promised One, the Anointed of God. John the Baptist was to know, by what his disciples saw and heard, that he need not look for another.

Now notice that along with those miracles of healing, raising the dead, and so forth, that Jesus preached the

gospel. Further study, concerning the ministry of the apostles, reveals they, too, preached the gospel. They performed some miracles, but were not in the business of such just to make the sick or afflicted whole. (Consider 2 Tim. 4:20 and Phil. 2:25-30.) Rather, "they went forth [after Jesus' ascension] and preached every where, the Lord working with them, and confirming the word with signs following" (Mark 16:20). The apostles' word was the gospel that Jesus had taught them.

While many people today are following various religious leaders because they believe they or others have received healing from or through their ministry, let us realize such faith-healers are of both Catholic and non-Catholic groups. Their messages differ in many respects. Though their messages differ, most claim to perform miracles of healing. This should cause one to realize it is not so important whether they perform valid healings as whether or not they preach the gospel that Jesus and His apostles preached.

The above truth stands out when we study the acts of Moses, the servant of God, and the acts of the magicians, who were not servants of God. Both could and did perform miracles. God empowered Moses to perform miracles to prove that he (Moses) was sent of God. By such was Moses established as Israel's leader.

When Jesus was shown to His chosen people, God confirmed Him. When the apostles went forth, from Pentecost, their message (the gospel of the Kingdom) was confirmed. (Mark 16:20.) Now that the Word has been confirmed, people need be concerned about what the gospel is and what to do to gain eternal life. A physical healing gives no promise of eternal life, but belief in the gospel and obedience thereto does. Be interested in the gospel of the Kingdom.

Too Busy! I Cannot Come! Luke 14:18

I'm sorry that I cannot come
There is so much that must be done;
The many cares that each day brings
Leave little time for other things.

I must have leisure to enjoy
My pleasures which none should deny;
Then studies for the daily round
Take all the time that can be found.

And then there's lots of chores to do,
And hosts of household duties, too;
A good book, a song, a play to see,
Why—each day's all too short for me.

Ah, yes, so tragic, but so true:
Eternal things are lost to view,
And baubles hide the One above
From whom comes health, and love.

And just as vapor melts away,
So also life—man's little day;
His joys and pleasures, hopes and fears,
Are swallowed up by passing years.

Go, Reader—seek this Glorious Truth,
And secret of Eternal Youth:
Devote your life to Him, and He
Will give you life, eternally.

—The Gospel Publicity League.

Tomorrow Begins Today

By Pastor E. Milon Hall, Fonthill, Ontario

BROTHER S. E. Magaw often said, "What you are going to be, you are now becoming." How true! The life of a hypocrite is a futile one!

Jesus, through His own words and through those of the apostles, let us know in definite terms that we are to live the new life now in heart and mind and spirit if we expect to be called for that life and living in the Kingdom of heaven on earth.

Do the following terms from God's Word describe the life you are now living? "Become as little children"; "born . . . of God . . . of his fulness . . . received"; "shall be in him a well of water springing up into everlasting life"; "he that . . . believeth on him that sent me hath everlasting life"; "we should not serve sin"; "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof"; "for sin shall not have dominion over you"; "we are labourers together with God"; "I am crucified with Christ. . . Christ liveth in me . . . I live by the faith of the Son of God"; "sit together in heavenly places in Christ"; "created in Christ Jesus unto good works"; "ye have purified your souls in obeying the truth."

These, and many other statements from the lesson book of eternity, lay before us, without reservation, the power and effect the Word must have *in* our hearts and *on* our lives.

We cannot evade the fact; What we are doing, that we are! The time we spend reading the Bible, praying, and serving in our church program paints far more vividly our portraits than good intentions.

Our sincere hope and faith in being in the coming Kingdom must be our constant inspiration for the present creation of a Kingdom personality. What we have a hope of being in the Kingdom, we should be now becoming.

As we view the present world situation, our minds almost automatically turn to the words of Jesus, "When his branch is yet tender, and putteth forth leaves." Israel *has* been "tender" and *has* put "forth leaves," and we are now viewing the fruitage of the prophesied outgrowth. When we see such things coming to pass in "this generation" "how shall we escape, if we neglect so great salvation?" If we are ever to live what we believe, *now* is the time. How short it is! How urgent the need when we view the lukewarmness about us, and sometimes within our own ranks!

Our tomorrow is in Christ, only if He is in us today!

Headliners



On the Brink of War

By Pastor William Wachtel Litchfield, Minnesota

AS ONE looks out upon the world situation today, it seems obvious that another war could break out at any moment. The nations are preparing feverishly for the threatened conflict. Egypt, Israel, Great Britain, and France have already entered the arena of combat, and very little more provocation would be needed to involve the rest of the nations.

It is not difficult for the student of God's Word to see in these things the approaching fulfillment of all prophecies regarding the last days of the present age. It requires no deep perception to realize that current world events are exactly what could have been expected, and indeed *were* expected, in the light of God's Word. The gathering of the nations to war in the Middle East and finally in Palestine is clearly foretold in the Scriptures.

There is no need for the Christian to be in the dark concerning these things; although, strangely, many churches and pulpits have little or nothing to say about them. Despite the hopes for revival, the falling away within Christendom has reached such proportions that the majority of professing Christians hardly claim to take the Bible seriously. When one speaks of the inspiration and authority of the Scriptures in these days, he is usually met with looks of scorn or condescension.

It is not necessary, however, to look outside the Church of God. Some of our own people, who know the things of the Scriptures and who realize that the Lord is coming soon, find themselves growing lukewarm toward the Lord and His church. They seem to find the effort too great to live a deeply committed Christian life of service. To all such we say, Watch and pray, for the Lord is coming soon! (Heb. 10:25.)

ARCHAEOLOGICAL DISCOVERIES

The season for work at the site of Tel Hazor in northern Galilee has ended. During several months of digging there several interesting finds were made.

"Strong circumstantial evidence to support Biblical descriptions of the destruction of the Canaanite city of Hazor by Joshua and the later conquest of the Israelite city of Hazor by the Assyrian king, Tiglath-pileser III, was found."—*Israel Digest*.

While the believer needs no such "proof," it is always interesting to hear of findings which confirm the accuracy of the Bible record.



The Bible and the News

By the Editor

ANCIENT CURSE AT WORK?

In the beginning of the history of the people of Israel, God said to Abraham, founder of the nation, "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3). Throughout history the blessing and the curse have seemed to apply to those people and nations who helped and harmed Abraham's chosen seed, Israel.

We believe we can see the ancient curse at work again in those nations which have done all in their power to hinder and destroy the new nation of Israel. While Israel has been greatly troubled and is still in a dangerous position, think of the chaos in the nations that have opposed her.

North Africa is torn by riots, revolution, and poverty. Egypt is suspected by all and is now suffering the economic consequences of her devious ways. Yemen, Jordan, Iraq, and Syria are full of strife, and government leaders sit on powder kegs with lighted fuses. England and France, with a history of intrigue in the area and foot-dragging as far as help for Israel is concerned, have lost face in the area.

The ancient curse is still in effect. We know that no nation can touch Israel and not be affected.

BIOLOGISTS THEORY

Time magazine (Jan. 7) reported on talks given at the meeting of the American Association for the Advancement of Science. It said, "Best theory of how life began assumes that the earth once had a reducing atmosphere of methane, ammonia, hydrogen, and water, as the outer planets have now. Solar radiation and lightning, according to the theory, turned this mixture into organic molecules which gradually grew complex enough to form replicas of themselves."

Endless theories about the origin of man attempt to find a way to account for human life without having to admit the existence of God and thus the existence of a law of life greater than man. "The fool hath said . . ."

FORTIETH YEAR

It is interesting to note that 1957 is the fortieth year since Turkey was driven from Palestine and the land was reopened for settlement by Jews. We are reminded of course, of Jesus' words in regard to the budding of the fig tree, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled" (Matt. 24:34). A Bible generation is usually considered to be forty years.

A BAPTIST ON BAPTISM

Daniel L. Eckert, writing in *The Watchman-Examiner* (Nov. 17, 1955) frankly states the difficult situation that Baptists find themselves in with regard to baptism.

"Baptists are in a particularly difficult situation because they, on the one hand, insist on 'baptism upon profession of faith' as a requirement for local church membership, yet, at the same time, hold that baptism is not a 'saving' ordinance. This position makes it possible for critics of the Baptist position to say that Baptists hold 'it matters greatly how and when one is baptized, but that it matters little (in ultimate meanings) whether one is baptized.' Or as another has put it, 'Baptists,' by their insistence on 'believer's baptism,' make it more difficult to become a member of the local church than the Father has made it to share in the Kingdom of God.' In other words, Baptists are 'rougher' on the new Christian than the God of grace! In any case, it is difficult to see how there could belong to the same society some who in reality consider others to be unbaptized. Unless progress can be made in the solution of present divergences regarding the form and the subjects of baptism, no hope of the fellowship in Christ which all Christians covet with each other seems possible. We ask the question, therefore, Where does the debate stand in 1955?"—From *The Plea*.

"Protestant missionaries amounting to 23,432, are serving abroad. This is a record total. These missionaries are sponsored by 213 agencies in the United States and Canada. Mission boards with 500 or more missionaries abroad are: Methodists, 1,513; Seventh Day Adventists, 1,272; Presbyterians, 1,072; Southern Baptist Convention, 1,032; Sudan Interior Mission, 1,024; The Christian and Missionary Alliance, 766; Assembly of God, 752; The Evangelical Alliance Mission, 688; Baptist Mid-Missions, 601; Wycliffe Bible Translators, Inc., 556; National Baptist Convention, U.S.A., Inc., 500."—*The Bible Advocate*.

"In a meeting of fifteen clergymen and twenty laymen, including President Eisenhower and Adlai Stevenson, it was agreed that among other things, 'record-breaking Sunday and Sabbath school enrollments, contributions and new church building, point to widespread spiritual hunger.' But most warned, however, against too much optimism with the question of whether this membership increase and renewed interest in church building (religious 'revival') have any profound effect on the morals of individuals. Good reason for such doubt prevails."—*The Bible Advocate*.



The Sting of Sin

A one act playlet, written and produced by the members of the senior class of the Hillisburg Church of God Vacation Bible School.

Scene: It may be on a street corner, or a lawn. Anywhere where girls would be likely to meet to go on a picnic will serve as a setting.

Action: Two girls appear on the stage, carrying paper bags, or baskets. They are wearing jeans and hiking shoes, and are obviously bound on a picnic or a hike.

Nancy: Looks like we are the only ones here.

Betty: I imagine that the others will be along soon. You are sure that this is the place that we were to meet? It isn't like any of the gang to be late when there is food involved.

Nancy: I am sure that this is the place, and the invitation distinctly said that we were to be here at two o'clock. Maybe we should find a place where there is a telephone, and phone them.

Betty: Never mind, that looks like some of them coming up the street now.

Three more girls appear, similarly dressed, each carrying her contribution to the picnic lunch.

Lorita: Sorry that we are late, but someone misplaced my walking shoes. I just can't understand how it could happen that one of them would be under my bed and the other in the bathroom. I am sure that I put them neatly away the last time that I wore them.

Nancy: I sympathize! My belongings have a way of walking off too. Mother says that I just think that I put them away. But she must be wrong. I always clean up my room at least once a month.

Clara: Let's be sure that we have plenty of food. I have a special sandwich made with baked beans and mayonnaise. (*Peeks into the bags or baskets brought by the others and set down together.*) Here are peanut butter, pickles, jelly, potato chips, and deviled eggs.

Valnetta: We are all here now but Martha. Hope she

remembers to bring the Kool-aid, or we will have a picnic lunch with nothing to drink.

Clara: That must be Martha coming now.

Martha appears, walking rather slowly and obviously not much thrilled by the preparation for the picnic. She responds somewhat halfheartedly to the greetings of the others.

Lorita: Well, what's the matter with you? Anybody would think that you were going to a funeral instead of a picnic. Did you get up on the wrong side of the bed this morning?

Valnetta: Yes, what's wrong, Martha? Ordinarily you have more bounce to the ounce than anybody I know; but today you are walking as though your feet were made of lead.

Martha: Do you remember Ruth Brown, who was our camp counselor at Sunshine Camp a year ago?

Betty: Indeed we do. She is our favorite counselor. She is always so sympathetic and understanding with us girls.

Martha: She was killed in an automobile accident at ten o'clock this morning.

All: Oh, no! Not Ruth!

Nancy: But how did it happen?

Martha: She was on her way home from a Sunshine meeting, when a drunken driver forced her car off the road. She was killed instantly.

Lorita: But why should it be Ruth? Why wasn't the drunken driver killed? He deserved to die, but Ruth was such a good Christian girl! If there is a God, and He is as just as church people claim He is, why would He permit such unfair things to happen?

Nancy: Yeah! That's what I say! I don't see how anybody can know about such things and still believe in a kind and just God who loves the good and hates the evil!

Clara: But the Bible says, in the Book of James, I think, that it is sin that is responsible for death, not God.

Lorita: But if it is sin that causes death, why shouldn't the sinners die? Why should Ruth be killed instead of that drunken brute who caused all the trouble?

Betty: But that is one of the things that makes sin so terrible. Many times it is the innocent who suffer even more than the sinner. After all, sin may be only a comparative term, for the Bible says that "all have sinned and come short of the glory of God."

Martha: (thoughtfully) And we at least have this consolation. We know that Ruth was a baptized believer in Christ, and ready to die. How much worse if the drunken driver had been killed and never given another chance to repent and be baptized.

Nancy: What do you mean, "ready to die"? If anybody loved life and deserved to live, it was Ruth!

Valnetta: But our pastor says that only those who are prepared to die are worthy to live. I didn't understand all that he said in that sermon, but I think that he meant

that to be forgiven of our sins is to be ready to die. And to be ready to die is to be prepared for eternal life in the Kingdom of God.

Lorita: Do you mean to say that Ruth is more alive now than she was before she was killed? That doesn't sound reasonable to me!

Clara: No! According to what we learned in our Sunday school class, Ruth is sleeping the sleep of death. When she wakes out of that sleep, she will never die again.

Martha: I remember that lesson. We read a Scripture that says that when a person stops breathing he can't think any more, or something like that. And there is another one somewhere that says people don't remember anything when they are in the grave.

Betty: Martha, if you had learned your memory verses like you were supposed to, you would know where those places are. I learned them. Listen: "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." That is found in Psalm 146:4, 5. And the other one that you mentioned is in Ecclesiastes 9:5. "For the living know that they shall die: but the dead know not anything."

Martha: Thank you, Betty! At the time I couldn't see any sense in memorizing the verses when I could look them up in the Bible and read them any time that I wanted to. But now I see that we sometimes need them when we do not have a Bible handy.

Nancy: But if, as you say, death is like sleep, and Ruth doesn't know anything now, when will she wake up? And what about other faithful Christians who died a long time ago?

Valnetta: I can answer that. One year at Vacation Bible School we had to memorize the whole fifteenth chapter of 1 Corinthians. There are a couple of verses that go, "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."

Lorita: But what about the people who may be alive when Jesus comes?

Clara: There is another part of 1 Corinthians 15 which says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Lorita: That may all be, but it still doesn't seem right to me that Ruth should be killed, and that drunken driver should get off with only a few scratches.

Nancy: Yes! What about that?

Martha: No one said that he would get off scott-free. But we must remember that Jesus died to save him just as surely as He died to save Ruth. If he repents of his wrongdoing and is baptized in the name of Jesus for

the remission of his sins, and consecrates the rest of his life to God, he can be saved, too.

Betty: But if he doesn't do that, he certainly will not get off without punishment from God. Jesus said that "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."

Nancy: Just the same, I feel terrible about Ruth.

Lorita: Me, too! Do you think that we ought to call off the picnic and go home?

Valnetta: Isn't there something somewhere in the Bible about not sorrowing like other people who do not have the hope of Christianity?

Betty: Yes, that is in 1 Thessalonians 4. It 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. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Clara: Look! This is all very interesting, but I'm hungry! I only ate a light lunch, so as to leave plenty of space for the picnic food. If we are going to have this picnic, let's get going! This is becoming more like a Sunday school class than a picnic.

Martha: She's right. It wouldn't do Ruth any good for us to sit around and mope all day. What a wonderful comfort to know that Ruth was prepared to die, and that she will be one of those who are resurrected to everlasting joy.

Lorita: You know something? I'm beginning to think that maybe there is more to this Christianity thing than I had supposed. I'd like to know more about it.

Nancy: Me, too! Why don't we go to Sunday school and church with the other girls next Sunday? O.K.?

Lorita: Yes, let's.

Betty: (*quickly*) Oh, go with me! Every visitor I bring counts three points on the contest, and if you become a member of the Sunday school, it counts twenty-five points.

Clara: Oh, no you don't! You're on the Blue side and they are ahead now. It's only fair to let them go with me so the Red side can catch up.

Valnetta: Betty asked first! (*Turning to Nancy and Lorita*) Don't pay any attention to Clara. Betty is on my side, and if we get you two to join the Sunday school, we'll be a cinch to win the contest.

Martha: Children! Children!

Lorita: My, but it is nice to be so much in demand!

Nancy: Yes, isn't it!

The girls gather up their baskets and go off, still good-naturedly arguing about which side will get the points for the new girls in the Sunday school.

A is for A

By Muriel Haas
New Children's Editor

DO YOU know the name of Moses' helper? The name began with "A" and our story is about this man. When Moses was grown up, God had a job for him to do. So He talked to Moses and explained that Moses had been chosen leader of the people of Israel.

Moses was like some people today—very unwilling to obey God. He had excuse after excuse why he could not lead God's people. One of these excuses was that he could not speak well. Now God was becoming angry with Moses' dillydallying. But Aaron, Moses' brother, came along and could speak well. He was assigned to be the spokesman for Moses. Now Aaron could do for God what Moses would not do.

Moses and Aaron went to the people of Israel. Aaron told them all that God told Moses how God would lead them out of Egyptian bondage. Moses and Aaron showed the people signs God had given to prove their leadership.

Moses took his rod and cast it to the ground. Do you remember what happened? It became a snake! When Moses took the snake by the tail, it became a rod again. Then Moses put his hand on his chest and it became snowy white with leprosy. When he put his hand on his chest again, it became well. Naturally, the people of Israel knew this was out of the ordinary and they followed Moses.

Now when Moses and Aaron were accepted as leaders, they went to Pharaoh, the king, to ask freedom for their people. This was the beginning of the terrible ten plagues that God sent to Pharaoh's people before Pharaoh would let the Israelites go.

Besides being the speaker for Moses, Aaron did something else for him. After the Israelites had left Egypt, they got into more trouble. They had war with Amalek. It was a terrible war.

Moses told Joshua to choose men to fight and he and his helpers would go to the mountaintop. Here Moses held up his rod. While he held up the rod, the Israelites won, but if he let down the rod, then Amalek would win. Now you know how tiring this would be to hold your arm toward the sky all day. So Aaron gave Moses a rock to sit on when he became weary. Then Aaron and Hur each held up one of Moses' arms. At sundown the Israelites won this war. This was a simple thing for Aaron to do, but it meant the difference between defeat or victory. Perhaps we need to go to the mountaintop or get closer to God and we could help someone to win a victory.

Neither of these jobs that Aaron performed was a very large job, nor particularly important in itself. The point

of this is that we may not be able to be the minister in the church, but we can pray for him. We may not be able to be a Sunday school teacher, but we can study our lessons and thus help the teacher. We may not be able to take up the offering, but we can give our offering. We may not be able to sing the solo, but maybe we can hold the book for someone else to sing. Let's always be ready to do whatever is to be done.

Many times we think that the characters in the Bible are perfect, but they were just like we are. They did wrong things, too. So Aaron did not always do the right thing.

When Moses went to the mountain to receive the Ten Commandments, he left Aaron in charge of the Israelites. It seemed a long time that Moses was gone. You know how impatient we are when we wait for someone. So they became impatient. They asked Aaron to make them an image to worship. Each of them gave of his gold. It was put into the fire and made into a golden calf. They worshiped this piece of metal shaped like a calf.

Now you know this was very wicked, because God does not want His people to worship anyone but God, Jehovah. When Moses came down from the mountain with the tables of stone, he heard a big commotion. The people were dancing around and worshiping this calf. Moses asked Aaron what had happened. Aaron told Moses how the people had given of their gold and when he cast it into the fire, out came this calf.

Moses was very disappointed in these people. He told them that they had sinned greatly, but he would go to the mountain again to meet God. He would talk to God about this sin and ask God to forgive them. God was greatly displeased with this idol worship. He even gave them more troubles because of Aaron's golden calf. We must try to be like faithful Aaron instead of the unfaithful idol-worshiping Aaron.

Can you find in the Bible where this story is told? We are going to try to tell you a story each time, using the name of a person in alphabetical order. Can you guess who might be next? Maybe you would like to make a list of all the Bible characters you can think of and put them in alphabetical order. Be looking for a "B" person next time!

Children's Corner

REPENTANCE OF A MECHANICAL MAN

(Continued from page 3)

civiousness which they have committed" (2 Cor. 12:21).

The third Greek word, *metanoia*, translated "repent" or "repentance," carries action. It differs with *metamelomai*, which "wishes the deed undone." It differs from *metanoro*, which means to repent "from" a sin, or to change from one action to another. *Metanoia* means "repentance toward God" (Acts 20:21).

John the Baptist wanted to see the Jews bring forth "fruit meet for repentance" (Matt. 3:8). It is evidence of a turning toward God, not just a mere change of understanding or doctrine. Jesus said He came to "call sinners to repentance." Jesus often pointed out the sins of the people, but His mission was to *create a desire to serve* the "true and living God." Paul wrote: "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Cor. 7:10).

This is the only kind of repentance that is pleasing to God. It is the only one with a promise of salvation. There must be a real change of attitude which affects the whole life of the individual. *Metanoia* is not only a remorse or a sickness because of past sins, but a distaste for sin to the extent that one has no desire to repeat those sins in the future. When one repents from his sins and repents toward God, then baptism becomes a symbol of death, burial, and resurrection.

Metanoia (repentance) must precede baptism. It must come from the heart. The mechanical man could not repent.

THE MILLENNIUM

(Continued from page 5)

six. We need, first, to understand the reign of Christ before we can understand how the saints can reign with Him. Again, many, many Bible passages speak of the coming reign of Christ.

1 Corinthians 15:25, 26. "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

Luke 1:32, 33. "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."

Isaiah 9:6, 7. "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."

Matthew 25:31, 32. "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."

We see from Scripture that the Lord God shall give to Christ a thousand-year period in which to overcome all enemies of righteousness, so that the new earth might be "full" of the knowledge and glory of God. (Isa. 11:9; Num. 14:21; Hab. 2:14; 2 Peter 3:13; Matt. 6:10; Heb. 10:12, 13.)

In this light of Scripture teaching, we look forward to being in the first resurrection, and of reigning with Christ a thousand years over the earth. (Rev. 5:9, 10; 2:26, 27; 3:21; 2 Tim. 2:12; Matt. 5:5.)

If we are not in the first resurrection at the beginning of the thousand years, we must wait until the Great White Throne Judgment to come forth. May our names be written in the Lamb's Book of Life so we may enjoy not only a thousand years, but eternity with the Son of God.

Quench Not the Spirit

By Pastor T. M. Savage, St. Cloud, Minnesota

FATHERS and mothers, this is an open letter to you. You hold in your possession the greatest blessing God has given to man—your children.

What child of a family will not think that his dad and mother are the best in the world? What they do is looked upon as being right. Many times we parents have failed to see the important things to do, so our children can be properly guided.

How easy it is to make a simple excuse not to attend church services. Your child fosters the idea that it is not important and therefore his interest begins to wane and then he becomes indifferent. Why? Because he looked to Dad and Mother for guidance and they failed.

Paul wrote, "Quench not the spirit" (1 Thess. 5:19). We know that a little water will not put out a fire, but we do know that it will quench a portion of it. Now, common sense tells us that we must not do or say anything that will even quench a portion of God's Spirit as far as our leadership of our children may be concerned. God will not hold anyone guiltless who destroys children's faith and hope in Him.

May our families be built around the church! Attend every service that will help to build better men and women for the future.

Good, sound leadership is needed for the present-day youth, and the beginning of that leadership is with the parents in the home. Make home what you yourself would like it to be; a place where God and Christ are loved.



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The

February 7, 1957

Restitution Herald

VOLUME 46

MEMBERSHIP NEWS ISSUE

NUMBER 13



Ministers of the Church of God
Ministerial Conference, 1957

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 5:29); 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 the 7th, 15th, and 30th of each month.

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WHY NOT EVERY ISSUE?

This is a sample news copy of The Restitution Herald being mailed to every member family in the Church of God. There are fourteen hundred of these families who do not receive the regular issues of The Herald.

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Ministerial Conference

Pictured on the front page are the ministers and students who attended the midwinter Ministerial Conference at Oregon, Illinois, January 22-25. Upon this group, and their brethren who were not in attendance, rests the mantle of spiritual leadership of the Churches of God. Papers presented and conclusions reached and fellowship enjoyed displayed that the quality and sincerity of this leadership is high. The church is in the good hands of men directed of the Lord.

Reports will be forthcoming in future membership issues of THE RESTITUTION HERALD, which will reflect the thinking of these men on doctrinal, moral, and ethical lines. One of these reports will reveal that after an analytical study, the ministers decided that doctrinal emphasis is not on a decline, but rather is increasing, with a broader understanding of all that should be included in the important realm of Bible doctrine.

Also obvious at the conference was the awareness of our opportunities and responsibilities in the field of evangelism and missions. There is an impatience to be reaching out and to be enlarging our borders. As the church grows up, it grows out.

There was also apparent the realization that the Lord's work is a world-wide endeavor. The church has its responsibilities in the local field, in the state, in the nation, and throughout the world. These are not competitive, but simultaneous efforts, aimed at making the truth known everywhere in the same generation. No longer do we feel that a dollar sent to another city, or another state, or another nation is a lost dollar, if it is used efficiently to make known the truth of God's Word. With a broader view of our responsibilities come new opportunities.

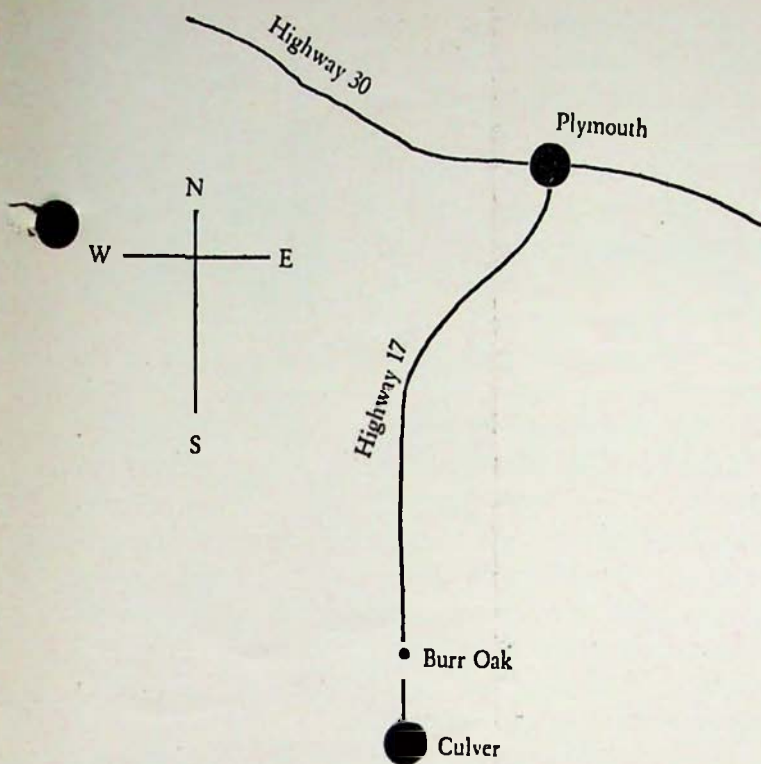
There is every sign of progress in the Church of God as we move forward in the Decade of Development Program.

Membership-Only Issue

Every member of the Church of God receives this issue of THE RESTITUTION HERALD, whether or not he is a regular subscriber to THE HERALD. This is a news and progress report to the Church of God.

We also publish two other issues of THE RESTITUTION HERALD each month for subscribers and HERALD racks. These sixteen-page issues contain articles and other items of general interest for Church of God members and the general reading public.

More than *sixteen hundred Church of God families do not subscribe* to these regular issues. If you are one of these, we know you would also enjoy receiving these regular issues of THE RESTITUTION HERALD. For only \$3.00 per year, or \$5.00 for two years, you can be a regular subscriber. These are special issues on prophecy, doctrine, Christian education, family life, and church methods. Subscribe for yourself and for a Christian friend. Address: THE RESTITUTION HERALD, Oregon, Illinois.



Burr Oak Church of God Progress Report

Progress Report by Pastor Orville Westlund



THE Burr Oak Church of God is located in northern Indiana ten miles south of Plymouth on State Highway 17 in the town of Burr Oak, population one hundred, with the rich cornfields of Indiana encompassing it, and whistles of Nickle Plate trains heard throughout the day.

South of Burr Oak, about two miles, is the town of Culver, population about eighteen hundred, on Indiana's third largest lake, Lake Maxinkuckee. Adjoining the town of Culver is the Culver Military Academy, with its nationally known Black Troop and beautiful campus.

As the busy State Highway 17 traffic between Plymouth and Culver would pass by the Burr Oak Church of God, it was mostly unaware that the small, brick-frame building was a house of God. Trees obscured it; there was no identifying sign; yet its history dated back to the late 1800s. Worshipers ranging from farmers to teachers, from railroad workers to business men, from clerks to factory employees assembled here. Here was an important center in the life of a community.

This is how I found the Burr Oak Church of God in the late summer of 1955: a warm-hearted congregation; an unidentified, obscure church building; a peaceful community with rich opportunities for making disciples of Christ.

With this spirit and fertile environment, the Burr Oak Church of God quickly caught on fire for God in fulfilling the Ten-Year Plan of Development passed by the General Conference of the Church of God in 1954.



Extensive remodeling and building began in 1955. This led to the remodeling of the interior of the church building: modern, indirect lighting; carpeting; new doorways; drapes; new celotex ceilings; decorative color schemes; and other improvements conducive to worship. The parsonage was remodeled and redecorated. A double garage was built. An identification sign with spotlights was made.

Along with material growth came more spiritual growth, which does not necessarily have to follow. More families of the community became members of the body of Christ. The Sunday school increased from an average attendance in 1955 of 87 to 105 in 1956. A new Sunday school class had to be added. More people than ever were hearing the good news from God through the ministry of the parish. Benevolences for the General Conference increased from about \$600 in 1955 to about \$1500 in 1956, both including a scholarship for Oregon Bible College.

In the fall of 1955 a young people's choir of twenty-four voices was organized and robed.

The board of the church took action to send RESTITUTION HERALDS to all members of the parish and prospective members in the community, which has been a great aid.

Other factors that have enabled the parish to grow spiritually have been a community census to discover the

unchurched, Communion for the shut-ins, and daily Bible readings in the parish bulletin.

Our present state of condition is that we are pressed for space, for more than one hundred fifty are now enrolled in the Sunday school, and we are continuing to grow in the grace and knowledge of Christ, with a rising attendance for worship services.

At this point a question might be in order. How could fifty-four active members in 1955 accomplish this, beginning without sufficient funds even to cover the cost and hiring of a full-time pastor for the first time in history?

This question is very complex, but can be answered.

In starting to answer this question, there is no secret in these words of our Lord: "Without me ye can do nothing." Christ must be *in* the life of any parish if any spiritual growth is to be seen. He meant what He said. We also believe these words of our Lord: "With God all things are possible."

Other answers would be an active Ladies Aid that does all the cooking for the Culver Lions Club, and occasionally cooks for other organizations. They raise more than one-third of the budget.

The church budget itself is a great asset and factor for growth. It is made up by the board for the year and amended and adopted by the congregation. This definitely outlines all projects and expenditures for the year. Each member of the parish receives a copy of it.

In addition to having a good spirit of co-operation within the parish there is also a good spirit between the church and the community. Co-operation with the Culver-Union Township Council of Churches and over-all friendly public relations have produced a feeling of good will.

A full-time pastor also plays an important role in the growth of any parish; for it is then that the church is officially and constantly represented in the community. In the Burr Oak Church of God the pastor conducts systematic calling (each family receives at least two calls per year), submits news to the press, oversees the congregation, holds instruction classes for church membership, speaks before local groups, writes for THE RESTITUTION HERALD, is president of the Culver-Union Township Council of Churches and is able to devote full-time to study, meditation and prayer.

Plans for 1957 anticipate more growth. A sinking fund has been started for the remodeling of the exterior of the church building. More visitation work will be conducted. Benevolences for the General Conference have been increased over 1956 in the church budget.

This is a glimpse of the Burr Oak Church of God. This can be any church starting out in the Ten-Year Plan of Development with only fifty-four active members.



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Oregon Bible College . . .

New Students: Our new students for second semester are Jesse Pestle of Good Hope, Ill., Milton Lynn Burright of Oregon, Ill., and Rex Cain of Lawrenceville, Ohio. Mrs. Austin Railton and Mrs. Jesse Gallegas are taking part-time college work. Our readers will remember that Jesse Pestle was enrolled in Oregon Bible College for the first semesters of the college years of 1953-54 and 1954-55. He was married last summer to Sally Shellhaas of the Brush Creek Church of God in Ohio. Sally is now employed in the office of the County Superintendent of Schools in Oregon. Milton Burright is a member of the Methodist Church here in Oregon and has become much interested in studying the Bible with the possible intent of entering the ministry. We now have twenty-one full-time students and two part-time students.

The Ministerial Conference. All students were privileged to attend the Ministerial Conference January 21-25. Three of our students gave sermonettes for morning devotions at the Conference and received constructive criticisms by committees of ministers. The students who preached for the devotions period were Hollis Partlowe, Billie Kennedy, and Austin Railton.

Gospel Team to Aurora. The Aurora, Ill., Church of God was served by our gospel team, Sunday, January 27, with Daniel Fyfe preaching the sermon.

Future Gospel Team Plans. A gospel team is scheduled to visit the Virginia churches during the Easter week-end. We had to postpone our trip to Virginia last fall; therefore, this trip will be a re-scheduling of the trip that was postponed. We hope to visit the Brush Creek Church Thursday night, April 18, on the way to Virginia and the Golden Rule Church of God at Cleveland, Monday night, April 22, on the return from Virginia.

Scholarships. Daniel Fyfe, a senior, has been awarded a \$50.00 scholarship provided by the Burr Oak, Ind., Church of God. Hollis Partlowe and Billie Kennedy have been awarded scholarships of \$80.00 each, provided by the Southwest Conference. These scholarships are very much appreciated. We hope that each church or state will plan to encourage some worthy young man or woman to enroll next fall by making scholarships available.

Several College subjects being taught this semester are:

Life of Christ. We have set several objectives in this study of the life of Christ. The main ones are: 1) "To know him" through information in the four Gospels. We hope to get the "mind of Christ" that He may direct our minds and wills. 2) In a practical way we plan to learn of Christ by telling others, and in so doing influence them to love and serve our Master.

Types. All of us realize the value of object lessons when we come to instruct and impress some great truth upon the minds of others. God has used many object lessons in the Bible by which He brings this about. We plan general types as a study for the first six weeks, and during the last twelve weeks we plan to study the "Tabernacle," which is God's way of teaching men the ABCs of salvation.

Subject Study of Bible. In this course we

shall be looking up the meanings of subjects in the Bible, and related books, with the idea of gathering quantities of information, and then arranging this information in orderly manner for future use and reference.

Please remember us in prayer that we may be directed into the riches of God's great redemptive plan for man.

General Conference News

BOARD OF DIRECTORS MEETING

The Board of Directors of the General Conference met at Oregon, Ill., on Saturday, January 26, to consider the business of the General Conference. Several important decisions were made.

It was decided that a new primary quarterly should be introduced and begin publication in October, 1957. This Sunday school book will be for ages 6-8 and will be done on the offset press on a quarterly basis. You will be hearing more about this as plans materialize.

A new plan for home evangelism, using district representatives who are already in the field has been approved for further study and implementation.

The General Conference for 1957 will be conducted at Camp Mack, southeast of Milford, Ind., August 4-9. The camp is larger than the one used last year, and has family sleeping facilities. It is located on Lake Wawbee and is one of the oldest and best-run camps in the midwest. Bro. Don Overmeyer, with Bro. Harry Sheets, will be camp directors and Bro. C. F. Pryor is planning the Conference program.

CHURCH DIRECTORY BEING PRODUCED

The Cleveland, Ohio, youth group is preparing copy for a Church of God Directory. It is desired that every Church of God be listed in this directory, with location of the church, time of services, and the pastor's name and address. If you have not mailed this information in to Bro. Dean Swartz, or to The Restitution Herald office, please do this soon so that the directory can be completed.

TRACT RACK KITS

Following a suggestion by Bro. C. E. Randall, we are now offering Tract Rack Kits. These consist of a dozen each of twelve different tracts mailed to you in a package for \$3.00. The kits can be used to fill your tract rack, or for individuals who want a variety of tracts on hand. The tracts in the kits are each different and are selected for variety of subject matter.

Order from: National Bible Institution, Oregon, Ill.

OUR APPRECIATION

We appreciate the response of the Lord's people to the opportunities presented by the General Conference work. Generous and regular giving has made it possible for us to carry on the work outlined at Conference last year, and to plan improvements and expansion of the program.

While accumulated debts (\$9,500.00) re-

main to be paid, and less than half of the budget has been received, we feel assured that the need will be met.

Every effort is being made toward economy of operation. Expenses have been cut nearly nine thousand dollars in the first six months of this fiscal year, but reduced expenses will never eliminate the need for contributions in the Lord's work. The services of the General Conference are by the church and for the church.

Following is the breakdown of contributions through December 31, received from the various states and districts; and also the current budget picture through January 31.

CONTRIBUTIONS BY DISTRICTS

First half of the year 1956-57		
District	Membership	Contributions
Ohio	359	\$3,139.41
Illinois	608	2,850.22
Indiana	608	1,671.38
Southwest Conference	409	1,387.75
Michigan	385	910.98
Texas	240	700.00
Minnesota	352	615.99
Missouri	309	589.50
Nebraska	262	635.65
Northwest District	161	541.00
Virginia Conference	121	304.04
Louisiana	183	215.93
Arkansas-Oklahoma	273	145.05
Northeast District	147	78.40
Iowa	181	69.00
Southeast Conference	210	64.00

CURRENT BUDGET

Amount of the approved budget for 1956-57	\$43,006.00
Amount raised by January 26	18,821.55
Amount to be raised by June 30	\$24,184.45

YOUR WILL TO DO GOD'S WORK

When considering the important matter of the disposal of your estate at your death, give consideration to God's will, when making your will. What would the Lord have you to do with the goods He has allowed you to use throughout life? Will He be remembered by your survivors unless you make your requests known in your will?

Remember the church, and remember the General Conference. Wills made in favor of the General Conference should read: "To National Bible Institution, a Corporation incorporated under the laws of the State of Illinois, I bequest the sum of dollars (\$.....), in support of the work of said Corporation as authorized by its Articles of Incorporation and By-Laws."

CALENDAR OF EVENTS

- March 16, 17—Indiana State Youth Rally, Camp Mack
- April 6, 7—Iowa Youth Rally, Gladbrook
- July 18-28—Illinois Conference and Bible School, Oregon.
- August 4-9—General Conference, Camp Mack, near Milford, Ind.
- August 11-17—Berean Youth Camp, Quaker Haven Camp, near Syracuse, Ind.

HERALD RECEIPTS

Mrs. Alvin Bennett; Henry T. Cooper; Mrs. Arthur E. Poe; Floyd Nedrow; Ethel J. Upton (2); Mauries Chapman; Pearl V. Huston; Mrs. A. M. Johns; Ruth Tomlinson; Bell Weaver; Etta Mattison; Adib Liddawi; C. F. Pryor (2); C. E. Randall; Mrs. Ida Eastman (2); Faye Brown; Mrs. E. C. Railsback (2); Malcolm McLeod; Amy Young; E. W. Johnson (2); C. B. Smead (3); J. M. Boyer; Mrs. Fern Schaal; Brush Creek Bereans (6); Glenn Mixer; Mrs. George H. Nell; Gerald Osborn; Mrs. Velura Karnett; Shirley Urish; Blanche Dick; Lloyd Thomas; Salem S.S.; Mildred Huey (2); S. S. Clausen; L. A. Chaplin; James Mattison; Jennie E. Townsend; C. S. Anderson; Mrs. F. F. Presley; Arthur Barnett; Mrs. Fred Austin.

John Renner; Claude O. Graham; Letha Rinehart; Ruby A. Johnson; Mrs. J. A. Patrick (5); Ruth Moore; Fred N. Schuld, Jr.; Lee A. Tidwell; Burr Oak Church (38); Mrs. A. Harper; Mrs. L. C. Kirkpatrick; Mrs. Edna Lockwood; Grace Drew (2); Mrs. E. L. McErwin; Leota B. Hanson (3); Leona C. Miller; Mrs. Rose Barton; Silas Claypool; Oregon Church (2); Mrs. Mabel Maysilles; Ella M. Siple; Carroll Hutchinson; E. F. Marsh; Vernis Wolfe; Robert Tagler; W. A. Reid; M. Heaton; Mrs. Cecil E. Perry, Jr.; Don C. Huffer (2); Sam Sabatino; Jennie Pryor (2); Elaine Lapp; Mrs. Bertha Cuppy; Helen Burnett; Mrs. Chas. Botkin; Lester H. Anderson; Mrs. Chas. Edmonds; Delbert Jones; Mrs. R. A. Jordan (2); J. Arlen Marsh (5); Eureka Wesley.

R. E. Hood; Roscoe V. Halstead; Mrs. Chas. Steiner; Margaret Turner; Mrs. Thomas Dorsey; Darrell Maddock; Willis Turner; Mrs. Nelson Anthony; Helen Schafer; Mrs. Thomas H. Davis; Irvin L. Barnhart; Mrs. Edith Stirtou; Mrs. W. W. Spangler; Ernest Ransom; Ralph Lutton; Mrs. Vern Todd; Percy Murphy; J. R. Fletcher, Jr.; Mrs. Effie Morton; Elbert Ferrell; Mrs. R. E. Powell; Milo E. Magaw; Mrs. John Allen; Sanford Derry; Mrs. Raymond Wernecke; Mrs. Blanch Cross; Mrs. M. E. Bray; Milton J. Long; Mrs. Maude Renner; Elvin Campbell; Mrs. Wm. Schrank; Ida Russell; Laura Vorhees; Mrs. Ida M. Allen; Clinton B. Smith.

Mrs. Harry Beatty; Mrs. Lela Drake; Mrs. Phil Jefferies; E. F. Marsh; Mrs. Mary Magorian; S. M. Hiott; Mrs. Connie Henley; W. P. Corbaley; Dorothy J. Smith; Mrs. George Star (2); Mrs. Mae Mercer; Lonnie Anderson; Mrs. Effie Hess; Floyd Barnhill; Glen Hoskins (2); Clarence Schier; Mrs. L. J. Miller; David Houser; Alvin Phillips; Mrs. Ada Updike; Mrs. Hazel Pritchard; Arthur Otto; W. Weldon Holland; Mrs. Eveline Elshaw; M. O. Williamson; Mrs. George Sipe; Orville A. Evans; Mrs. A. E. Weathers (2); Mrs. S. L. Rife (2); Vernon Roepke; Edna Brewer (2); Mrs. Chas. Meth; Olof Lewis; Mrs. B. H. Sexton; Robert Johns; Mary E. Elton; Eunice Pearson.

Clifford Eyster; Ethel Upton; Mrs. Mary Walden; C. E. Gockler; Mrs. John Pifer; Ray Heyde (2); Mrs. Frank Hodnett; Emory Macy; Mrs. Pearl Friemuth; Mrs. L. H. Emigh (2); Arlene Keyes; Ray Kelso; Wilber Coulter; Mrs. C. R. Brackett; Mrs. Virda Sitler; Mrs. Myrtle Houser; Mrs. Axel Wahlgren; Wm. Wachtel (2); Keturah Perkins; James H. Rhoades, Jr.; Mrs. Clyde Brown; Alice A. Blyth; Mrs. V. Dunn; Ray Saylor; Mrs. Dorothy Sherrill; Milton Hall (4); Mrs. Houston McCaffrey; Mary Hale; R. D. Stanton; Norma Warmolts; Mrs. John Weyrauch; Nettie B. Crundwell; Lester Strickland.

SISTER THAYER'S SCHEDULE

February 10-15—Hedrick, Indiana

CROUCH-WORLEY WEDDING

At two p.m., Thanksgiving Day, November 22, 1956, Miss Lois Crouch and Mr. Richard Worley were united in marriage at the Oregon Church of God, Oregon, Ill. Both Lois and Richard are students at Oregon Bible College.

Officiating at the double ring ceremony was the writer, brother of the groom. Naney Nichols, a student at Oregon Bible College, and J. R. Worley of Mt. Morris, Ill., brother of the groom, attended the couple. Linda Maddock, niece of the groom was flower girl. Richard Dick of Oregon Bible College was soloist, and Mrs. Louise Lapp, organist.

We pray God's guidance and blessing upon this couple, as they begin their life together in service to the Master.

Darrell Maddock, Pastor, Blanchard, Mich.

Have you prayed for your church?

PEORIA, ILLINOIS

The third annual election of officers at Faith Chapel was held January 13, 1957.

Officers elected for 1957 were: first elder, Elzie Robbins; second elder, Paul Schaer; first deacon, Joe Schlupp; second deacon, Paul Schaer; first deaconess, Daisy Robbins; second deaconess, Margaret Schlupp; secretary, Thelma Schaer; treasurer, Delores Driskill; S. S. superintendent, Margaret Schlupp; assistant, Delores Driskill.

Faith Chapel's business meetings for the coming year are to be held on the first Tuesday of every other month after the first meeting which was held January 15, 1957.

All members of our church are happy to report that our Christmas program was enjoyed very much, and the attendance was fifty-five people.

The Faith Chapel members are sorry to have lost the Jack Harper family from our group. They have moved back to Omaha, and we pray God's blessing upon them.

Peoria Reporter.

Have you prayed for our missionary?

LITCHFIELD, MINNESOTA

Sunday School Contest

The Church of God at Litchfield is beginning a contest between the Maroons and Blues. We feel that a contest will help bring folks to Sunday school where they would otherwise be tempted to stay home during the cold months ahead.

We held our Christmas program the Saturday before Christmas. Everyone enjoyed the program. We all enjoyed having a part in the Lord's work. Our Sunday school attendance is on the increase. We now have another class. Since some of the nursery group graduated to the primary class, we have several new tiny tots in our nursery class. Sr. Phylis Wachtel is the teacher for the new class.

We always have a large turnout for fellowship in our adult class, too. It must be due to the fine leadership of our adult teacher, Stanley Ross. Maybe our parents believe in bringing their children to Sunday school, rather than sending them.

We began the new year January 6, with a larger than usual attendance. We hope and pray other Sunday schools can look forward to another year of increased blessing in the Lord's work also. Litchfield Reporter.

Missionary News . . .

Dear Sister in Christ,

I have received your kind letter and bank draft for God's work (rupees 382) for the month of November, 1956. [It is the check I sent in November, but it is for December.—A.C.S.] I have read the kind contents of it. Kindly pardon me for my delay to reply to you. Since I had many programmes, I have not had time to write to you.

I have received a long letter from Bro. C. E. Lapp. I am very sorry to hear that Bro. Lapp could not come over to our country. But, anyhow, God will open a way to visit our place during 1957. I have enclosed a letter to Bro. Lapp. Please hand over to him. In that I have explained to him each and everything.

Since I do not have a typewriting machine, I have to write in pen. I hope you will excuse me. I am anxious to hear about your missionary work in your place, since I am the only pastor in my country. I am not able to meet all the pastors in your place; I am always to work alone because in India I am the only Church of God mission pastor. Once in a year all the brothers and sisters will meet together at your end. But I have only letters. I thank God and our Saviour that I have been kept this year without trouble and with their guidance we are closing this year shortly. Let us start New Year with great blessings from the heavenly Father.

Rent is paid, teachers' salary, widows' food, and pastor's salary. The rest of the money was used for Christmas which you were kind enough to send. I shall write to you in my next letter how I spent the amount. Have you got any special programme for Christmas? My Lord's work is going smoothly and hope to hear the same from you. My sincere Christmas greetings and very best happy and prosperous New Year to all the brothers and sisters and to your family. Kindly remember us in your prayer. May God give you the blessings. Amen.

Your brother in Christ,
S. S. Manohar.

Have you prayed for your pastor?

BIRTHDAY CELEBRATION

A reception honoring Sr. Emma Railsback's eighty-seventh birthday anniversary was held in the Kenneth McLeod home at Claremont, Calif., January 13. Sr. Railsback is a long-time faithful pastor and worker in the Church of God. Congratulations!

Have you prayed for the General Conference?

TRACTS PRINTED

The Priscilla's (ministers' wives) have published a new tract to be used by pastors and others for those in hospitals, or beds of sickness. The tract contains messages of inspiration and cheer written by several ministers' wives. Copies may be had from Bro. C. F. Pryor, 13808 Argus Ave., Cleveland 10, Ohio.

The General Conference has also published Bro. Alva Huffer's tract, "God's Tomorrow," an inspirational message on the beauties of the Kingdom of God on the earth. Copies may be had from National Bible Institution, Oregon, Illinois. (30 cents per dozen; \$1.50 per hundred.)

NORTHWEST CONFERENCE
Washington and Oregon

The Northwest Conference of the Churches of God of Washington and Oregon held its quarterly conference at Felida, Wash., October 12-14. Bro. Alfred Anthon of Corvallis, Ore., was speaker Friday night. His sermon was taken from Romans 8, "The spirit itself searcheth witness with our spirit that we are the children of God."

Saturday's meeting at 11:00 a.m., was a study taken from Revelation on the resurrection. Much time for discussion was used. Sunday was a full day.

Bro. John Humphreys gave us a well-prepared sermon on the birth of the spirit and baptism of the spirit. At noon a basket dinner was served. Communion service was the last service Sunday afternoon. Bro. Humphreys officiated.

We are so glad to have with us Bro. and Sr. Humphreys and family. A good interest was shown and a few came from quite a distance. We are happy to have Sr. Mary Bell and daughter, Sr. Fern, of Portland.

Bro. Anthon led a Bible class Sunday night at the home of Sr. Lelia Woolf, which brought another quarterly conference to a close. Our next quarterly conference will be held at Corvallis, Ore., February 15-17, 1957.

We invite dear ones of like precious faith to come and enjoy these few days studying and hearing God's Word. Flora Anthon.

SWANTON PASTOR

Bro. James W. McLain (Lord willing) will be here as our full-time minister starting January 13. Our services are: Sunday school at 9:30 a.m.; church at 10:30 a.m.; and Sunday evening worship at 7:30 p.m. We would be delighted for anyone who may be near us to stop, worship, and visit with us. Dedication of the church building will be this spring. Beulah Dunbar.

Have you prayed for our missionary?

SPONSOR FOUND

The Welland Bible Class will be sponsoring the Herald rack at the County Jail about which we wrote in the last membership issue. We wish to thank those who responded to the need.

LENA L. PEARCE

Funeral services were conducted at Compton, Calif., for Sr. Lena L. Pearce, who died January 12, 1957. Sr. Pearce was born at Waveland, Ark., May 22, 1885. She was baptized by Dr. T. J. Daniels of Magazine, Ark., in about 1914. She attended the Los Angeles church while residing at Compton.

She is survived by her four children: Mrs. Anna Baysinger of Long Beach, Mrs. Elsie Howard of Los Angeles, P. P. Pearce of Huntington Beach, and J. B. Pearce of Long Beach; one grandchild; and three brothers, W. R. Hays of San Leandro, Calif., Thomas J. Hays of Arkansas, and Egbert E. Hays of Duncan, Okla.

Sr. Pearce was laid to rest at Inglewood Park Cemetery, Inglewood, Calif., there to await the great resurrection morning.

T. M. Ferrell, Pastor.

Youth News . . .

BLOOD RIVER BEREAN NEWS

The Blood River Bereans met Thursday, December 6, 1956, and elected officers for the coming year, which are: president, Jimmy Forest; vice president, Kathy Robinson; secretary, Barbara Richardson; treasurer, J. C. Fautleroy; reporter, Phyllis Gainey.

IOWA YOUTH RALLY

It was our privilege to attend a state youth rally at Koszta, Iowa, January 19 and 20. Many young people and adults were present for the activities and services. There was a skating party on Saturday night with a chili supper.

On Sunday there were regular services in the morning with the editor speaking. The Berean Youth Board met in the afternoon and made plans for the next rally, which will be at Gladbrook, April 6 and 7. After the afternoon service, the young people had a business meeting to approve a state youth project for the quarter. They chose to assist in the national youth project to raise money to sponsor a youth caravan. After seeing slides of last year's national youth camp, the rally ended.

The adult youth workers of Iowa (Linford Moore, Leroy Schaefer, Max Cronbaugh, and Louis Cronbaugh) are to be commended for the interest they have shown in the youth program.

TEXAS YOUTH RETREAT

This retreat was conducted at Kerrville, December 8 and 9. While only twenty-one were present, everyone enjoyed the occasion very much. Cold temperatures did not chill the warm fellowship, the enthusiastic Bible study and sermons, and exciting adventures of hiking and boating.

GLAD TIDINGS CHAPEL YOUTH

This youth group at Dayton, Ohio, has been very active. At Christmas time two hundred Christmas issues of The Restitution Herald were distributed in the community. On Sunday, December 23, the group went to a local orphanage and "adopted" a house of twenty-three orphans. Gifts were given to the boys in this home by the group.

A gym was rented in January and the Brush Creek basketball team came in and gave some lessons in basketball. While Dayton apparently lost the game, the young people all had a good time. A skating party for the Maple Grove, Brush Creek, and Dayton young people was held January 28.

ELDORADO, ILLINOIS, BEREANS

The Bereans at Eldorado joined with the young adult class and purchased a new sign for the church. The sign was made and erected by Bro. Luther Wiggins and the letters were purchased by the young people.

INDIANA WINTER RETREAT

Indiana young people are planning a winter retreat at Camp Maek, near Milford, Ind., for March 17 and 18. There is a heated building at the camp that is large enough for all the retreat's indoor activities.

YOUTH PAPER BEING PLANNED

Plans are moving forward for a new quarterly youth magazine "Challenge" to be distributed to all Church of God young people. The paper will be eight pages, eight by ten in two colors, and slanted directly at the young people and their interests and needs.

Have you prayed for your pastor?

RIPLEY CHURCH OF GOD

The Ripley Church held its annual election of officers and business meeting on December 12, 1956. The election resulted in the following: first elder, Wayne Laning; second elder, Loren Burnett; deacons, Lawrence Lewis and Victor Ralston; assistant deacons, Harold Burnett and Marlin Lewis; secretary, Helen Lewis; assistant secretary, Margaret Porter; treasurer, Mildred Hetrick; assistant treasurer, Thelma Ransom; deaconesses, Thelma Ransom, Margaret Porter; assistant deaconesses, Mildred Lewis, Julia Burnett; trustees, Lyle Lewis (3 years), George Long (2 years), Ivan Porter (1 year); Sunday school superintendent, Lzelle Burnett; assistant Sunday school superintendent, Lyle Lewis; Berean superintendent, Alfred Hetrick; Sunday school secretary, Arlen Lewis; assistant Sunday school secretary, Gary Ralston; Sunday school treasurer, Pauline Chapman; assistant Sunday school treasurer, Tessa Laning; Sunday school pianist, Carol Porter; assistant Sunday school pianist, Mildred Hetrick; church pianist, Carol Porter; assistant church pianist, Mary Burnett; program chairman, Mildred Laning; assistant program chairman, Julia Burnett; librarians, Lewis Ransom, Gene Burnett.

Work on the new parsonage being built on the lots north of the church is progressing nicely.

A Christmas program was presented on Sunday, December 23, at 7:30 p.m.

A candlelight service with the installation of new officers was held Sunday evening, January 6.

Sr. Tessa Laning is spending some time in Arizona with her sister, Mrs. George Nell.

There has been quite a lot of sickness among the Ripley group the past few weeks.

Sr. Ada Brooks is spending the winter months with her children, living in Michigan, St. Louis, and Texas.

The Ripley Church is looking forward to entertaining the Illinois State Quarterly Conference this spring again. We hope a goodly number can be present.

Helen Lewis, Secretary.

Have you prayed for your church?

HAPPY WOODS, LA., PARSONAGE

The Happy Woods Church of God has completed a new parsonage, built on the church property, and Pastor Harry Goekler and family will be at home there soon. The addition of the parsonage is just one of the forward steps this active church has already taken in this Decade of Development.

PASTORAL CHANGE

Bro. William Wachtel has resigned his pastorate at the Litchfield, Minn., Church of God, and, on September 1, 1957, will become pastor of the Dixon Ill., Church of God.



BAPTISM AT EDEN VALLEY, MINN.

At a recent service Bro. Ellsworth Routson, pastor of the Eden Valley Church of God, baptized his son, Harold, into the saving name of Jesus Christ. The service was conducted at Eden Lake and the baptism performed at a pool opened in the ice.

Baptism is a sacred, essential service, and the importance of the performance of this commandment of Jesus is implied in this act of zeal.

BAPTISM AT LOS ANGELES

Our hearts were made glad when Miss Joan McCartney, age 14, confessed her faith in Christ, and was baptized on December 16, 1956, at the Los Angeles church.

Joan is a granddaughter of Sr. Leoda Hukeastine, with whom she resides at 5125 W. 111th Pl., Inglewood, Calif.

We pray that God will bless her in the Christian walk, and may she be accounted worthy of salvation when Jesus comes again.

T. M. Ferrell, Pastor.

BAPTISMS AT MACOMB, ILLINOIS

Sunday, January 13, 1957, two young people gave their lives to Christ. They were Diane Lucas and Marla Mercer of Macomb. We went to the Calvary Baptist Church, where we were permitted to use the baptistry. After the service we met at our own church where we had the Lord's Supper with the new members of the body of Christ. We pray that God will guide these babes in Christ and that they will be found faithful when He returns.

J. Roy Humphreys, Pastor.

BAPTISM AT KANSAS CITY

On Sunday, January 13, 1957, it was our privilege to baptize Dorothy Sheeley into the body of Christ. Dorothy is the wife of George Sheeley, who has been a member of the Church of God for several years. She is the mother of two small children.

Though there is no organized Church of God in Kansas City, a small group has been holding services there for several years, being served in recent years by Bro. Francis Burnett. The work in Kansas City traces back to Bro. Almus Adams, and to the work of the late Sr. Lawrence. (Restitution Herald, Jan. 7, 1956.)

We welcome Dorothy into the household of faith and pray for the Lord's blessing upon her in her new life.

Harold Doan.

BAPTISMS AT PENNELLWOOD

Two young people, after an inspirational youth fellowship service and evening church service, gave their lives to Christ. They were Delores Crusan and Viola Vaughn. We know the Lord will be with them as they live for Him.—Pennellwood Bulletin.

BAPTISM AT CHAPPELL, NEBRASKA

We were happy to have Dwight Smith make a request for baptism recently. He just passed his twelfth birthday and has grown up in a Church of God home, where he has been trained in the faith. He is pianist for Sunday school and leads in singing at the church service. He was baptized on Sunday afternoon, January 20, 1957, in the name of Jesus Christ. We pray God's rich blessings on him as he enters the new life in Christ, and pray that he will be found faithful to the end.

G. J. Gordon, Pastor.

BAPTISMS AT BURR OAK, INDIANA

Mr. and Mrs. Lester Feece, Rt. 4, Plymouth, Ind., were baptized into Christ, Sunday, January 13, 1957, becoming members of the new covenant. Members of the Burr Oak Church of God rejoice with them.

Orville Westlund, Pastor.

Have you prayed for your pastor?

GEORGE HENRY NELL

George Henry Nell was born April 13, 1875, near Rushville, Ill., to George Henry and Henrietta Orth Nell. He fell asleep in death, December 23, 1956.

On October 29, 1899, he was married to Addie Long at Ripley, Ill., and his death ends a marriage of fifty-seven years with this faithful wife. Also surviving are two daughters, Mrs. Howard Huey and Mrs. Samuel Kee, both of Tempe; and five grandchildren.

He has been a member of the Church of God for fifty-seven years. His greatest enjoyments in life were: family, friends, and church.

Bro. George Nell came to the end of his days after a rich and full life. He now sleeps and is waiting for the resurrection when all the Lord's people will be brought to life.

Vernis Wolfe, Pastor.

E. O. WESTCOTT

Bro. E. O. Westcott of Bristow, Okla., died on December 5, 1956. Bro. Westcott was baptized by Bro. J. M. Morgan thirty-six years ago. Bro. Morgan preached the funeral service at Bristow. Bro. Westcott now sleeps in death, waiting for the coming King.

J. M. Morgan.

Have you prayed for our missionary?

BERT CRONBAUGH

Bro. Bert Cronbaugh died December 1, 1956, at Cedar Rapids, Iowa. Services were conducted by Bro. H. S. Hunt, December 3, in Belle Plaine, Iowa.

Bro. Cronbaugh was baptized at Waterloo, Iowa, in August, 1917. He is survived by his wife Jennie; four sons, Louis, Harley, Dean, and Milton; one daughter, Wilma Dolmage; a sister, Mrs. J. M. Kiger; and a brother, Cliff.—The Borean Searchlight.

TEXAS CONFERENCE NEWS

The Conference is considering purchase of a building to be placed on property of the Gatesville Church of God for Texas Conference and Youth Rally use.

Mrs. Doris Elsberry was baptized December 2 in the name of Jesus for the remission of sins.

HARLINGEN, TEXAS CHURCH NEWS

Our sympathy is extended to Bro. John G. Hayse, of the Harlingen Church, who was called to Kansas on Thursday, January 10, to attend the funeral of his sister, Mrs. Frank Laird, who died at a Liberal, Kan., hospital. She had undergone surgery some ten days ago, and was apparently recovering wonderfully, but suffered a heart attack early Thursday and never recovered.

Congratulations! Mr. and Mrs. Buryl Williams announce the birth of a daughter, Gayle Annette, on Thursday, January 10, at Valley Baptist Hospital. Their joy is supreme. They now have two sons and a daughter.

Sr. Verna C. Thayer completed a successful Bible school here on January 1. Bro. and Sr. E. L. Macy of Gatesville and Bro. and Sr. Shaw of Kokomo, Ind., attended the closing service.

A welcome to any Church of God members or friends who may be in the Rio Grande Valley. The Harlingen Church will be very happy to have you worship with us. Bro. Allan Hayse, a freshman at Pan American College, is acting as pastor until a full-time pastor can be found and employed.

Mrs. John Hayse, Reporter.

Have you prayed for your church?

HEDRICK, INDIANA, CHURCH NEWS

James M. Watkins, pastor of the Hedrick Church, is conducting special services on the second Sunday evening of each month, showing pictures taken on a trip to the Holy Land. Attendance and interest have been good.

Work is being done on the church parsonage to enlarge it and improve facilities.

Special planning is in progress for the Sunday school program with an eye to building upon the opportunities presented by the children in the community.

Have you prayed for the General Conference?

PASTOR NEEDED

The Litchfield and Minneapolis, Minn., Churches of God are seeking a pastor for September 1, 1957. Any pastor interested in serving these two churches can contact the secretaries: Mrs. Lilly Wenger, 415 N. Miller Ave., Litchfield; or Miss Lorraine Gaspar, 22 E. 22nd St., Minneapolis.

Have you prayed for your church?

GLAD TIDINGS CHAPEL

Dayton, Ohio

Average attendance for the last month was approximately seventy. . . Glad Tidings Chapel will be host to the Ohio State Spring Conference, April 26-28. . . Pastor Timothy Pearson is now working full time for the church and work is going ahead on the building and the program of the church.—Chapel Bulletin.

The

February 15, 1957

Restitution Herald

VOLUME 46, NUMBER 14

THE CHURCH

THE HOME

THE CHRISTIAN FAMILY

These are the bulwarks of democracy and the foundation stones of American greatness.

This issue is devoted to helps for marriage, homes, and Christian life.

- Sound Christian Marriage
- "It Isn't I!"
- Ambassadors for Christ
- Wanted: Christian Homes



THE CHURCH

THE HOME



AND THE CHRISTIAN FAMILY



Take Christ Into Your Home!

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

The Church and the Home

America and these institutions are mutually blessed by their existence. We are blessed in this great nation that the church is free and the opportunity to hear and believe the gospel is open to all. We are blessed that the home is sacred and is free from the intrusion of the state. The right to live, to rear a family, and establish a home is protected.

America is blessed by the existence of the church and the home. The home is the foundation stone of the church and the church and its principles are the strength of the nation. America has been blessed by its Christian heritage and by the strength it has gained from home-loving citizens.

Danger Signals

These two institutions are in danger today, however, and their failure is a threat to the nation itself.

While there are outward signs that the church is stronger than it has ever been in America, with membership at an all-time high, there is also indication that its influence for good is diminishing. Crime and immorality are increasing at an alarming rate. Drunkenness is becoming a national plague. Over-emphasis on sex and uncontrolled pleasure-seeking have aroused even non-Christian, thinking people to protest. It would appear that the so-called revival in religion has had no appreciable effect on the lives of the people.

Within the nominal church there also are signs of weakness or apostasy. From every quarter we hear that some churches are becoming too liberal, denying the literal interpretation of the Bible and the supernatural elements of the faith. At the other extreme are those groups that have reverted to the orthodox errors of the Middle Ages, rather than returning to the Bible itself. Consequently, the nation is torn between the weakness of ceremonial Christianity and the heresy of the "fundamentalist" revival.

The Home, Too, Is in Danger

Secular leaders and law enforcement officers have been crying out for years against the breakdown of the American home. Complex life has torn apart the close bond of the old-fashioned home, and it has now become merely a stopping-off place to refuel and rest for another round of outside activities. This decentralization of the home is being reflected in the confusion of the young generations.

The current failure of the home is also weakening the ability of the church, for without the co-operation of the home, the teachings of the church can hardly be assimilated by the child or youth. Even adults with home problems find it difficult to give full, effective service to the Lord.

The picture is not all black, of course, but the fact remains that the importance of the church and the home can hardly be overstated. The future of individuals and the nation may rest upon the return of the church to Bible truth, and the return of the home to its sacred position.

CHRISTIANITY is much more than something to talk about on Sunday as we gather in our churches. It is much more than a set of doctrines with regard to what happens to a good man after he dies, and what is the fate of the one who dies as an unregenerated sinner. Christianity is a way of living right now, involving a set of principles so comprehensive that they penetrate every department of the Christian's life.

Consider with me a few of the Scriptural pronouncements with regard to a matter of vital interest to every man and woman—the factors that make for a sound and happy marriage. That there are multitudes who are desperately in need of information and guidance in this regard, no one questions. The domestic relations courts of the land are crowded. Marriage clinics are springing up all over the nation. High schools and colleges are striving to meet the need by inserting pre-marriage courses into their curricula. But, in spite of all this, our divorce rate continues to climb, until now more than one out of every four marriages in the United States culminates in divorce.

It was God Himself who first planned and instituted marriage for mankind. "The Lord God said, It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18).

John R. Rice, in his book, *The Home, Courtship, Marriage, and Children*, says: "God made the kind of man who needed a wife. God knew his heart's needs and his physical needs, and so God declared it was not good for a man to be without a wife. God made Eve because she was needed, because she would fulfill the natural longings, and would fit in with the natural and normal happy life of Adam."

Surely, then, it is reasonable to suppose that the same God who created both the man and the woman, and who planned that they should be joined in the bond of marriage, knows better than anyone else what factors make for sound marriage.

When people cease forming their ideas of what constitutes sound marriage principles from what they read in sensational novels, comic books, love-story magazines and advice to the lovelorn columns; when they come to the realization that the examples set for them in the movies, and in the highly artificial lives of moving picture actors and actresses are unnatural and unsafe examples; then we will be well on the road to eliminating marriage failures.

When people return to the Word of God for instruction with regard to sound marriage, applying what they learn to their own marriages, marriage failures can be eliminated entirely.

The Scripture contains many evidences that God intended marriage to be a wonderful blessing for men and

**MORE THAN A HOUSE
...A HOME**



Sound Christian Marriage

By Pastor J. R. LeCrone
Hillisburg, Indiana

women, and that God's faithful ones so regarded it. For instance, in Proverbs 18:22 are found the words, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." A little later in the same book we read, "Houses and riches are the inheritance of fathers: and a prudent wife is from the Lord" (19:14). Many similar passages could be quoted, but they all follow the same general theme. A good marriage is one of God's richest blessings upon mankind.

There is one factor of sound marriage that God appears to have regarded as dominating all others. In fact, without it many of the others become exceedingly difficult, if not impossible. God considered it of first importance that the man and woman in a marriage shall be agreed in their religion, and worship the same God. Typical of His attitude are these words spoken to the people of Israel with regard to their relationship to those

round about them who did not worship Jehovah. "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly" (Deut. 7:3, 4). When the children of Israel disobeyed this command, they were severely punished.

If you question whether or not this principle may be carried over into the New Testament, and applied to the life of a Christian, we would call your attention to Paul's advice in 2 Corinthians 6:14-16. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Beliel? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

Granting that marriage may not have been the immediate topic under consideration in this passage, and that the principle of not being unequally yoked together with unbelievers has many other applications, we must all agree that there is no closer yoking together than marriage. There is no realm in life where such yoking together is likely to have as profound an effect upon the lives of the individuals involved. As the Prophet Amos so penetratingly asks, "Can two walk together, except they be agreed?" (Amos 3:3).

The Apostle Paul made it plain that he considered it essential that Christians shall marry "in the Lord." In speaking of the remarriage of Christian widows, Paul

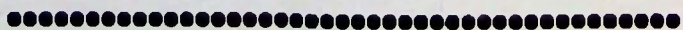
said: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord" (1 Cor. 7:39). Both Goodspeed and Weymouth agree in translating the last part of this verse, "If her husband dies, she is free to marry anyone she pleases so long as he is a Christian."

Now I do not mean to imply that when both the husband and the wife are Christians no problems will arise within their marriage. But I do mean that when both partners to the marriage are Christians who agree to permit God to direct their marriage, and who are willing to follow His commandments as given in the Scriptures, they have at hand the guidance that can and will assure them a sound, happy married life. This is borne out by the fact that the incidence of divorce is lowest in those families where the husband and wife are both actively engaged in the work of the same Christian church. It increases somewhat when they are both active Christians, but not agreed with regard to the church in which they will work. It rises still higher when one of the marriage partners is not a Christian at all, and reaches its highest mark among those couples where neither partner is Christian.

This is but one of the "factors of sound marriage" set forth in the Bible, but it is the one upon which all the others rest. Upon this basis we feel fully justified in saying to every unmarried young man or woman, Do not neglect to consider the religious faith (or lack of it) of that prospective husband or wife. It is far more important than his or her looks and whether or not the contemplated partner is a good dancer. It is the most important factor in your marriage.

To the married we say, Make Christ and His instruction the first consideration in your home. Join in active service to Him, rearing your children in the nurture and admonition of the Lord. It is the only sure road to a sound and happy marriage.

● *The Christian home is the foundation stone of America*



WHY DO OUR CHILDREN MISS THE WAY?

A tract by this name published by Moody Press includes this interesting observation:

"The observations and reflections of more than forty years have given me decided opinions on the subject.

"First in importance and weight of influence is this: the chief reason for these failures in Christian training is that parents did not secure implicit submission to their authority. Obedience to parents was not established as a principle and wrought into a habit. Submission was not secured by such means and influence that it is rendered cheerfully, under a sense of its rightness, and with the resulting peace and joy that true and generous submission ensures."

I REALLY love to hear Bro. Speak-the-Truth preach, don't you, Mary? He really tells the erring ones off. Why, did you hear the sermon he gave three weeks ago about regular attendance at church and not neglecting the work of the Lord? I'll bet that put Hank and Ollie in their places! They haven't been attending too regularly, you know. I wish I could have come these last three Sundays myself, but you know how it is; my daughter-in-law just flew in from California; I had to cook a big meal, and then there was the garden party at the school Saturday, and I was just too tired to come to church next morning.

"Yes, the choir is singing rather nicely, but it's really too fast for that particular hymn. The organ is too loud, too. Sometimes, honestly, I don't see why they let Milly play.

"There isn't anyone else who can, you say? Well, I could, if I had time, but what with the house and the gardening I just can't do it. I could really show her how it should be played, though, if I weren't so busy.

"Isn't that dress of Sue's terrible? Such a bright yellow, and that skirt of Thelma's is atrocious! And Bill's shirt looks like he slept in it. You'd think his wife could iron better than that, wouldn't you?

"Mary, look, here comes Bud and Phyllis late as usual! You'd think they'd have more respect for the Lord.

"Hmph, just look at those teen-agers in front of us whispering and gawking around! Honestly, the way this modern generation is brought up! They don't show the slightest consideration for others, and absolutely no respect for the Lord! I'm certainly glad my children aren't like that! What's that? Where are my two youngest children? Oh, they had to attend a skating party last night and the poor dears just couldn't get up this morning. They're such good children, Mary.

"Ah ha! Did you hear *that*, Mary? The minister just said gossiping is sinful and that he feared that there were some here who were guilty of it. He must be thinking of Hilda. She's the biggest gossip in this church. And Marie isn't much better. I'm certainly glad I'm not like that!

"By the way, did you know Hilda's working nights

It Isn't !!

By Hazel Cramer
Bedford, Ohio



- *An imagined monologue by a "worshiper" at a church service. Amusing, but too true!*

now? She gets through at ten and gets home at twelve-thirty. It certainly doesn't take two hours for her to get home, now does it? Oh, you say the busses run every two hours after nine-thirty? I didn't know that. Still, two hours . . . what does she do during those two hours?

"We shouldn't be hypocritical he's saying, Mary. He is referring to Alice and Tom. They're always so sweet and kind to everyone. I just don't trust anyone like that, do you?

"You say that you think they really are nice? Hmph, I don't know, Mary, you're really awfully naive and you can't see a person's true character like I can!

"What's that? 'Judge not lest ye be judged.' I guess he's referring to Bill, don't you think? Remember how Bill had the nerve to tell us this morning we should try to be more reverent during the church service and not talk? I'll guess that put *him* in his place.

"Well, how did you like our church services, Mary? You didn't?! You say you didn't *hear* much of it? I can't imagine why not! Oh, I guess you mean those noisy teen-agers in front of us. I'll have to ask Bro. Speak-the-Truth to say something to them. Honestly!"

The Bishop of Hereford was once being patronized by a great lord who spoke very insolently.

"I never go to church," boasted the lord. "Perhaps you have noticed that, Bishop?"

"Yes, I have noticed it," answered the Bishop, gravely.

"Well, the reason that I do not go to church is that there are so many hypocrites there," said the lord.

"Oh, don't let that keep you away," replied the Bishop, smiling blandly, "there is always room for one more."





Is Ignorance Bliss?

By J. Ronald Rankin
Cashmere, Washington

Ignorance in Action

THE NATION of Israel was judged of God as being in error when in ignorance. When Israel neglected the Word of God, it became an ignorant nation, and God judged it as being in error. Lack of knowledge was no excuse for Israel.

The New Testament reveals numerous deeds and thoughts which were the offspring of ignorance, concerning not only Israel, but also the Gentiles and the church.

Israel's greatest sin because of ignorance was the rejection and crucifixion of their Messiah. The hardness of their own hearts caused them, in ignorance, to reject and crucify Christ. "I wot that through ignorance ye did it, as did also your rulers" (Acts 3:17). "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*. For they

being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:1-4).

The church should take heed and not fall into the error of ignorance as did Israel and the Gentiles. Instead, it should be educated in the ways of the Lord. (Cp. 2 Peter 3:1, 2 and Heb. 2:1-3.) "This I say therefore, and testify in the Lord, that ye henceforth walk not as other: Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God *through* the *ignorance* that is in them, because of the blindness [margin, 'hardness'] of their heart" (Eph. 4:17, 18). Be "obedient children, not fashioning yourselves according to the former lusts in your ignorance" (1 Peter 1:14).

Paul's sermon on Mars' Hill denounced the ignorant worship of an Unknown God and declared to the Athenians their need of knowledge of the true God. "For as I passed by, and beheld your devotions [margin, 'gods that ye worship'], I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye *ignorantly* worship, him declare I unto you" (Acts 17:23). Their worship of gods of gold and silver was as ignorant as worshiping an unknown God. "Forasmuch then as we are the offspring of God," Paul continued, "we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of *this ignorance* God winked at [that is, 'allowed']" (Acts 17:29, 30).

Today, as a "sign of the times," ignorance is expressed in the form of scoffing and disbelieving in the future, as foretold by Almighty God. "Know this first, there shall come in the last days scoffers, walking after their own lusts . . . they *willingly* are ignorant" (2 Peter 3:3-5). Note here that lust is associated with ignorance.

God's Attitude Toward Ignorance

GOD takes a dim view of ignorance as an excuse for sin. Ignorance *is* an error. That "ignorance is bliss," an expression of the world, shows the ignorant are willingly ignorant. "The times of this *ignorance* God winked at; but now *commandeth* all men every where to *repent*" (Acts 17:30). All are now to "put off concerning the former conversation the old man," wherein they are "alienated from the life of God through the ignorance that is in them because of the blindness of their heart" (Eph. 4:22, 18).

Ignorant of What?

PAUL was burdened with the desire that the church "be not ignorant"; for he said: "I would not have
(Please turn to page 13)

THERE is no one to play for Sunday school this morning. You have been taking lessons, haven't you?" This was the greeting I received from our Sunday school superintendent. I was only fourteen, and when I heard these words I was terrified.

I thought, "Surely there must be someone here who can play better than I!" But there wasn't, and our Sunday school heard the shakiest, most discordant music that morning on record. More and more often after that I was asked to play, until at last I became Sunday school pianist. Doing this type of work for the church had never entered my mind, but it—just happened.

"Our junior class teacher has left for college. She asked that you take her class." The same superintendent was standing at the door of the church to greet me with a Sunday school quarterly in his hand. "I can't teach!" my mind was shrieking, but there I was in a room, full of children. It was time for Sunday school to begin. I was sixteen, and never had felt myself capable of teaching a class, but it—just happened.

A few years after that I married. I gave very little thought to my husband's occupation. My only thought was the man himself, and how I would like to spend the rest of my life making a home for him. Marrying a minister was a thought that had never entered my mind, but it—just happened.

When we took our first pastorate we were called upon to teach, and I was the pianist at all our services. My husband, of course, had been trained for this work. I



He Leads Me Gently

By a Minister's Partner

● *A challenge to those who say, "I can't."*

had never had any formal training, nor had I attended a teachers' training class, but we set to work.

The years flew by and our family grew. We were happy in our work, and we had been wonderfully blessed time and time again. Every now and then I would stop and think about all the things that had happened to me, and wonder how it all had come about.

One day I heard another minister's wife tell how she had had to preach a sermon for her husband. "How wonderful," I thought. That was one thing I could never do. I could play for services, and work with a choir, and teach the children, and make calls, but preach? Never! Then one Saturday afternoon my husband became very ill. It was too late to call in a substitute for him, so without really realizing what I was doing, I shut myself in his study with his sermon notes.

The next morning my husband was too weak to get out of bed, so he gave me my instructions. "Just give a little talk for the children, lead a few songs and dismiss the service. That's all we can do." "No," I replied, "I am going to preach." Subconsciously I thought I must be going out of my mind, but aloud I stubbornly refused to listen to my worried husband's protests, and I walked into the church with his notes and my Bible in hand.

Before the service started I was too numb to feel anything, but the minute I stood up to preach I felt relaxed and comfortable—just as if someone were standing by my side. Where the words came from I'll never know, but the service went smoothly and the next thing I knew people were shaking my hand, and many of them had tears in their eyes. They, too, realized that something special had occurred. If anyone asked me to preach today I would be horrified. But when the need was there—it just happened.

The latest task I have been asked to do is to write. "No, no! I can't," was the first thought that entered my mind. I even fought the idea for over a year, but finally gave up and decided to try. This was the biggest order up to this day. I never consciously intended to do any of these things, but when He led me gently I found I could do what I had thought impossible.

Has the Lord called upon you for service? Have you declined because you were afraid—not ready—not willing? I'm not advising you to plunge headlong into some big work, but just let Him lead you gently, and the first thing you know, it will—just happen.



Ambassadors For Christ

By *Vernon Nichols*

- *A message on Christian service and the place of the Christian in the world.*

IN EPHESIANS 6:20 Paul called himself an ambassador. Second Corinthians 5:16 and other texts teach that when baptized into Christ we put on Christ, put off the old fleshly man and walk in newness of life; and in a strict sense are working for Him. Ephesians 2:17-21 says that we are citizens of the household of God. Paul said that we as Christians are all ambassadors for Christ. (2 Cor. 5:20.)

The universal fault of humanity is to go to extremes in opinions on politics and all matters. Since it is recognized by all statesmen of proved wisdom that a middle-

of-the-road course, neither to right nor left of an issue; neither in extreme conservatism nor extreme liberalism; do we find the core of truth. The same can well be true of religion's interpretation, especially in such matters as separation from the world. The Bible evidence is so worded that the individual interpretation of what this separation consists, is generally determined largely by the individual turn of mind and his background of experience and environment, thus making a large variation in opinions.

In discussing this matter, it is taken for granted that all readers understand that we today, under the new law of grace, are bound by the spirit and not the letter of the law. The letter of the old law, being a discipline for the sinful Jew, served its purpose and was nailed on the cross with Christ.

This brought a new era of liberty and freedom from the curse and bondage of this law. It leaves the law today to be interpreted not so much by what it says in literal language as by what its broad purpose is, and also what is the thought and intent of the heart. We are as guilty by thinking lust as by committing adultery; as guilty by hatred or thinking murder as to commit the act itself. Scriptural law to "love thy neighbour" has a much greater significance today than under the law of an eye for an eye. We find now that the ultimate purpose of all law is to teach true love for humanity.

In reading 1 Peter 2:1-22 we find an illustration of this distinction between the letter and the spirit of the law. To give a concrete example, a promissory note in civil law is void if not collected within a specified time; but in no way does it free the Christian of a moral obligation, nor does the bankruptcy law, unless the debtor does everything in his power to pay his debts afterward. The ideal spirit in this matter has been shown by children who assumed their dead father's debts and spent many years of their lives redeeming family honor and integrity.

First Peter 2:16 says that using our liberty as a cloak of maliciousness is devoid of virtue, even though we take the resulting criticism or persecution patiently. This is true whether done deliberately or through ignorance that obeying the letter of the law does not free us from guilt. Ignorance was never justified before the laws of God or man. Hiding behind the law, either deliberately or ignorantly, builds prejudice if not serious enmity against the individual and his church, and damages or kills the effect of Christian work in that community.

According to the verses in I Peter we can by literal interpretation of law, lose the respect of the neighbor, also favor with God. Civil law can be administered only by its letter, much as was the law in Israel. First Peter 2:20 says that if we do well and suffer, we will receive a blessing. It is then extremely important that we know

what the spirit of the law is that we endeavor to observe, in order that we do well.

We are told in Romans 13:1-7 to observe the laws of the land except when there is conflict with spiritual law. It is clearly taught that governments are ordered or ordained by God. We know that immediate chaos would exist without them, a very large part of the human race not yet having learned what it means to really love its neighbor. Worldly government is as necessary in carrying out God's plans as are those commanded to spread His gospel, for the one makes possible the other.

Since those whom we are to evangelize into the household of God are in this worldly society, is it not extremely vital how we conduct ourselves as strangers and pilgrims among them? Our attitude toward our government which in America includes our next-door neighbor, is the most important matter, next to an understanding of the gospel itself that we can consider.

Of equal importance with our interpretation of civil law is that of Bible laws concerning our relationship with the government of our country. In most places in the western world, especially America, we can do almost anything in the name of religion and not be persecuted or even seriously criticized. Our Bill of Rights is interpreted to include any religious or political conviction. This is so zealously guarded that even subversive propaganda has been taken lightly by a large segment of Americans, thus giving communists a fertile field for nefarious operation. This desire of so many to uphold the rights of the individual to his opinions, no matter what they may be, can in a subtle way be a snare as well as a blessing to the Christian. In countries with less tolerance and quick reprisals, all people are apt to be extremely sure of their convictions before declaring them before the world.

We read that followers of Christ are strangers, ambassadors, and pilgrims ("aliens," R.S.V.) in the world. Regardless of how literal an interpretation we place on "ambassadors" here, there are comparisons with the worldly ambassadors that we should not overlook. A civil ambassador does not pay taxes in a country in which he is not a citizen. His sole duty is diplomacy, which is tact, shrewdness and artfulness. He creates a friendly relation between the two countries and does everything lawfully to further his country's advantage.

Anything done to create prejudice, thus making him ineffective, brings immediate recall. Anything disrespectful, uncharitable, or to cause a citizen to be dissatisfied with his country is wholly contrary to proper diplomacy.

In this last respect the ambassador for Christ fails in comparison with his worldly counterpart, for Christians are commanded to proselyte the citizens from the country in which they as Christians are alien, and to make them dissatisfied with their citizenship. The Christian pays

taxes and receives all the benefits of full citizenship, even though an alien. In this respect also he differs from the civil ambassador who owes his allegiance, pays taxes to, and receives direct blessings and support only from the country that he represents.

We are to render to Caesar that which is his. Do we fulfill this law by giving him only that which he demands in tribute? Is this the true spirit of this law? In 1 Peter 2:13 the Revised Standard Version substitutes "institutions ordained for men" for "ordinances" in the King James Version, to which we are to subject ourselves. This is also in agreement with Wilson's Emphatic Diaglott. To be subject, we submit or become subservient to. This makes it clearer that being subject to these powers that give us protection is broader than paying taxes with money which has Caesar's image upon it. It comprises a respect and submission to the customs and life of the people with whom we associate.

Some may feel that if they submit to one institution, they may consistently submit to all; others feel that submitting to any is wholly worldly. We have this clear evidence which we cannot discard. Will we take one or the other extremes, or will we endeavor to find a middle course that satisfies the spirit of this law without violating any commandment of Christ?

Paul was "all things to all men, that all might come to a knowledge of the truth." These are simple words, but rich in meaning if thoughtfully considered. They comprise the basic principle of successful diplomacy. "Do not antagonize" was the watchword of Paul in his association with all people. If they are antagonized, time is wasted in trying to reach them with any truth that we may have for them.

The Scriptural meaning of "worldliness" compares favorably with the modern definition of what it means. This is the predominant passion for obtaining the good things of this life; covetousness, much desire for gain and temporal enjoyment; lust and sinful desires. Christ said He did not come to take us out of the world but away from the evil.

Is not Christian life, then, a continuous warfare against the evil in the world? The more we resist it, the less influence it has on us. Is it consistent with reason and Christian principle to avoid every work or activity of our neighbor, in our attempt to separate from worldly lusts or pleasures? By extremes in this respect, do we not subject ourselves to greater danger than that of being corrupted by this neighbor? This danger is in the loss of all sympathy and zealously toward aiding this neighbor in his needs.

The Bible says, in James 1:27, "True religion and undefiled before God . . . is to visit the fatherless and widows in their affliction. . . ." Taking the spirit of this com-

mand, as well as its letter of literal material aid, there are none more fatherless or afflicted than those who do not have a Father in heaven. Physical sickness may cause physical death, but the inevitable result of spiritual sickness is eternal death. Our responsibility is both the material and spiritual needs of our fellow men. Matthew 25: 34-42 further emphasizes this command, as does the story of the Samaritan, all of which are simple explanations of what charity means as the fulfillment of all law.

If we, then, through ignorance or the over-zealous and selfish desire to secure our own eternal life, neglect these duties, can we feel confident that we have kept the law? Christ said, "If you love me you will keep my commandments." The letter and the spirit of the Ten Commandments are included in this one command to be charitable. If we fail in it we fail in all.

One most important law is to be separate from worldly lusts and pleasures. We must determine what pleasures are lustful and evil. Another command is to teach the gospel of the Kingdom of God to all the world. We should determine if this is being done, and whether we ourselves are diligent in its accomplishment. Any persecution we receive from fulfilling these commands, we should accept as a cross we are willing to bear.

Are we sure, however, that by our attitude toward the world, we are not hindering the work that is to be accomplished before the time of restitution is to take place? When the church evangelizes the required number of co-helpers for the Kingdom of God, Christ will come. It is, then, one of our most urgent duties to see that the utmost is done toward that end.

Our time and energies are limited and demands on us, if we are true ambassadors, are great, for ambassadorship is not passive or apathetic. Human society is ordered and maintained by God, in a manner that we know little about. Since carrying out His will and our very existence, depend on this society, we cannot give this matter too much thought. The success of our church group and possibly our own eternal life depends on the answer to a few questions. What is an ambassador? and, Am I fulfilling His requirements? Knowing that the first duty is toward good will and diplomacy, am I a good diplomat and representative of God and His Son?

WHAT COMMUNISTS FEAR

"The Communists," said the British Foreign Secretary, "are not afraid of our weapons. They fear only one thing, spiritual strength." Hence the tyrant wars against the souls of men, the bondage of the mind, the shackling of free speech, and the persecution of religion, which inevitably accompanies his regime. The only answer to the evils that confront us is a living and dynamic faith."—*Pennellwood Bulletin*.

The Kingdom

By Harold D. Carlson
Macomb, Illinois



CHRIST mentioned the Kingdom thirty-four times in the book of Matthew alone. After being tempted by the devil and being baptized by John, the first thing Christ began to preach was, "Repent: for the kingdom of heaven is at hand" (Matt. 4:17).

What was the first thing Jesus mentioned when teaching His disciples the Beatitudes? "Blessed are the poor in spirit: for their's is the kingdom of heaven" (Matt. 5:3). We find that Jesus referred to the Kingdom several times in this chapter.

In Matthew 6 we find Christ talking about alms, and we also find His model prayer which is called the Lord's Prayer. Again, Christ spoke of the Kingdom, saying, "Thy kingdom come" (Matt. 6:10). We have found that the Kingdom was uppermost in Christ's mind.

We find Jesus instructing His disciples to preach, saying, "The Kingdom of heaven is at hand" (Matt. 10:7). This was the very same thing that Christ began to preach.

We also find that the Kingdom is mentioned in most of Jesus' parables. (Matt. 13:24, 31, 33, 44, 45.) What did Jesus first give to Peter? "I will give unto thee the keys of the kingdom of heaven" (Matt. 16:9).

There are many more times in the Book of Matthew that Christ mentioned the Kingdom, but we want only to bring to your attention the fact that the Kingdom is very prominent in the Scriptures. Since it is one of the teachings of the Church of God that the Kingdom is to be set up here on the earth, it should be very prominent in our minds.

Almost every professing Christian uses the prayer found in Matthew 6:9-13, but very few pastors of modern churches would keep their positions if they preached, "Thy kingdom come," literally as the Bible states.

Yes, they use the Lord's Prayer as much as we do who believe in the Kingdom to come here on earth, yet they will not teach this belief. They are using a prayer which they do not believe. (Please turn to page 13)

Bezaleel the Builder



HAVE you ever read about a man named Bezaleel? He was the grandson of Hur who helped Aaron hold up Moses' arms. Perhaps you have read about him, but did not remember what he did.

In the Old Testament in the twenty-fifth chapter of Exodus and the rest of the book, we read about the building of the tabernacle. A tabernacle was a tent built as a place of worship. It was the movable temple of the people of Israel. This was the meeting place between God and man.

God told Moses exactly how the tabernacle was to be built. The construction of it was much different than our tabernacles or churches. The outside of the tent was to be of badger skins. Under them was a layer of rams' skins dyed red. The curtains in the tabernacle were made of goats' hair, which would perhaps be like our coarsest wool.

They did not have some of the building materials we have today and, remember, it had to be movable. Nevertheless, it was to be well constructed and very beautiful. The materials were given by the people of Israel as an offering. They were so anxious for a meeting place with God that they willingly gave gifts. In fact, they were so generous that Bezaleel told Moses they had more than enough to build the tabernacle. So Moses had to tell the people not to bring any more.

God called this man Bezaleel to do much of the very fine and delicate work of the building. God told Moses that Bezaleel was a wise man. He knew much about the job and he was a talented worker. More than this, God had filled him with the spirit of God. Just what does that mean? We believe the spirit of God is His power. If anyone has the spirit of God, he will be more like God. He will have strength and knowledge from God to do the right thing at the right time. So Bezaleel was given a special blessing to make him able to help build God's meeting place.

Bezaleel was to make all the carvings of gold, silver, and brass; some for decorations and some for symbols. They were to make the ark of the covenant which held the laws of God. It was so holy no one could touch it and live after it was finished. Bezaleel was to make all the furniture of the tabernacle—the table, candlestick, the altars, the laver, curtains, priest's garments, and even the anointing oil and incense.

Each part had specific directions. He followed accurately all the directions that God gave to Moses. Many people cannot or will not follow directions. Bezaleel was wise enough to know he must follow God's pattern if he was to correctly build the parts of the tabernacle.

You can imagine how very talented Bezaleel would have to be to know how to work with metal, wood, furs, and cloth. It was a tremendous job that took a long time and much painstaking work. He had helpers, of course, but he was what we would call a foreman.

The reason Bezaleel could do such important work as building the parts of the tabernacle was his willingness to do as God directed. If we want to be tabernacle builders for God, we must be willing to receive God's power. We must be ready to be filled with wisdom and understanding. We must be ready to follow God's pattern in every detail.

You know we are tabernacle builders. Paul said in 1 Corinthians 3:16 that our bodies are temples of God. He said this temple is holy and we must not defile the temple. Now if a building of wood and metal was so important to God that He gave specific directions how to build it and had a special man to build it, how much more important our temples should be.

We must be very careful to prepare ourselves to be proper temples for God. We must know how God would have us build our temples so they will be pleasing to Him. The New Testament, especially, gives us the complete directions on how to build this temple. If you are to be one of God's builders, then you must read the directions to know how to build right.

There are many parts of the directions just like the many instructions given to Bezaleel. One of the easiest directions to remember is to "believe on the Lord Jesus Christ, and thou shalt be saved." When you really believe Jesus, you will do as He commands. You will be a tabernacle builder.

CHILDREN'S CORNER

By Muriel Hass





The Bible and the News

By the Editor

SWEDEN AND THE PSYCHIATRISTS

The Swedish government was persuaded by psychiatrists that its strict rationing system for alcohol was creating a "compulsion neurosis." This meant that the rationing of alcohol was making people want it more than if it were available in unlimited amounts without rationing. This was the same argument used about prohibition when the "wets" said that the fact that alcohol was hard to get made it more desirable.

Sweden has been off rationing about a year now and has found to its dismay (and to the joy of the distillers) that drunkenness has increased more than one hundred twenty-five per cent. It is up more than two hundred per cent in the big cities. There has been an eighty per cent increase in the number of women alcoholics.

Sweden was taken in by the same fallacy that has proved the national undoing of the United States, that the more poison you make available the less people will be hurt by it.

MARTIN LUTHER FILM BAN BEING SOUGHT

A Protestant group headed by Dr. John W. Harms, has hired an attorney who will press charges before the Federal Communications Commission against radio station WGN in Chicago, for canceling the showing of the film *Martin Luther* on its television station. A "flurry" of individual Roman Catholic protests to the showing of the film caused the station management to cancel it. The showing of the film was being sponsored by the Church Federation of Greater Chicago, of which Dr. Harms is president.

It is hoped that this action will take television and radio stations out from under the pressure of denominational censorship.

ATOMIC BATTERY DEVELOPED

In keeping with the increase of knowledge marking our times, Elgin National Watch Company has developed an atomic battery. Enclosed in its protecting metal sheath, it is about the size of a cough drop. It puts out enough current to run a new electronic watch, or to operate a small hearing aid or radio. It will apparently run indefinitely without losing its power.

MARRIAGE ANNULMENT

During 1956, the Vatican announced, the Sacred Rota had 976 applications for marriage annulments, considered 259, granted 128, and denied 128. (*Time Magazine*.)

SIGNS IN THE HEAVENS?

The following item was selected from the *Toronto Daily Star* (Jan., 1957), by Mrs. George Hutson.

"The appearance of the two bright planets, Jupiter and Saturn, now close together in the early morning eastern sky, has aroused the curiosity of the astronomers in charge of the planetariums. In these installations the astronomers are able to reset the artificial sky for any period in the remote past. At intervals of many centuries these two planets make a close approach to each other. At even greater intervals they appear to actually fuse together, giving a star of great brilliance. Such a fusion is expected to take place during the next few months. Reversing the artificial sky of the planetariums the astronomers have discovered that such a fusion of these two planets actually did take place in what we now call the year 7 B.C. They are asking themselves if this could be the star the Wise Men followed from the East at the time of the first Christmas."

SUNDAY, EGYPT'S WORKDAY

Prophecy Monthly has reported that the Egyptian government has ordered banks to close on Friday, the Moslem day of worship and to stay open on Sunday, the Christian day of worship. Since then most other industries have been observing this order and most Christians are now working Sundays in Egypt.

This points up one of the least publicized causes of trouble in the Middle East. While there are almost as many professing Christians in the area as Moslems, there is a concerted attempt by the Moslems to wipe out both Christianity and Judaism. More and more, Christians are suffering persecution and threat of expulsion in the Arab countries.

KING SAUD GETS ROYAL WELCOME

King Saud of Saudi Arabia, was given a royal welcome in Washington, D.C., when he visited here seeking money for his country and help for his invalid son.

King Saud, one of the wealthiest men in the world, rules a slave state with funds he receives from an American oil company. His people are poverty stricken, while he lives on a scale never dreamed of in the tales of Arabian Nights.

One wonders on what excuse for morality the Administration rolled out the red carpet for a man who is a hater of Jews and Christians alike. He once said that he would be willing to sacrifice ten million of the fifty mil-

lion people in his nation to drive the Jews into the sea.

The United Nations Organization has proved that a great slave trade is carried on in this man's domain, with slave markets like those of the last century flourishing in Arabia on money gained from oil.

As the Bible predicted for the last days, expediency has become the substitute for right.

THE MODEL COMMUNIST

After telling the world that Stalin "practiced brutal violence to everything that opposed him . . . sanctioned torture and oppression . . . [ordered] executions without trial," Khrushchev last month told the world that Stalin "was a model Communist." This is as good a picture of a Communist as has been painted for the world because it is by one who knows.

Man and the Earth

By Pastor H. Gary France

SINCE man returns to the earth at death, it is only to be expected that at resurrection he will be raised from the earth. The Bible so teaches. Daniel spoke of the time when those sleeping in the dust of the earth shall be resurrected. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life; and some to shame and everlasting contempt" (Dan. 12:2).

Isaiah's description of resurrection also shows that the dead are in the dust before resurrection. "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).

Man's history is so inseparably linked to the earth that man was created from the earth, the earth was created for man, at death man returns to it, and at resurrection man comes from the earth.

It follows that man's reward is to be on the earth. Solomon wrote, "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner" (Prov. 11:31). The reward of the sinner is to be destruction, and the reward of the righteous will be an inheritance in the Kingdom of God on the earth.

Jesus said, "The meek shall inherit the earth" (Matt. 5:5). David said, "Those that wait upon the Lord, they shall inherit the earth . . . the meek shall inherit the earth . . . such as be blessed of him shall inherit the earth" (Psalm 37:9, 11, 22).

In keeping with the fact that the righteous shall inherit the earth, the wicked shall be cut off from the earth. "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it . . . the wicked shall not inhabit the earth" (Prov. 2:22; 10:30).

IS IGNORANCE BLISS?

(Continued from page 6)

you to be ignorant, brethren, concerning them which are asleep [dead], that ye sorrow not, even as others which have no hope" (1 Thess. 4:13).

"I would not, brethren, that ye be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins" (Rom. 11:25-27).

"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; and did all eat the same spiritual meat. . . . But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted" (1 Cor. 10:1-6).

"Lest Satan should get an advantage of us: for we were not ignorant of his devices" (2 Cor. 2:11).

Peter likewise warned against ignorance. "Beloved, be not ignorant of this thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:8, 9).

THE KINGDOM

(Continued from page 10)

Are we really ready for His Kingdom to come? Are we ready for His will to be done on earth as it is in heaven? Are we willing to submit our lives completely to Him? Sometimes we unconsciously fall into a pattern of doing things and do not realize the full meaning of what we are doing or saying.

We always pray with the hope of having our prayers answered. If, the next time we prayed the Lord's Prayer we knew it would be answered immediately, how soon would we pray it? We must remember at all times when we are praying or singing hymns that we are praying to the One who answers prayer through Jesus Christ our Saviour.

The next issue will be a special prophetic number with features on the days in which we live and their relationship to Bible prophecy. Be watching for it February 28!

Wanted: Christ - Centered Homes

By Pastor C. F. Pryor
Cleveland, Ohio

ACCORDING to recent statistics, Sunday school and church attendance has reached an all-time high. But when we stop to analyze the situation, we see a different picture. If you were given access to the records of many churches you would find a high enrollment. A close examination of these records will reveal that many of this number have left the community and the church, but their names have been retained on the church record. Many may even be affiliating with another church. This situation should not exist.

However, there is a more serious situation existing today. If you would drive your car to almost any church you choose, and park in view of the church to watch, you would see what is probably a typical Sunday morning scene at most churches in the land today. Car after

car would drive up to the church, discharge a child, or children, and drive on to destinations elsewhere.

If the church was in a densely populated area, you would see children coming, without parents, from all directions. If you were to enter the church and attend the Sunday school, you would find an average to high enrollment, with a fair attendance.

What happens when Sunday school is dismissed? Here is the astonishing and distressing answer. Again, according to statistics, only about *one-half* of the *adults* who do attend Sunday school remain for church worship. The children are set free to return home or elsewhere. If many parents do not attend church at all, and fifty per cent of those who do attend Sunday school do not attend church worship, how can we expect to keep children in the church?

How can parents expect to do as the Apostle Paul admonishes them to do in Ephesians 6:4? "Ye fathers, provoke not your children to wrath; but bring them up in the nurture [education or training] and admonition of the Lord."

God's Way for Man

By Hollis Parlowe

Oregon Bible College



MAN'S way is contrary to God's way. Man constantly thinks on carnal things from the time he is born. Evidently the Prophet Jeremiah realized this. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (10:23). Jeremiah was not ready to argue with God; hence he understood that God does everything wisely and justly. Moreover, Jeremiah admitted that God had a perfect right to punish him when he failed to walk in His way.

Jesus was born to reveal God's way for man. Listen to His words in John 14:6, "I am the way, the truth, and the life." How slow man is to learn this great truth! Yes, Jesus is the way because He leads men to God. God was in Christ reconciling the world unto Himself. Hence man can never be happy or satisfied until he knows the way to God. Augustine said, "Thou hast made us for Thyself, and the heart of man is restless until it finds its rest in Thee."

There are two highways that man can travel. As might be expected, these highways go in opposite directions and lead to different destinations. Jesus appealed to man to follow the way of life. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14). Indeed, the choice is up to each individual. Certainly, we can find God's way by following the example of Christ. As we often sing, "God's way the best way."



Evangelist for Children

A most important function of the General Conference is in the field of Home Missions. Here our evangelist to children, Sr. Verna Thayer, conducts Bible schools, prepares pre-school Sunday school quarterlies, prepares vacation Bible school materials, and gives teacher training.

Her visits at Churches of God are always welcome, and her work with the children bears fruit in their attendance at the services of the church and the interest that is aroused in their parents.

Sr. Thayer also conducts teacher training classes for groups outside the Church of God. She has been called to speak at county and district Sunday school conventions, and to individual churches of other communions for teacher training classes.

High on the list of her present work is the conducting of Bible schools for colored children. This is a missionary work worthy of the Great Commission.

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Lord, Keep Me Close to Thee

(James 4:8)

By *W. G. Moffet*

Lord, I'm just a weary pilgrim,
 In Thy service let me be.
 In my trials and temptations
 Ever keep me close to Thee.

I have often met with sorrow
 Which was a trial to me,
 But I thank You, heavenly Father;
 You have kept me close to Thee.

If earthly friends forsake me
 While on my road I be,
 Forgive us, heavenly Father,
 And keep us close to Thee.

I have passed my eightieth milestone;
 My goal I soon shall see;
 If you have found me truly faithful,
 Lord, keep me close to Thee.

And when I cross the chilly waters,
 And my final home I see,
 I pray You, heavenly Father,
 Still keep me close to Thee.

What Is
Man?

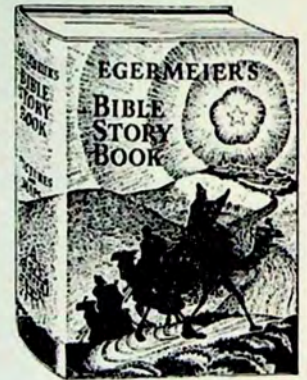
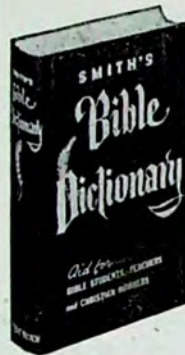
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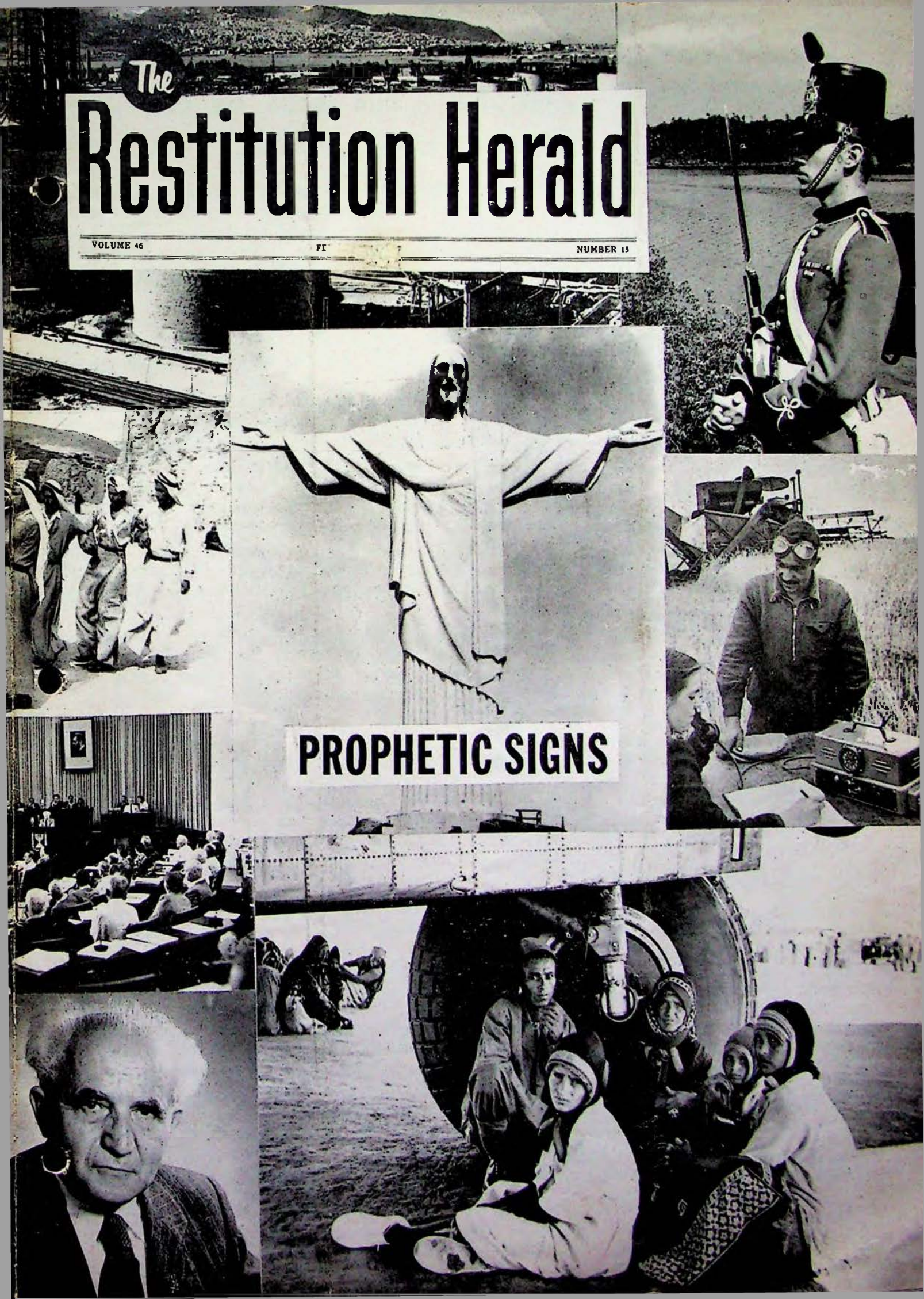
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Restitution Herald

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

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

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

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- S. Mar. 9. John 10:30-38. "I am the Son of God."

The Church and Jesus' Coming

By Harold Doan, Editor

THE FACT of Jesus' second coming, being the Polestar of the gospel is the object of reams of Bible prophecy. We are aware that you are already familiar with the terms to be used and the arguments on all sides of the question involved. We intend to limit this paper to arguments for the two-phase coming of Christ. First, let us briefly and simply summarize our understanding of this subject, and coin a few phrases.

We have, among those who believe in the literal second coming of Christ, pre-tribulation rapturists, post-tribulation rapturists, middle-tribulation rapturists, post-millennial rapturists, non-rapturists, and people who do not know what to think.

We are not wanting to be classified by any of these phrases. We believe that the church, the bride of Christ, may see great tribulation. We believe that prior to the day of the Lord's wrath the church will be removed from the earth, into the air, to return to earth with Christ at the revelation of Christ from heaven. We believe that this catching up of the church is not necessarily secret, but could be actually seen and at least realized by those remaining on the earth. We believe that "the day of the Lord," "the day of the Lord's wrath," "the wrath," "the great tribulation," "Jacob's time of trouble," are synonymous terms representing the period of time of trouble on the earth when the church will be absent from the earth, with the Lord.

It is during the time represented by these phrases, that God's wrath will be poured out upon the nations, and He will plead with Israel through suffering to bring that nation to conversion. We do not know how long this time is. "Now," as the novice pianist says, "comes the hard part." Why do we believe this?

We will base our study upon 1 and 2 Thessalonians, books which speak at length about the catching away of those in Christ, the day of the Lord, and the subsequent revelation of Jesus Christ from heaven. It is interesting to notice, that though the Apostle Paul, through much of his ministry, expected Jesus to come in his lifetime, he never once warned the churches under his care to prepare for a terrible time of great tribulation, but to look for Jesus to come and gather them unto Himself. Had he expected that coming for the bride to be preceded by the most terrible time of tribulation this world has ever known, certainly he would have warned the church to brace itself for the onslaught.

In fact, Paul said, in 1 Corinthians 11:32, "When we are judged, we are chastened of the Lord, that we should not be condemned with the world"; and in Romans 5:9, "We shall be saved from wrath through him"; and in 1 Thessalonians 1:10, "Even Jesus, which delivered us from the wrath to come." Paul did not counter the promises by saying that, nevertheless, they would go through a terrible time of tribulation such as the world had never seen before.

But, let us get back to Thessalonians! In these letters, Paul seemed to sense that the Thessalonians were in danger of getting their minds off the imminent coming of Christ, and on the conditions around them. We are all familiar with 1 Thessalonians 4 and the apparent reason for its writing. The people were then suffering tribulation (3:4, 5), and apparently sus-

pected that this was reason to believe they had been rejected of Christ. They were also worried about those believers who had died, wondering about what hope they could have for the dead in Christ. In answer comes the famous passage in 1 Thessalonians 4:13 to 5:11. This is a continuous passage on the subject of the catching up of the church and the day of the Lord. Read this passage and notice:

1) The dead and living in Christ, are caught up together to meet the Lord in the air. From then on they are ever with the Lord. Wherever He is, they are. If Christ is before the throne of God while all seven seals are opened on the book which Christ takes from the hand of God, then that is where the church is! The church is caught up into the air. We understand that the term "caught up" is *rapio* in the Latin Bible, and in that sense "rapture" is a Bible term. All rapturists believe the church is caught up to meet Christ in the air, but the question still remains, "When?"

2) Paul continued in this passage, "But of the times and seasons, brethren, you 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 . . . for God hath not appointed us to wrath, but to obtain salvation."

Reflection upon this passage leads to these conclusions. The catching up of those in Christ, introduces the day of the Lord (wrath) in which they (those remaining) shall not escape but be destroyed. This day of wrath comes upon the unbelieving world, like a thief in the night, suddenly and unexpectedly. This day of the Lord comes while "they" (possibly Israel or possibly the world in general), are crying peace and safety. The church is caught up—then comes the day of the Lord's wrath upon those who are upon the earth.

Now, let us ask this question. If the day of the Lord, which comes upon the earth as the church is caught up,

- *Wars and rumors of wars are one of the signs of the soon coming of Christ for His church.*

is, as some good students believe, a momentary outpouring of destruction in which the church will suffer, carried out in connection with the revelation, and if Antichrist is ruling (2 Thess. 2:8), and all nations are gathered against Jerusalem in battle when Christ is revealed (Zech. 14), why are the people on earth, either Israel or nations, crying "peace and safety" when the day of the Lord begins?

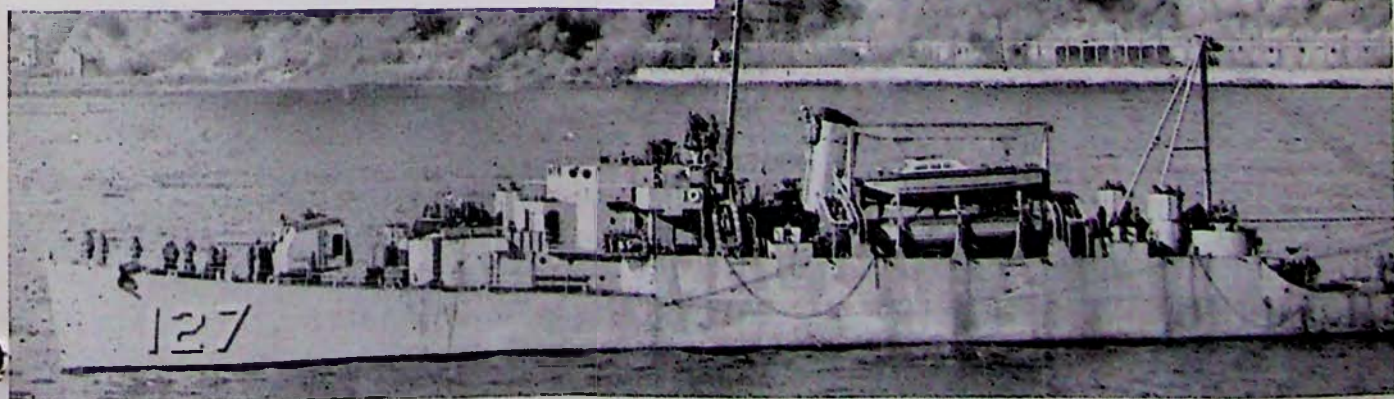
3) Is it not more logical to say that in a time of comparative peace and prosperity, like now, the Lord will remove His church? Then the day of the Lord will begin, in which those remaining suffer the wrath of God, and Israel will be brought to her knees?

4) We know that the church will escape the day of the Lord. Zephaniah 1:14 to 2:3 describes the day of the Lord as a "day of wrath," and says, "it may be ye shall be hid in the day of the Lord's anger." This hope is held out to Israel the "nation not desired" and "all the meek of the earth." The church will be hidden with the Lord, and Israel will be hidden some place on the earth. (Rev. 12 and Dan. 11.)

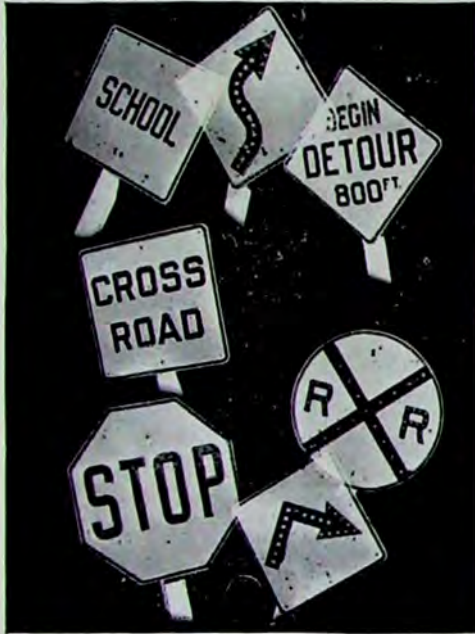
This same line of thought is continued in second Thessalonians. The second chapter is largely devoted, most students agree, to correcting some misapprehensions and to answer some questions created by the first letter. (Read 2 Thess. 2:1-12.) Now let us notice these points:

1) Verse 1 spoke of the coming of Christ and our "gathering together unto him." Obviously, this refer-

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God and His Signposts



By Oral Miller
Oregon, Illinois

SKETCH OF THE AUTHOR: Bro. Oral Miller is a member of the Oregon Church of God. He attended Oregon Bible College as part of his preparation for outstanding lay work in the church. His zeal for personal evangelism and enthusiasm in witnessing for Christ is an inspiration to all who know him. You will be blessed by his message.—Editor.

LOOK around, everything points to new adventure. God has so arranged things that each moment reveals a different happening. Down through the ages God has given man signs to live by. Do you believe this?

What does a sign reveal? Some say STOP, and some say GO. Others may tell danger is ahead. At least a sign does announce or proclaim an act of caution or informs in some manner. How could man ever live if he did not have signs? How would the sheep ever find their way without a shepherd to show them? How would man ever live without God and His signs?

Some of the most common signs given by God are the breaking forth of spring; and the turning of leaves tell us fall is here; and the snow brings winter. Yes, these are just common signs, but they do make us look ahead. Signs do just this thing; they tell us what is ahead.

Down through the ages God has freely spoken of things to come. Prophets filled with the Spirit of God have spoken and warned their people of future events.

In Noah's day God's patience was tried till He raised His anger to destroy the people of the earth. God told Noah the flood would come and warned him. Noah, in turn, announced the disaster to come and it came!

Judas and his plan to betray the Christ gave the Roman soldiers a sign when he revealed Jesus in the garden by kissing Jesus on the cheek. (Matt. 26:48.)

Before Christ was born it was prophesied in Isaiah 7: 14 that a virgin would conceive and bring forth a child. Jesus was born just this way. Here was another sign!

Witnessing for Christ

God has the future organized and complete. Our minds rest from day to day but God has so chosen to reveal to us what He has in store for us.

God wants all to repent and come to His Son and accept Him as Saviour. He wants all to live and not perish. God is a loving God as well as a God of vengeance, as the prophets down through the ages have revealed. What God has said would come to pass has been fulfilled as prophesied by the prophets of old.

What kind of sign will most interest a person today? Is it the common beer sign that rests on every corner, or is it signs of the future that people are really hungry for? People try always to look into the future, but it seems to be the things that people can put their hands on today that they seek and adopt the easiest, until, of course, they can see that there are far more promising things in the Kingdom of God.

How are people going to be warned of the disaster to come upon them unless someone tells them? We, as Christians, will be responsible for them at the coming of Jesus. For Jesus will never say, "Well done," to a Christian unless the work is done.

We, as Christians, can see all around us that the world is being prepared for the coming of the Lord. Time is running short and the preaching of the real truth will be more difficult. People are each and every day getting further involved in worldly ways of entertainment.

An idea has prevailed in past years that people must be entertained in order to hold their interest. Is this necessarily so? It is good hard work that most people miss out on today. They lack the urge to dig in and get results in the Lord's work. Things cannot be started or put into operation unless someone or some group steps out and sets an example of achievement and good works for the Lord. Others will fall into line as they begin to see the results.

We have a story to tell that will interest anyone if it is told in an enthusiastic enough manner. One can recall that the Samaritan woman, after her repentance, went

into the nearest village rejoicing and preaching the gospel of the coming Kingdom and salvation through Christ.

I do believe that if any Christian is going to do the work of the Lord it is not just his Christian actions that people will notice. It is when he is a personal witness that he will be most effective and bring about fastest results. God gives all the increase when it comes to true repentance and conversion, but who is supposed to do the watering? I have seen plants drop over and die from lack of water. This will be what happens to a person of the world unless he hears the story of Jesus who can give him living water.

Jesus Christ is my personal Saviour and I have eternal life promised by God through His only begotten Son and in this I am well pleased. Eternal life is not just a gift to me but I consider it a blessing of all blessings. But I would never have had this hope unless someone had told me. I am thankful that someone had the zeal to tell me of Jesus and the salvation that one can enjoy in His fellowship until He does return!

The blessings that I have promised to me are not only for me but for anyone on this earth. This is the reason Jesus told His disciples to go into all the world and preach the gospel. We must realize that each and every one of us is a disciple of Christ. If we are the ones left we are the ones who must open our mouths and speak. I believe if we cannot approach a person in need of the gospel and tell him the story, then we ourselves are not converted. If we were, we would be on fire for the Lord.

Jesus says that He is at the door knocking and that He wants in. Is He really in our hearts if we cannot witness for Him? This should be enough for anyone to realize that if the church does not grow it is because the church is not on fire for the Lord. If we as a church body function effectively, all members must do their part and do it effectively.

Signs for Our Day

In Jesus' day here on earth just before His ascension the Jews wanted to know the times of the end. Jesus told of a series of signs and things to come to pass before the Kingdom of God would come. In Matthew 24:3 Jesus told them that as it was in the days of Noah so shall it be in the days of His return.

Are we living in days like those of Noah? Drinking, dancing, eating, and taking part in marriage, the people then were told that the flood was coming, but they ignored the warning and went on about their way. Most signs that God has given to come to pass have been fulfilled, yet the world continues wresting the Scriptures to its own destruction.

Daniel prophesied that when the world starts running to and fro and man's knowledge has increased, it indicates the times of the end. (Dan. 12:4.)

Jesus said this generation that sees these things come to pass shall see the second coming of Jesus. Are we that generation? Have we seen these things begin to come to pass? The return of Jesus is so near that people cannot believe it.

In the last days there will be scoffers, saying, "Where is the promise of his coming?" (2 Peter 3:3, 4.) Signs are everywhere being revealed in the headlines of the newspapers and over the news broadcasts, but only those who are looking for the signs of Jesus' coming shall be able to understand these things. People have been blinded so long with untruth that the signs God has given are not being recognized.

The most important sign of our day is the calling back of the Jews. God is in the process of calling back His own to their homeland. (Jer. 16:15; 32:44; 24:6; 29:14; 32:37; 23:3.) In our day God is bringing the age to a close.

God has announced it as He did in Noah's day. Is this
(Please turn to page 15)

● *People running to and fro over the earth was a sign of the end times prophesied by the Prophet Daniel.*





The Bible and the News

By the Editor

GAZA STRIP BEING REBUILT

While the United Nations Organization beats the air with words about the Gaza Strip, Israel with typical progressive action is modernizing this backward area. The strip is only forty miles from Jerusalem and from the modern city of Tel Aviv, but it is generations away as far as its standard of living is concerned.

Israel is now paving streets, putting in water and lights, and is buying the excess produce of the area. For years the fishermen and farmers have had no place to sell their goods and are now prospering for the first time. The population, however, is not committing itself to one side or the other till it knows which side is going to eventually control the strip.

Gaza was the scene of many Bible incidents, including wars with the Philistines and the mighty feat of Samson with the heathen temple walls.

THE PLACE OF SACRAMENTS

Time magazine reported (Feb. 18, 1957) a talk by theologian Karl Barth to ministers at Chicago Theological Seminary. In the message Karl Barth warned of a creeping sacramentalism in American religion such as was the downfall of Protestant power in Europe. As evidence of this sacramental thinking he cited, "infant baptism, the tendency to entrust church decisions to officials and committees rather than the congregation, Protestant leanings toward the Roman Catholic concept of the church as the mediator of grace rather than the witness of grace. Furthermore, we have largely the wrong idea of Communion. In Biblical times the Lord's Supper was interpreted as an act by which God shows that He reaches out to the community. Today it seems to be an act in which we draw together against fellow Christians and the world in a ceremony for the exclusive inner circle."

Mr. Barth is a liberal theologian whose opinions, not being based on the Bible should be taken with a grain of salt. He does make a point, however, in noticing that there is a trend toward keeping the forms of godliness but denying the power thereof.

NUMBER OF JEWS IN THE WORLD

According to the World Jewish Congress, there are 11,810,000 Jews in the world, an increase of half a million in the last ten years. Of these, 5,200,000 live in the United States, 2,000,000 in Russia, and 1,585,000 in Israel.

A SIGN OF THE TIMES

One of the signs of the end of the age was to be the appearance of false prophets and false Christs. One of the least of these now on the scene is Homer Tomlinson, General Overseer of the Church of God. Dressed as a king and claiming honors due only to Christ, he allows himself to be addressed as, "His Highness, King and Prince, Mighty Bishop, Leader of the Church of God." Unfortunately, many misguided people seem to be taking him seriously. (There is no affiliation with the Church of God of the Abrahamic Faith.)

OLD JERUSALEM LIKE A DEAD CITY

This sector of Jerusalem looks like a dead city. The Old City, with a population of about sixty thousand has no visible means of support. A visitor today was the only paying guest in the fifty-four room National, one of the two luxury hotels. The other leading hotel, the fifty-one-room Ambassador, is boarded up.

Meanwhile, fourteen tourist agencies, fifty guides and three hundred taxi drivers are idle. The guides and the drivers talk not of politics but of the days when fifty thousand tourists came for a single holiday season to visit the holy places.

The Old City contains three of the most sacred shrines—the Jewish wailing wall, the Moslem Mosque of Omar and the Christian Church of the Holy Sepulchre. Bethlehem, where advance reservations must be made for Christmas Mass, also is in Jordanian territory.

—*Lebanon News.*

SYRIAN PAPER HAILS HITLER

The leading Syrian daily, *Al Manar*, has hailed Egypt's Nasser as the true counterpart of Hitler. Editor Bashir al-Auf stated, "One should not forget that, in contrast to Europe, Hitler occupied an honored place in the Arab world. His name awakened in Arab hearts feelings of love and enthusiasm. The Arab world should be congratulated on producing in its midst this Hitler who has taken the world from end to end. . . . English and French journalists are mistaken if they think that by calling Nasser "Hitler" they are hurting us. On the contrary, his name makes us proud. Long live Hitler, the Nazi who struck at the heart of our enemies! Long live the Hitler of the Arab world who has opened the gates of victory and eternity for his people."—*AJP*. This may, or may not, be a true reflection of Arab thinking.

Mount of Olives

By Florence Pease
Geneva, Ohio

IT WAS only a picture of the Mount of Olives, but what thoughts it brought to mind. What a thrill the Mount of Olives gives to those who are watching and waiting for the return of Jesus. To the heaven-going believer, this place will have no future significance, but to the true believer, it is the place for the fulfilling of their sacred hope.

There is was that Jesus went to find solitude and quiet in times of meditation and grief. There, He led His disciples to teach them. "In the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him" (Luke 21:37, 38).

To the Mount of Olives, Jesus went with His disciples after instituting the service of the bread and wine in remembrance of Him till He comes again. "And when they had sung an hymn, they went out into the mount of Olives" (Mark 14:26).

There it was that Judas went to betray Him. "Immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and scribes and the elders. And he that betrayed him had given a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely" (Mark 14:43, 44).

From the Mount of Olives Jesus ascended into heaven and two men in white apparel, foretold His literal return to the Mount of Olives. "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. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey" (Acts 1:11, 12).

On this mountain in the near future will be enacted the greatest drama of reality that man has ever witnessed. "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those

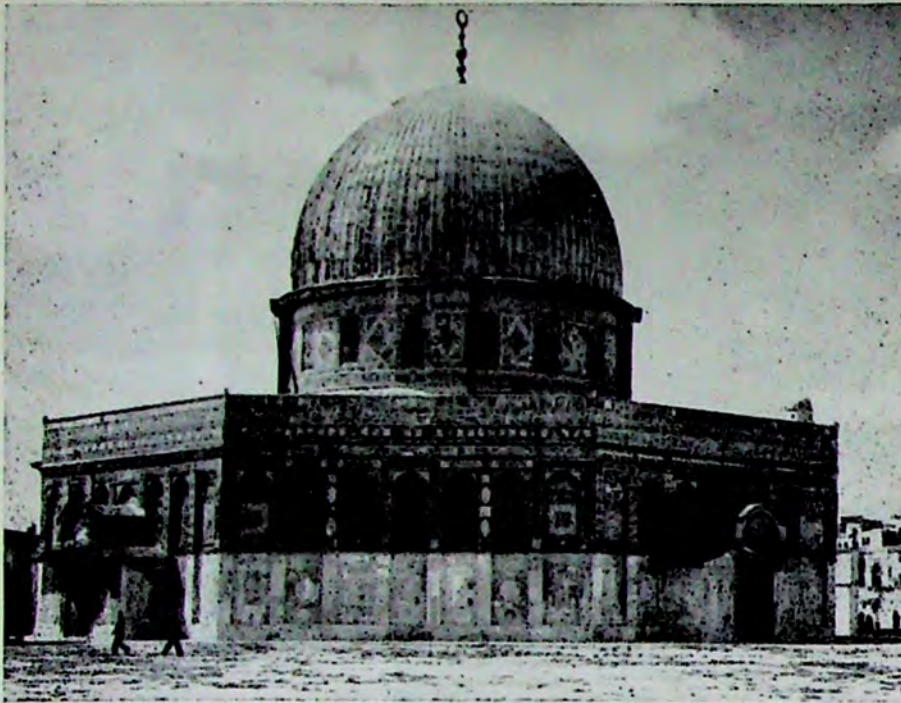


nations, as when he fought in the day of battle. "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee" (Zech. 14:1-5).

Are you ready, waiting, and watching for this great event? "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" (Rev. 3:3).

1 COR. 15:52
✓ In the twinkling of an eye, He will come suddenly. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

The following poem composed by my brother, Claude D. House, I believe, beautifully illustrates this dramatic event.
(Continued on page 15)



The Future of Egypt

*By Pastor J. R. LeCrone
Michigantown, Indiana*

- *The Arab states are held together only by common language, the Moslem religion, and hatred of Jews and Christians*

FOR several weeks the eyes of the world have been upon the Suez Canal, Israel, and Egypt. Consider with us a few of the pronouncements of Scripture with regard to the nation of Egypt; for, with the exception of Israel, Egypt seems to be talked about in the Scriptures more than any other nation.

The enmity between Egypt and Israel is no new thing, but goes back some thirty-five hundred years to the time when Egypt became the first nation to attempt to destroy the people that God had promised to bless as the descendants of Abraham. It was the first demonstration, on a national scale, of God's fulfillment of the promise found in Genesis 12:3, "I will bless them that bless thee, and curse him that curseth thee."

To briefly summarize the story, Jacob who was a grandson to Abraham, had gone down into Egypt, together with his family and servants numbering seventy people in all, in order to escape death by starvation as a result of the famine that then ravished the land of Canaan. God blessed them in the land, and after three hundred years, the descendants of Jacob became so numerous in Egypt that the Egyptians became afraid of them and attempted to prevent their multiplying further by putting to death each male child as he was born. God sent Moses to lead the people of Israel out of the land of Egypt. When the Egyptian government refused to permit them to go, God sent a series of plagues upon Egypt, beginning with the turning of all of their water into blood, and ranging through plagues of frogs, insects, murrain upon cattle and boils upon men, hail, darkness, and finally the death of every first-born son in Egypt.

The climax came when Pharaoh and his army were drowned in the Red Sea attempting to return the people of Israel to their slavery in Egypt. This was the first of many struggles and confliction of national interest between Israel and Egypt.

After Israel rejected the Messiah, they were conquered and scattered, so that for nineteen hundred years there was no nation of Israel. Egypt lost her former glory and became a backward and poverty-stricken nation, making scarcely a ripple upon the pond of international affairs. Egypt was regarded chiefly as a storehouse of antiquities, of value chiefly because there could be found much that was of interest with regard to ancient history, times, and customs. But Egypt was not taken seriously as a contemporary nation on the international scene.

No man could possibly be astute enough to foresee that Israel would once more become a nation, and that Egypt would again assume a position of importance on the international scene. Much less could any human observer have been expected to know that their ancient hatreds and rivalries would in these latter days break out into a struggle which threatens to involve the whole world in the most devastating war it has ever known. But God knew it, and several times spoke of the destiny of Egypt.

One of the most comprehensive of these utterances is found in Isaiah 19. The chapter begins with the words, "The burden of Egypt." Then God said in verse 2, "I will set the Egyptians against the Egyptians: and they shall fight every one against his neighbour; city against city, and kingdom against kingdom." Recognizing that

the prophecies were given to the end that we might recognize the hand of God when they were fulfilled, and not to make prophets out of men, we simply suggest that this sounds very much like rebellion and revolution within the nation of Egypt, and that it would not be surprising, in the light of what has happened in other nations that have sought Soviet aid, if this should happen in Egypt also.

In the next two verses, God said further, "The spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord of hosts." The terms "cruel lord," and "fierce king" cause us to think soberly of the recent experience of the people of Budapest, and of Nasser, and Bulganin.

The verses which follow suggest that Egypt's pitiable condition under the rulership of her cruel master shall be further aggravated by a severe drought of unprecedented proportions. They also suggest that Egypt's native leaders shall give stupid counsel and shall cause the nation to make many tragic mistakes, both politically and economically, so that unemployment shall be widespread.

If you are wondering whether Egypt or Israel will finally gain ascendancy and power, we call your attention to Isaiah 19:17. "The land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it."

In spite of the fact that Egypt tried in the past to destroy Israel, and is committed to a similar policy once more, the nation has also provided refuge and sanctuary for the descendants of Abraham from time to time. The last five verses of Isaiah 19 tell us that Egypt shall not be destroyed utterly and forever, but will, together with Assyria, learn to serve the Lord God of heaven, and be joined to Israel. "The Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

Apparently this joining of Israel and Egypt in the lat-

ter days shall be a result of the Egyptians recognizing the hand of God upon Israel and their entreaty that they shall be taught His ways and know his blessings too. Isaiah 45:14 reads as follows: "Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia and of the Sabæans, men of stature shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God."

In summary, we believe that the Bible gives ample justification for saying that Egypt will never again become a ruling power and be able to dictate terms to the other nations of the world. This is in spite of the fact that Egypt is now talking big and making extravagant boasts of what she will do and is making grievous demands upon other nations. The indications are that Egypt shall suffer the fate of Hungary, and shall see many of her people carried captive to other lands.

Ezekiel tells us that they shall be returned to their native land. "Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered: and I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more over the nations: for I will diminish them, that they shall no more rule over the nations" (Ezek. 29:13-15).

Egypt's dream of controlling the canal, destroying Israel, and dictating terms to the other nations of the world is a snare and a delusion. The Word of God says that it shall not be!

COMMUNIST PERSECUTION OF MOSLEMS

One of the facts of history that the Arab leaders have apparently forgotten is that the Russian Communists have for a long time persecuted the thirty million Moslems who live in the Central Asia Republics. Since 1929 these followers of the prophet have been trodden down as have Christians and Jews in Communist countries.

The strange partnership of Islam with Communism, entered into to scare the West, may end in disaster for the Arab states.

GOVERNOR'S BIBLE VERSE

When the new Texas governor, Price Daniels, sat down at his desk in the governor's mansion, he found before him a Bible open to Philippians. Chapter four, verse 6, was underlined for him by retiring Governor Alan Shivers. This custom of the retiring governor to choose a verse for the incoming governor started thirty years ago.

Israel's Zero Hour

By Pastor T. M. Savage
St. Cloud, Minnesota



- *Abba Eban, Israel representative to the United Nations Organization, a key figure in the fight of Israel to win recognition and justice in the world.*

WHEN speaking of Israel, there are two divisions that should be made clear. First, there are of Israel those who are looking for the Messiah. Paul, writing to the Romans, said, "(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day" (Rom. 11:8). What was God's purpose in closing Israel's eyes and ears to the wonderful message of salvation through our Lord Jesus Christ? "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy" (v. 11). Here is the answer to why Israel was blinded: because God has given the Gentiles a hope in Christ.

Was the door closed so that none of Israel could see or hear about Christ? "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (Rom. 10:12). We know that there were many of Israel who followed Christ. At the Day of Pentecost about three thousand were added unto Christ. Today, also, many Jews accept Christ as their Saviour.

Those of Israel who are waiting for the Messiah are only a remnant of all Israel. "I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel" (Rev. 7:4). This verse tells only of those who will be sealed. There will also be many others of Israel in the Kingdom.

The question may arise, "Why does Israel not accept Christ in larger numbers?" The answer is that Gentile times are not fulfilled.

The last portion of Romans 11:11 reads, "to provoke them to jealousy." Because the Gentiles are accepting Christ (God's anointed), and Israel knows that Christ was a Jew of the house of David, many realize that the Gentiles are in favor with God, while they are cast aside. At the proper time their eyes will be opened, and they will follow Christ, as the following verses tell.

"I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

"To the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent" (Rev. 12:14). (Compare this verse with Exodus 19:4.) "Such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits" (Dan. 11:32). The foregoing verses give plenty of Scriptural evidence showing there will still be those of Israel who will be awaiting the coming of Christ, the Messiah.

The second division of Israel will naturally be against Christ. The reason is that righteous Israel will accept Christ, and the other division, wicked Israel, will not accept Christ, but they will give their glory to the Antichrist. They will be called apostate Israel, because they

have left off worshipping God and have chosen the forces of evil.

The following scriptures show that much persecution of righteous Israel will come from apostate Israel. "Before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. . . . And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death" (Luke 21:12, 16).

Let us now apply these truths to the time before the end of this age. Remember what Christ told Pilate, "My kingdom is not of this world" (John 18:36).

Following is a statement which appeared in the *Minneapolis Star* about four or five years ago. Mr. Harold C. Urey, a Professor of Chemistry at the Institute for Nuclear Studies in Chicago, made this statement about what will happen in the next half century Urey predicted, "Understanding of the origin of life; of the processes of living organisms."

Have you ever heard of God having a prophet, other than those of Israel to prophesy to His people? There are no prophets in the Gentile nations either to correct or to tell Israel what to do. God does this through His own nation, Israel.

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed" (Rev. 13:11-15).

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (Rev. 19:20).

Scientists have solved many problems except the mysteries of life itself. Looking into the future at the image of the beast, and giving it life by the false prophet, is about the climax of man's efforts.

Let us now group these thoughts and incidents together. First, the false prophet of Revelation 19:20, and the beast with the two horns of Revelation 13:11 will be an

apostate Israelite. The two horns *could* represent both of the division of Israel for a period of time. (Dan. 9:27.) Being an Israelite, Godly Israelites may follow him until they see that he is a false prophet. "But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things" (Dan. 11:38).

What god will this man worship? It will not be the God of Abraham, Isaac, and Jacob who served no other God but the living God, Creator of all things. So, in this verse we see that it must be from among the people of Israel that the false prophet of Revelation 13 will come, for he does not respect the God of "his fathers."

Secondly, the miracles that the false prophet will perform are like those performed in the days of Israel when fire came down from heaven. (Read 1 Kings 18:38, 39.)

The miracle of creating an image, and the giving of life to the image (the concordance lists this word "life" as "breath") is of such an unbelievable nature, that it seems hardly true. Yet, there are scriptures to prove that it is true. In Exodus we find that when Moses went to Pharaoh to ask him to allow the people of Israel to leave Egypt, his request was rejected. Aaron then cast his rod down and it became a serpent. What did the wise men and sorcerers do? They cast their rods down and they became serpents. Now God allowed this to happen. Life of a lower nature was produced, but it was still life; and from dry sticks! Now remember this, the Scripture repeats in both incidents that this false prophet had this power. Please do not overlook these twice-repeated statements of Revelation 13:14, 15.

Another incident was the bringing forth of frogs upon Egypt, and again the power of God and the power of Satan clashed, but still we have the records to prove it. God created man from the dust of the earth and breathed into his nostrils the breath of life. The Scripture points out that God is going to allow the false prophet to give life to the image of the beast. God created man in His own image. The false prophet is going to have an image created in the form of the beast.

Why will God allow this? Paul gave a good reason in 2 Thessalonians 2:11, 12. By the end times man will have reached such a height that many will think they have no need of the living God, because man is capable of bringing fire down from heaven, of creating of an image, and of giving life to this image.

Daniel 7:11 tells of the boldness of this man of sin and Isaiah 24:21, 22 tells of the doom of this man of sin as well as the others who follow him. When we add all these things together we can anticipate a momentous decision—Israel's Zero Hour.

May we pray for Israel that many will accept Christ and not be lost, before it will be too late!

Prophetic Signs

By Howard Hawkins
East Rochester, Ohio

WE ARE living in a day of perplexity which is the strangest and the most terrible in the history of the world, "when men's hearts are failing them for fear, and for looking after those things which are coming on the earth."

Certain conditions do not usually come on us in a moment, but over a period of time. The Apostle Paul has told us "that in the last days perilous times shall come," (that is, in the ending days of Gentile times) when men forget God, and become boastful, proud, covetous, and will hate and betray one another. As men do and act, so, likewise, will nations do the same, which results in wars and rumors of wars, followed by famines, pestilence, and sorrow.

At the present time our eyes are turned more or less to the Middle East area and to events foretold centuries ago. From time to time nations have coveted the land of Palestine, probably because of its strategic geographical position. Ezekiel declared it to be "the navel of the earth" (38:12, R.V., marg.).

It is also coveted because of the vast wealth of mineral salts in and about the Dead Sea. It is estimated this vast wealth is worth more than all the known gold that has been dug from the earth. In that future day these chemicals possibly will be used to make the deserts of the earth blossom as a rose, as described in the prophecy of Ezekiel 36:34-36. "The desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And 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. 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 will do it."

Jerusalem has had its share of sieges. It is claimed that more human blood has been spilled on this land than any other place on earth. The Turks claim it because they, too, are descendants of Abraham through Esau. The Arabs, descendants of Ishmael son of Abraham, claim it is theirs. The Jews claim it as descendants of Abraham through Jacob or Israel.

Israel as a young nation has been, and will be buffeted in many ways, having her land partitioned, and being denied war material. This is mentioned in Numbers 23:9, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." The Prophet, in Zechariah 12:

3 and 9, further stated "In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut to pieces. . . . In that day I will seek to destroy all the nations that come against Jerusalem."

Israel has come down through the centuries; still people distinct and separate, and still unbelievers in their Messiah. They have been scattered among the nations for many hundreds of years, and their population is approximately twelve million.

The return of Jewry to Palestine in our day is one of the mightiest signs that God is still working, and that the ancient prophecies are still alive. God said that He would gather them and bring them into Palestine. In Isaiah we read that one tenth of Israel should return prior to divine intervention. We of this generation have lived to see the fulfillment of this prophecy about completed, for nearly 1,200,000 of the sons of Israel are back *in the land*.

Extreme unrest exists not only in the Middle East area, but it is prevalent more or less over the entire earth. We should rejoice in having light from the Scripture, knowing that "we have a more sure word of prophecy" that we heed.

In the days of Noah, "God looked upon the earth and found it was corrupt." Jesus told us that just before His coming there would be a repetition of this condition as mentioned in Second Timothy when "evil men and seducers shall wax worse and worse, deceiving and being deceived," and that they would not endure sound doctrine; but seek after their own lusts.

Moral and spiritual conditions are at a decline when men become "lovers of pleasures more than lovers of God." Cities of the world today are becoming much like ancient Sodom and Gomorrah, for so shall it be in the days of the coming of the Son of man.

Our days are terrible days. The meaning is that the great silence of God, which has existed for hundreds of years, is shortly to be broken. In Isaiah 42:14 we read, "I have long time holden my peace; I have been still . . . now will I cry . . . I will destroy and devour at once." Again, in Jeremiah 25:31, we read, "For the Lord hath a controversy with the nations, he will plead with all flesh." This indicates terrible judgments to be meted out upon the nations before the Kingdom of Peace is set up.

The number *forty* is a prominent number in Scripture. It is mentioned some one hundred thirty-five times. Add forty years to the date 1917 (when Britain went into Palestine), and we arrive at the date 1957. Could it be possible that some momentous event might take place before the year ends?

The eyes of the world are on Israel, which is God's great prophetic timepiece, and will continue ticking until Jesus comes. Let us be ready, watchful, and waiting!



The Strange Companion

WOULD you like to go for a walk? We are going to walk for about seven miles. Does that seem like a long way? Maybe, but it will be such a thrilling walk that it won't seem long at all.

Will you imagine that you lived in Palestine about nineteen hundred and twenty years ago. That would be when Jesus lived. The story we are telling today happened right after Jesus' resurrection.

Did you wonder who would be the "C" character in our story? We have two. Cleopas and Cephas were going from Jerusalem to Emmaus, which is a little more than seven miles. However, they did not say miles then; they measured distance by furlongs.

These two disciples were walking along and talking about what had happened. You remember that Jesus was crucified, buried, and then disappeared from the tomb. Mary came to honor Him and could not find Him. She was very distressed and quickly spread the word that Jesus was not in the tomb. This was terrible! Besides the sorrow of Jesus' crucifixion, He had been taken from the tomb, or so they thought. How could this happen to their Saviour?

While these men were walking and talking, Jesus came near them and walked along with them. They did not know it was Jesus, because their eyes were holden; that is, they were kept from recognizing Jesus. It was the power of God that blinded their eyes and kept them from knowing by sight that it was Jesus.

This stranger wanted to get "tuned in" to their conversation. He asked them what they were talking about and why they looked so sad. This seemed like a silly question to Cleopas and Cephas. Everyone around Jerusalem discussed this important event. Anyone who knew and loved Jesus was sorrowing because of His death. Even if they did not love Jesus, it was sensational news. Was this stranger a traveler? How could He not have known what happened?

Jesus asked these men what had happened. They quickly answered him that they had hoped Jesus was to be the Messiah. You remember the Jewish people had long hoped for a king that God had promised them. When the people saw the wonderful things Jesus did, healing sickness, raising the dead, and other miracles He performed, they thought this was the King. But when Jesus allowed Himself to be killed like a criminal, they decided this was not the King they had been expecting.

Besides, this turn of events had happened three days

ago. More than this, the body of Jesus had been removed from the tomb. Angels at the tomb had said Jesus was alive. Such confusion and despair! Why shouldn't these men be sad?

Jesus was disappointed that these two men did not know that the Scriptures had foretold that Jesus must suffer all this and then would be resurrected. He patiently explained to them about Jesus and His work.

By this time they had reached their destination. They invited Jesus to stay with them. He did, and while they were eating, Jesus blessed the food they were to eat and their eyes were opened and they recognized Jesus. Then Jesus vanished!

Cleopas and Cephas talked about the amazing experience they had with Jesus. One of them said, "Did not our heart burn within us?" (Luke 24:32.) Can't you just imagine how excited they were remembering walking with Jesus as He explained the Scriptures to them?

Cleopas and Cephas returned to Jerusalem to share with their friends this great experience.

Did you know that whenever we walk closely with Jesus, we will have the same wonderful feeling that Cleopas and Cephas remembered? We must walk always and constantly with Him so we, too, can tell others about Jesus!

Here is a Bible verse about walking with Jesus that you should know. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sins" (1 John 1:7). This means that if we walk with Jesus and do as He wants us to do, then we are His friends and He will forgive all our sins. We will also have friends who will walk with us and help us because they, too, believe in Jesus and are walking with Him.

CHILDREN'S CORNER

Muriel Hass
Editor



Think on These Things

By Pastor Delbert A. Jones
Hector, Minnesota

"Yea, all kings shall fall down before him: all nations shall serve him" (Psalm 72:11).

PSALM 72 is a wonderful Psalm which was written by David for Solomon, but we know that the leader who is spoken of is a far greater man than Solomon. The reign of Solomon was outstanding, but "all kings" did not "fall down before him," nor did "all nations serve him."

All of this beautiful Psalm will be literally fulfilled when the Son of God appears in power and great glory. Today the world is torn by sin and strife. Discord seems to be the dominant key of the world. But the future of the godly people is bright because the Messiah will bring harmony into the world. When Christ returns to earth there will be universal righteousness, prosperity, dominion, and glory.

Christ "shall judge thy people with righteousness." The righteousness which is in verse two is not man's but God's righteousness. How much difference there is! A rule of righteousness is a rule of equity. Man's rule is too often a rule of inequity. Contrast man's rule with the rule which Christ will have during the Millennial reign, "Behold, a king shall reign in righteousness, and princes

shall rule in judgment" (Isa. 32:1). The law shall come from the lips of Christ, but it will indeed be law which is for man's welfare.

How wonderful it will be when the oppressors and all of the forces of evil will be destroyed! Christ "shall break in pieces the oppressor" (Psalm 72:4). The miser in his greed and the tyrant in his power shall be crushed by the power of Christ's judgment. All presumptuous rule and authority will be broken when He reigns.

One of the characteristics of the modern age is that man is very concerned about security. We are also all very much concerned about prosperity which, to a certain extent, goes with security. But there will be no true prosperity until Christ comes. We have prosperity to a limited degree in the United States today, but there are thousands of people even within the borders of continental United States who are poor, cold, and hungry. And we know that there are millions of people in the world who have never had enough of the proper kinds of food since their childhood.

"In his [Christ's] days shall the righteous flourish; and abundance of peace so long as the moon endureth" (Psalm 72:7). Righteousness, not force nor armies, will be the popular governing principle in "his days."

"He [Christ] shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). Solomon never ruled over the entire world, nor did any other ruler. But Christ will!

All of the nations of the present time will be broken in pieces. "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).

As we consider the wickedness of the present age; the concern about defense; the desire to have more efficient atomic, hydrogen, and cobalt bombs; we sincerely pray for the coming of Christ. In the prayer which Christ taught us, we pray, "Thy kingdom come. Thy will be done *in earth*, as it is in heaven." It is not Christ's will that men should hate and kill, maim and destroy, pillage and rape. This is man's day and man's way. But the time will soon come when Christ will have a righteous rule on the earth in a righteous Kingdom.

"Blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen" (Psalm 72:19). Only a life here and there is now transfigured by belief in Him, but in a few years the entire world will be transfigured by the appearing of our Lord.



"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

The Millennial reign of Christ will be a glorious blessing to all who love and serve the Lord. There will be universal righteousness, universal prosperity, universal dominion, and universal glory. "Surely I come quickly. Amen. Even so, come, Lord Jesus."

THE CHURCH AND JESUS' COMING

(Continued from page 3)

ence to the subject in 1 Thessalonians 4, "caught up together with him in the clouds, to meet the Lord in the air." This is the subject of the chapter.

2) Verse 2 reminded the Thessalonians of this so they would not be shaken, or troubled, believing that the day of Christ, or as the Revised Standard Version says, "day of the Lord has come." If the Thessalonian brethren expected to go through the day of the Lord, why was Paul afraid that false teachers who were telling them it had come would shake their faith? Why *had* tribulations shaken their faith *if they had expected* unusual tribulation before the catching away of the church?

3) Paul assured the Thessalonians that before that day of the Lord comes there will be a "falling away" or apostasy, and that the man of sin, whose works are later described, will be revealed. This does not necessarily mean that he will come to power, or do all his works before the church is gathered to Christ, but he will be revealed to the church for what he is.

4) Verses 7 and 8 show that it is not till the church is removed that that "wicked" whom Christ will "destroy with the brightness of his coming," can come to power. (Rev. 19.) Second Thessalonians 2:7 in the Diaglott reads, "the secret of the lawlessness is already working, till the one restraining for the present shall be out of the way; and then will be revealed the lawless one." Who is it, or what is it that restrains the revelation of the man of sin? Is it not the influence of the Spirit of God working through the church?

What else stands in the way of Satan's complete domination of the earth, but the resistance of those led by the Spirit of God? (For those who do not believe in the personality of Satan, see Galatians 5:17; Romans 7:23; for those who do, see Ephesians 6:11, 12; 2 Corinthians 10:3-5; 1 Peter 5:8, 9.) This resistance must be taken out of the way before "that man of sin," "the son of perdition," "the wicked one," can do his full work as outlined so many places in Scripture. (Dan. 11; Rev. 12, etc.)

Someone might say, "The beast will kill the church, which will take it out of the way." No, Scripture says

the hindrance is taken away before that wicked is fully revealed. Can God remove His Spirit without also taking the church? No, for Jesus said, "I will not leave you comfortless." This was the comfort Paul offered the deceived Thessalonians (1 Thess. 4:18; 5:11; 2 Thess. 2:17), that they would be removed before the day of the Lord in which Antichrist rules. The thought that they might have to endure this "day of the Lord" would have been little comfort; indeed, that is why they were troubled and shaken!

5) We feel that we are justified to draw these conclusions from 1 and 2 Thessalonians. Christ will meet the church in the air. The church will thereafter ever be with Him. With this catching up of the church, the day of the Lord will begin. During this day of the Lord, the man of sin will come to full power and be finally destroyed at the revelation of Christ with His church from heaven. (*To be concluded in the next issue, March 15*)

GOD AND HIS SIGNPOSTS

(Continued from page 5)

important to you? Does it really matter what is going to happen? It should; for what else matters? We are the generation and are very fortunate, but the people of the world must be warned.

Read your Bible daily! May your eyes be opened! May God reveal these signs to you through His Word. Jesus is coming soon! God and His signposts tell us so. What a glory it will be to be with Christ and God forevermore. Let us read God's signs and obey them. The Great Commission is go and tell everyone. There is work to be done!

We as His witnesses must announce Jesus' coming. Tell your friends and neighbors Jesus is coming!

MOUNT OF OLIVES

(Continued from page 7)

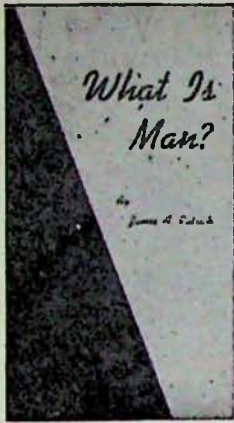
Make Way for the King

We watch for His coming
From heaven above—
A new day is dawning
With light of His love.

The world now is waiting—
Make way for the King.
He comes in His glory
A new day to bring.

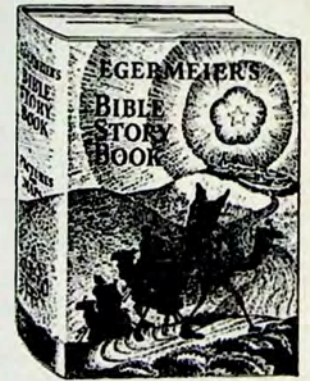
The earth is His Kingdom;
The saints with Him rule;
All nations His subjects;
The world His footstool.

So, look over Israel,
On Mount Olivet,
For there we behold Him
When time has been set.



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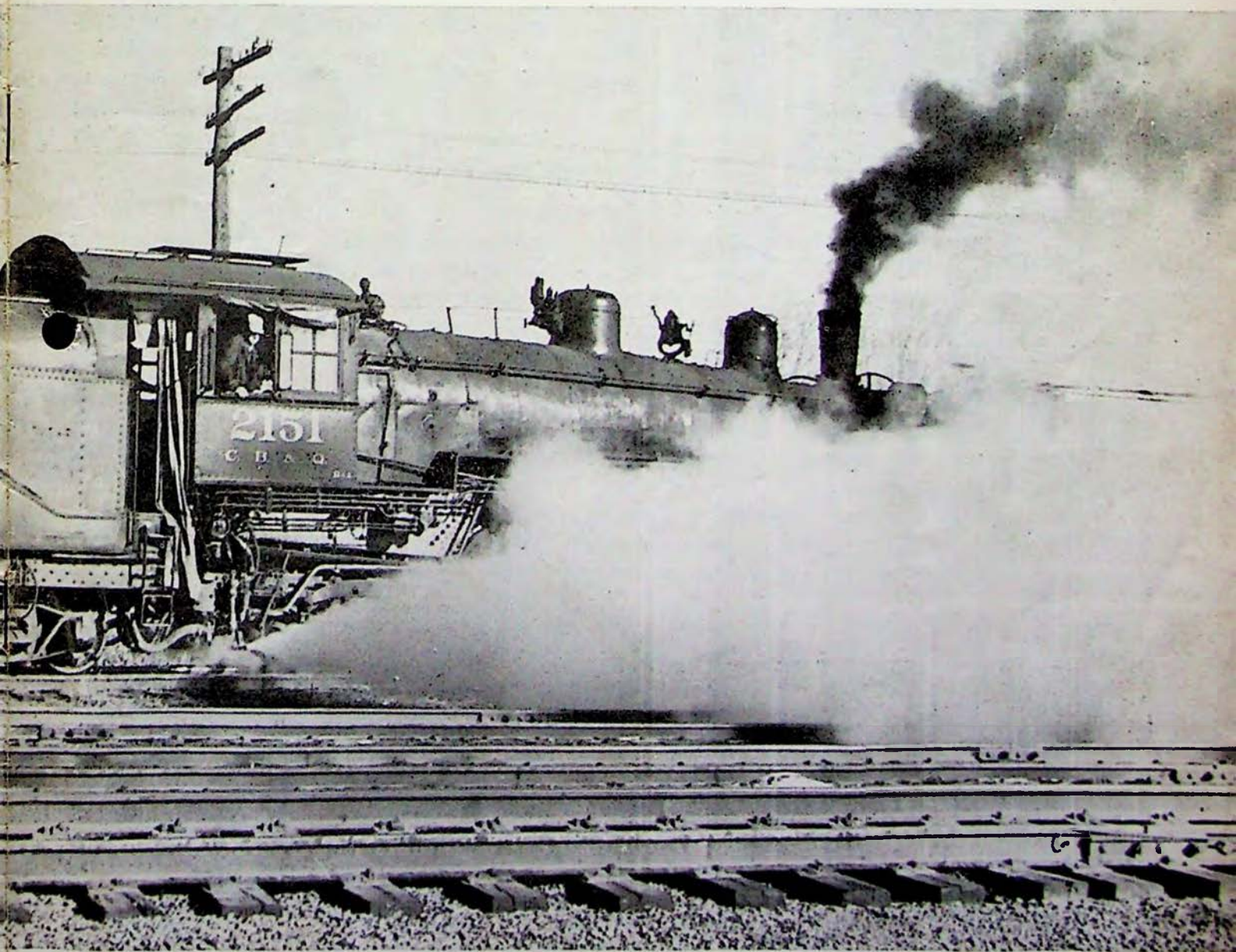
Restitution Herald

VOLUME 46

MARCH 7, 1957

NUMBER 16

A DECADE OF DEVELOPMENT PROGRESS REPORT FOR CHURCH OF GOD MEMBERS



We have been getting up steam in our Decade of Development Program. With a Year of Preparation, followed by a Year of Action, we are now in the Year of Stewardship. It is time to move ahead on faith, using the resources the Lord has given us to accomplish His work.

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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.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Your Pastor

Chances are now about two out of three that your pastor, the man that you listen to on Sundays and who helps you and your family in so many ways, is a product of training received at Oregon Bible College. The leadership which is so vital to the progress of the church and the well-being of the Lord's people is one of the services of the General Conference to you. You are not so interested in the total number of graduates or the cost per student as you are in whether or not you have a pastor and the help that he can give you and your friends.

Sunday School Materials

Whether you are a teacher or a pupil in the Sunday school, you no doubt appreciate being able to use Sunday school quarterlies that teach Bible truth. You are glad to have materials written for your age, or the age group that you teach, and to know that that material has been studied and prepared with your needs in mind. You are not as concerned about the price per unit or the process of printing as you are in having neat, attractive, graded materials that teach the truth as you understand it.

Church of God Literature

As a reader of THE RESTITUTION HERALD and user of Church of God tracts, you may be in the dark about how many HERALDS and tracts are printed and distributed each year. But you do like to receive THE HERALD and to read messages of truth and know that that message is going out to many parts of the country and the world.

When someone asks you a question about your faith you like to have a tract to hand him and know that it will help to answer his question.

You enjoy having a Church of God songbook from which you can sing every verse of every song without embarrassment, or hesitation, or mumbling over some of the phrases. To you the General Conference means good Bible literature that you can read and give to friends and freely use.

Evangelists

As a Christian you feel that you should be doing something in the way of home and foreign mission work. You cannot travel much yourself, but you think that someone should be doing it. The General Conference, with its children's worker, its pastoral aid program, and foreign mission program gives you this opportunity. To you the General Conference is a way to help fulfill the responsibility to go into all the world with the gospel.

What is the General Conference to you?

MUSIC in the Church

CHURCH music must have purpose. It is not intended to take up time or fill gaps in the service. Neither is it to entertain. The only purpose for music in the church is to praise God.

Church music must create an atmosphere of worship. If it does not do this, or distracts from the holy environment of the sanctuary, then it would be better not to have any music at all.

Sacred songs must tell the story of Christ. Good hymns are the words and thoughts of Scripture set to music. Sacred hymns are merely another form of preaching, teaching, or praying.

Congregational Singing

It is your privilege and responsibility to sing praises to God. Paul urged, "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:18, 19). Everyone in the congregation should sing. Perhaps you think you do not have a golden voice; but God gave you that voice, and you should use it in singing praises to Him. If it is impossible for you to sing, we suggest you open your mouth and at least pretend you are singing.

You should sing with all the enthusiasm you can muster. Do not mumble, do not whisper, but put a smile on your face, open your mouth wide, and *sing!* It is a great inspiration to the minister and all who attend your church to hear enthusiastic singing.

Think of the meaning of the words as you sing. I suppose all of us are guilty of singing a song time after time and yet never understanding the message of the song. We cannot sing properly if our minds are a million miles away thinking about something else. Not only should we concentrate on the words as we sing, but we should actually mean what we sing. For instance, how many of us are stating a true promise when we sing, "I'll go where you want me to go, dear Lord"?

The congregation should add to its repertoire by learning new, worth-while hymns. Can you give any good reasons why you should not learn new songs? Remember, the songs you know well now, were new to you before you learned them. Those who close the songbook and put it back in the rack refusing to sing a new song certainly are displaying a poor attitude. I hope you do not do this! It is very discouraging to the song leader who must omit good songs because someone told him, "Oh, we don't know that song."

By

Pastor

William

Dick

Pomona

California



Musical Direction

All services of the church, especially the Sunday school, need a good song leader. It is important that he select the songs before Sunday school begins and inform the organist of the order of service.

Planning the musical portions of a church service is as important as planning the sermon. I like variety in worship, with each service bringing something new and fresh. Nothing is more boring than to follow the same order of service every Sunday. When the congregation becomes so familiar with the order of service that they know exactly what is coming next, we cannot blame them for falling asleep! We personally prefer that the minister have complete charge of the worship service, selecting the hymns and planning all special music.

Organ Music

To the organist we give this advice: Good music comes only from careful practice. There is no substitute for it. Organ preludes and offertories without practice sound no better than sermons without preparation. We would also suggest that the organist keep learning new music so she can offer something new and different each Sunday.

To the congregation we give this advice: Please be absolutely quiet during organ music. For one reason, common courtesy to the organist demands it. It is very rude for the congregation to make any kind of commotion while the organ is being played. Many an organist wonders why she should prepare music for church if nobody is going to listen to it. Another reason for being quiet is that respect for the silent atmosphere of God's house de-

mands it. Instead of talking to our neighbor, we should be in meditation with our thoughts deep in prayer.

Special Singing

The purpose of special music is to help prepare the congregation to receive the minister's message. It must not divert attention from the message, but must blend in and strengthen it. Special singing is not intended to show off musical talent, but to glorify God.

Our church needs musicians who are devoted solely to sacred music. I believe that the work of the Lord is the most important on earth. I also believe that music for the Lord should come first in the life of Christian musicians. Too many singers devote their full interests to singing secular music, and then if they have any time or energy left over, they will use that for sacred music. Talented musicians should be encouraged to give their all to the Lord.

Those presenting special music must have a humble, prayerful attitude. Before the sermon, the minister prays that his message will lead someone to Christ, or edify believers. Singers should do the same. Too many churches are plagued with vocalists who sing not because they

are consecrated Christians, but because they have good voices. In my opinion, amateur sincerity is more important than professional quality.

We cannot emphasize too much that good special singing requires hard practice. Those who feel that anything is all right, or thumb through a songbook at the last minute can sing only half as well as they are capable. Furthermore, *anything* is not all right. Nothing is too good for God. We must give of our best. We cannot give of our best until we are thoroughly prepared.

Is special music hard to get? Then try bringing your best singers together some night in the week and work on special music for future services. We have found these rehearsal sessions to be very effective in preparing special numbers.

What if we have no talent? If you do not have anyone to play the organ or to present special music, then you should do something about it. It is the duty of your church to provide formal training for organists and singers.

With everyone working together to improve the music in our church, I am sure our worship of God will be more effective and beautiful.

FEBRUARY SPONSORS

Southwest Conference	\$ 89.16	Mrs. Emma C. Railsback	50.00
Southlawn Church	120.06	Morning Star Church	28.73
Mr. & Mrs. Russell E. Thoms	10.00	Illinois State Conference	50.00
Mr. & Mrs. Geo. McMurtrie	50.00	Mrs. A. Eyehaner & Mrs. J. M. Prime	25.00
Mr. & Mrs. Milo Magaw	15.00	Mr. & Mrs. Elmo Gaspar	25.00
Mr. & Mrs. R. D. Stanton	1.00	Leila E. Whitehead	5.00
Aurora Church	7.00	Maurertown Sunday School	30.80
Mr. & Mrs. Delos Andrew	15.00	Mrs. L. R. Hillard	25.00
Lawrenceville Church	19.55	Mr. & Mrs. W. B. Ward	50.95
Friends	31.79	Hugh Huffer	23.62
Mr. & Mrs. Clark Ballentine	10.00	Mrs. Eva S. Johnson	50.00
Oregon Church	59.07	A Family	2.00
Mrs. A. H. Lindh	12.00	Almeda Wertz	10.00
Hope Chapel	10.00	Mr. & Mrs. Harold Doan	15.00
Evangelism & Missionary	343.76	Minnesota Missionary Society	20.00
Helen Burnett	34.50	Cleveland Youth Fellowship	2.18
Washington, D. C., Church	8.00	Mr. & Mrs. C. E. Randall	10.00
Burr Oak Church	85.00	Mr. & Mrs. N. H. LaMunion	25.00
Mr. & Mrs. James Mattison	20.00	Happy Woods Church	75.00
Mrs. Louisa Murdock	10.00	Blessed Hope Church	50.00
Mrs. H. L. Davis	7.00	Two Members	1.00
Mr. & Mrs. C. E. Lapp	30.00	R. H. Judd	5.00
Virida Sitler	10.00	Verna C. Thayer	70.50
Swanton Church	23.80	Brush Creek Church	10.00
Mr. & Mrs. Vern Todd	10.00	Mr. & Mrs. Emil Holquist	49.88
Macomb Church	33.11	Michigan State Conference	100.00
Mr. & Mrs. Curtis Simpson	54.55	Mr. & Mrs. Russell Harman	25.00
Maybelle Hanson	8.50	Mr. & Mrs. Percy Murphy	10.00
Pennellwood Church	75.95	Mr. & Mrs. H. W. Simpson	
Mr. & Mrs. Wayne Laning	100.00		
Mr. & Mrs. E. E. Warren	10.00		
Emma B. Coleman	10.00		
Truth Seeker's Church	25.00		
Litchfield Sunday School	7.21		
Mrs. Kate Olmstead	3.00		
Warren Story	10.00		
Dixon Church	25.08		
F. Carpenter	50.00		
Mrs. Frank Moran	5.00		
Golden Rule Family	100.00		

Have you prayed for your church?

MISSIONARY NEWS

The Willing Workers of the Blood River, La., Church of God are now members of the National Missionary Society.

One hundred twenty-one people attended a missionary rally at the Minneapolis, Minn., Church of God, February 24, 1957. Sr. Verna Thayer was present for the Rally and went from there to Litchfield to conduct teacher training classes.

CALENDAR

March 11-17	— Revival Meetings, Hillisburg, Ind., Church of God, Darrell Maddock, Speaker
March 16, 17	— Indiana State Youth Retreat, Camp Mack, near Milford, Ind.
March 30, 31	— Illinois Spring Conference, Ripley
March 31	— Michigan Quarterly Conference, Pennellwood Church
April 6, 7	— Iowa State Youth Rally, Gladbrook
April 14-21	— Pre-Easter Meetings, Southlawn Church, Grand Rapids, Mich.
April 27, 28	— Ohio Spring Conference, Dayton
May 6-19	— Evangelistic Services, Virginia Churches of God, J. R. LeCrone, Speaker
May 30-June 2	— Ohio State Youth Retreat, Camp Chaffee
June 3-9	— June Meeting, Brush Creek Church of God, Harold Doan, Speaker
July 18-28	— Illinois Conference and Bible School, Oregon
August 4-9	— General Conference, Camp Mack, near Milford, Ind.
August 11-17	— National Berean Youth Camp, Quaker Haven Camp, Syracuse, Ind.

Have you prayed for the General Conference?

BUILDING FUND STARTED FOR HECTOR CHURCH

The Hector, Minn., Church of God has paid off all its mortgages on church building, parsonage, and garage, and is starting a building fund. They hope to enlarge their church within two or three years.

Subscribe for every issue of The Restitution Herald. See page 2!

A Panel Report

By Pastor C. E. Randall
Omaha, Nebraska

At the recent Midwinter Ministerial Conference, a panel composed of Bros. Francis Burnett, Richard LeCrone and Harry Gockler, with the writer acting as moderator, considered the question of "Our Doctrinal Moorings." This group functioned as a survey committee. Of course, in the short time allotted to it, the committee could not make an extensive survey. However, the members did their best to carry on their work with an unbiased mind.

There seems to be a feeling abroad among many of our people that there is a letdown in teaching and preaching on our distinctive doctrines. The program committee assigned the panel the job of analyzing this matter to see if there is such a trend and, if there is, where? Fields considered were: 1) Literature—The Restitution Herald, quarterlies, tracts, Berean lessons, etc.; 2) evangelism; 3) College; 4) camps and conferences; 5) ministers; 6) lay members.

In regard to The Restitution Herald, articles for three months every ten years beginning with 1911, indicated, if there was a trend, it was toward more articles on doctrine. We are using the term doctrine in the sense of theological teachings. Scripturally

speaking, doctrine means simply sound teaching.

Berean publications appear to be devoted to a wider adaptation—not minimizing doctrine, but extending teachings to cover the whole range of Christian living.

The College curriculum over the years was reviewed, and while the topics listed do not indicate the whole content of the subject, yet the areas of study were broad enough to cover every essential doctrine. Bro. Otto E. Diek, superintendent of the College, gave strong assurances of efforts to thoroughly indoctrinate the students in Church of God concepts of truth. Basic doctrines of the Church of God are required courses at Oregon Bible College.

Among the ministers, there have been occasional defections, which, of course, is to be expected. But the main body of ministers stands solidly for the great teachings which made the Church of God a separate and distinct people. It should be remembered that our work has undergone many changes in the last quarter of a century. Where several churches were then served by what might be termed a "district pastor," with services once a month, or at more extended periods, they

now have weekly services, with the minister serving all phases of their spiritual life. Our preaching must, of necessity, in these times and under full-time pastorates conform to the whole "counsel of God."

Another area in our study for trends toward indifference to doctrinal teaching concerned the lay membership. Under direct questioning, the present editor and previous editor of The Restitution Herald, both stated they had not received any complaints from the lay members about a lack of doctrinal articles or failure on the part of writers to place sufficient emphasis on the importance of basic doctrines. Paul, in his second letter to Timothy, said the time will come when lay members will "not endure sound doctrine," but will desire teachers with "itching ears." There is not the strong call from the laymen for doctrinal teaching and preaching that existed years ago.

In summing up, the panel seemed to feel there was not a definite trend away from our doctrinal moorings, but on the contrary the church in general was moving forward with solid conviction that if we are to be fruitful, we must have our roots deeply imbedded in the "exceeding great and precious promises." The ministry in general is looking well to the presentation and preservation of our great historic teachings.

To the brotherhood at large, I would like to say, "Fear not, but hold up the hands of your spiritual leaders and the Church of God will go forth from victory to victory."

General Conference News

FINANCIAL FACTS

It is our earnest desire that every member of the Church of God be completely informed about the work of your General Conference. It is sometimes difficult to do this because of the many, many details that are involved in a work of this size. Therefore, each month we try to give you additional facts about the financial condition and progress of the Conference program.

Following is a summary of the General Conference budget voted at General Conference, 1956. (A detailed budget can be seen in the January 7 issue.)

Budget for 1956-57

Expected operating expenses	\$73,706.00
Other expenditures	
Retirement of loans	9,500.00
Emergency fund	5,000.00
Total expected expenditures	\$88,206.00
Expected earned income	45,200.00
Total contributions needed	\$43,006.00

We have now completed and have figures for seven months of this budget. Following is a summary of the financial position of the General Conference as of January 31, 1957.

Operating expenses for seven months	\$45,030.96
Earned income for seven months	28,356.74
Contributions for seven months	19,771.22

Net gain for seven months	3,097.00
Loans to be repaid	9,500.00
Contributions needed by June 30	23,225.00
Cash on hand, January 31, 1957	6,813.10

It can be readily seen from this report that expenses are about as expected; earned income is about as we anticipated; and that we are managing with the help of the Lord to operate in the black.

You can also readily see that contributions have not been as much as needed to meet expenses and repay accumulated debts. \$23,225.00 is needed by June 30, if we are to finish the fiscal year with all notes and accounts paid.

We surely appreciate the spirit that has prevailed, the willingness to get behind this part of the Lord's work, and the desire to see the need met. We know that the need will be met by the Lord's people!

Have you prayed for the General Conference?

TRACT RACK KITS

We are offering a selection of one dozen each of twelve different tracts for your tract rack, or personal distribution, for \$3.00. These are tracts selected for variety, and will be a good starter set for any tract program.

We also have on hand three new tracts. God's Tomorrow by Alva Huffer; Why Be Baptized? by the late Norman McLeod; and Who Owns the Wool? are new titles printed in attractive styles. They are 30 cents per dozen, or \$1.95 per hundred.

Tracts and tract kits may be ordered from National Bible Institution, Oregon, Ill.

(For a complete listing of tracts, see the regular issues of The Restitution Herald.)

SISTER THAYER'S SCHEDULE

March—Vacation Bible School demonstrations, Oregon, Rockford, Macomb, Ripley
April 22-26—Bible School, Swanton, Ohio
May 12-17—Bible School, Chappell, Nebr.
May 19-24—Bible School, Moorefield, Nebr.

Sr. Thayer's time is now scheduled through the summer, with Bible schools, teacher training classes and Bible school demonstrations.

Have you prayed for our missionary?

BOOK PUBLISHING

Bro. Alva Huffer has written an excellent book, which we hope will soon be published. It is a systematic theology, covering Bible doctrines from God through Eschatology.

The book has been used in mimeographed form as a textbook in Oregon Bible College, and has proved its value in use by several Church of God ministers.

When the problems of finance have been settled, we hope that the book will soon be in publication.

Have you prayed for your church?

GENERAL CONFERENCE WORKERS

In addition to its work in the office of the General Conference, employees conduct and attend many church services. The editor has preached recently in Koszta, Iowa; Kansas City, Mo.; Grand Rapids, Mich.; Oregon, Ill.; and Blanchard, Mich. . . . Bro. C. E. Lapp preaches regularly at Dixon, Ill., and has spoken recently at Grand Rapids, Mich., and Oregon, Ill. . . . Sr. Leota Hanson attended the Missouri Conference at Doniphan, March 3.

Oregon Bible College . . .

Louis Kump withdrew from College to work full time. He plans to re-enroll for the fall semester. Lynn Burrigh from Oregon, Ill., was not able to enroll for the present semester as he had planned. We are glad to report that we have two students' wives, Ingrid Gallegas and Cecil Railton, enrolled this semester as part-time students.

Recently, we have enjoyed hearing from the following former students: Robert See, who recently returned from serving his country in Formosa; Georgia Bengel, Michigantown, Ind.; Dale Johnson, who is attending teachers' college in Minnesota and plans to re-enter Oregon Bible College after he completes his training there; and Arlene Dearing, who is working in Seattle, Wash. Robert See has already enrolled for the fall semester at our College. He is married to the former Sara Savage, also a former student of Oregon Bible College.

Our Preaching Class. Eleven boys in preaching class are entering into the serious business of homiletics with a zest. They are studying as a basic textbook, *Preaching*, by Walter Russell Bowie, published by Abingdon Press, Nashville, Tenn. This is a fairly new book, which we should like to recommend to any minister who wishes to "brush up" on the art of preaching. Our class reads also from several other books, on the subject of preaching, for supplementary reading. Practice sermons are delivered in the chapel and are recorded. Each student is encouraged to keep his recorded sermons as a means of comparing for the purpose of analyzing improvement. The College is also keeping recordings of students' practice sermons in case someone should be interested in hearing them. If you have a tape recorder which operates at a speed of $7\frac{1}{2}$ and would like to hear these recordings, we shall be glad to send them. Each student receives a detailed oral and written criticism of his sermon.

Principles of Teaching Class. In our Principles of Teaching class we are using as the basic textbook the *Seven Laws of Teaching* by John Milton Gregory, which is published by Baker Book House, Grand Rapids, Mich. We are also using the set of film strips *Successful Teaching*, which parallel the textbook. The subjects covered in the textbook and film strips are: the teacher, the pupil, the language, the lesson, the teaching process, the learning process, review, and application. Students are learning how very important it is to be well prepared to teach the Word of God and how important it is for the teacher to know well what he is to teach. We are receiving practical experience in conducting teacher training classes by the use of teacher training films. We are discovering that this business of teaching involves a great deal more than getting up before a class on Sunday morning and reading the quarterly with the class. Otto E. Dick, Superintendent.

Have you prayed for your pastor?

AVAILABLE FOR SPECIAL MEETINGS

Bro. John Deuchfeld has announced that he will be available on a limited schedule for special meetings. He may be contacted at 401 East Rainbow Lake, Rt. 1, Trufant, Mich.

PHILIP R. SENFF

Philip R. Senff was born February 2, 1867, Marshall County, Ind., to William and Anna Kitch Senff. In 1887 he was married to Martha Shaffer, who preceded him in death in 1943. He is survived by three sons: Benjamin A. of Bremen; Roy of Fort Lauderdale, Fla.; Wayne P. of Cincinnati, Ohio; and a daughter, Mary E. Burch of Walkerton, Ind. A son, Charles W. Senff, preceded him in death. There are also eighteen grandchildren, forty-three great-grandchildren, ten great-great-grandchildren; and two brothers, Levi Senff of Florida, and Jesse Senff of Wisconsin Rapids, Wis., who survive.

Bro. Senff was a member of the North Salem Church of God, and a resident of Bremen, Ind., for thirty-five years. The enemy death claimed him on Tuesday, January 1, 1957. Funeral services were conducted upon the request of the deceased on January 5, 1957, at the Glant Funeral Home in Bremen by the writer, after which he was laid to rest in the Bremen Cemetery beside his wife, to await the call of his Lord and Master to immortal life. A. Weldon McCoy, Sr.

CHARLES ROBERT MEYERHOEFFER

Charles Robert Meyerhoeffer, son of Thomas F. and Mary E. Meyerhoeffer, was born September 13, 1878, at Burlington, Iowa, and fell asleep Sunday, September 9, 1956, at the Republican Valley Hospital, Cambridge, Nebr.

He was united in marriage to Eva Bogle on April 17, 1901. To this union were born two sons, Thomas William and Marvin L. His wife and son Thomas preceded him into sleep.

He was baptized in 1916 and was a faithful member of the Holbrook Church of God for the remainder of his life.

On November 22, 1944, he was united in marriage to Mildred Carter, who during his failing health the last four years was his constant helpmeet.

He lived on his farm north of Holbrook all of his married life until the spring of 1924, when he moved to his present home in Holbrook. Here he had lived continually until his death, always ready to help others in time of need.

He leaves to mourn his loss: his wife, Mildred; one son Marvin, Moscow, Idaho; two sisters, Nellie Campbell, Arapahoe, Nebr., and Pearl Rogers, Portland, Ore.; four grandchildren; eight great-grandchildren; a number of step-children who were dear to him; besides a host of friends.

Funeral services were conducted by the writer from the Phillipson Funeral Home, after which he was laid to rest in the Holbrook Cemetery. V. E. Kirkpatrick, Pastor.

LLOYD STEVENS

The Southlawn Church enjoyed the full fellowship of its Sunday school superintendent Sunday, January 13, and he enjoyed each of the three services of the day, returning home after the day was finished. After the night of rest he went to work Monday morning, greeting his fellow workers as his custom was, and the next minute he fell asleep in death. It was a shock to the Southlawn Church to hear, "Lloyd Stevens is dead."

Bro. Stevens has been Southlawn's most

active Sunday school worker, serving many years as Sunday school superintendent. He fell asleep in death Monday morning, January 14, and was laid to rest until the resurrection, Wednesday, January 16, 1957.

The writer pointed to the life that had been in our midst and our hope to meet him again. "He rests from his labor, and his works follow him." He leaves his wife, two daughters, and one granddaughter as the immediate family, and many other relatives and friends. What better way could one spend his last day, than to attend each of the three services of the church?

Walter Wiggins, Pastor.

IDA MARSH

Mrs. Frank (Ida) Marsh fell asleep January 31, 1957, at Rock Island, Ill. She was born May 17, 1865, near Nevada, Iowa, the daughter of John T. and Martha Prime. Her father was one of the pioneer ministers of the Church of God in Iowa and Nebraska. She was baptized at an early age, and later moved to Oxford, Nebr., with her parents. She traveled with her father, assisting him with his ministerial duties. All her life she was true to her faith.

In 1886 she married Frank L. Marsh and they founded a home at Irving, Iowa, on a farm. To this union were born three sons and a daughter, all of whom survive; Orland of Mount Morris, Ill., Leland of Sierra Madre, Calif., John of Rock Island, Ill., and a daughter, Mrs. Leona Conrad of Columbia City, Ind.

All through her early life she served faithfully her church and also in her community. Through her efforts a Sunday school was organized at Irving, Iowa. In 1914 they moved to Ames, Iowa.

After the children left home they moved to Oregon, Ill., to be near the church. Here occurred the death of her husband in September, 1944. She spent the remainder of her life with her children living in Florida, California, and Illinois.

Services were conducted by the undersigned at the Oregon Church of God on Sunday, February 3, 1957. The following day graveside services were conducted at Nevada, Iowa, where she was laid to rest beside her husband to await the glorious resurrection at the return of Christ.

Harvey U. Krogh, Jr., Pastor.

FRANK PARTLOW

Frank Partlow, age eighty-one, living south of Casey, Ill., died November 21, 1956, in the Union Hospital, Terre Haute, Ind.

Bro. Partlow, a retired farmer, had resided in the Clark-Jasper County vicinity all his life. Surviving are his wife, Alice; four daughters; three sons; six grandchildren; four great-grandchildren; a brother Henry Partlow; and a sister, Ora Dell McFarling, both of Casey.

Bro. Partlow was a trustee and elder of the Restitution Church for a number of years and his services have been sorely missed.

Funeral services were conducted at the Restitution Church southeast of Casey, Bro. C. R. Randall officiating.

Burial was in the Partlow cemetery, where Bro. Partlow sleeps awaiting the Resurrection morn.

WILLIAM IRVING HUNT

William Irving Hunt was born in South Bend, Ind., on June 24, 1883, and fell asleep on February 4, 1957. On August 18, 1915, he married Lois E. Thompson, who survives him, together with their three children, William T., of Syracuse, N. Y., Albert E., of San Diego, Calif., and Irma (Mrs. Richard Vanderwall) of Muncie, Ind.

Mr. Hunt believed the gospel as taught by the Church of God, contended for it, encouraged his wife and children in their quest for eternal life, lived the Christian life to the best of his ability, but he, himself, never received baptism.

Following funeral services in the Welshimer Funeral Home, he was buried in Oak Hill Cemetery, Plymouth, Ind.

Harry Sheets, Pastor.

BEATRICE L. WALTER

Beatrice L. Walter was born in Marshall County, Ind., on January 27, 1893, and died January 25, 1957. Sr. Walter's parents, I. C. and Charlotte McChesney, were among the early members of our North Salem Church. With this Christian background it is not surprising that she accepted Jesus while a young girl. She was baptized in the name of Jesus Christ by Bro. Joseph Williams on March 3, 1910.

Sr. Walter, although inactive for the last number of years, maintained her faith in God and His promises. She was looking for the soon return of Jesus to reign on this earth. On January 28 she was laid to rest in Highland Cemetery to await the Master's call.

Harry Sheets, Pastor.

INFANT RICHARD BRETT FERRELL

Graveside services were conducted at the Pomona Cemetery, January 25, 1957, for Richard Brett Ferrell, ten-day-old son of Richard A. and May Ferrell of Pomona, Calif. The baby is survived by a brother, James, and a sister, Linda; his parents; maternal grandparents, Mr. and Mrs. Alfred Telles; and paternal grandparents, Mr. and Mrs. Richard Ferrell, all of Pomona.

Words of comfort were spoken from Jeremiah 31:15-17, by the writer, a great-uncle of the child.

T. M. Ferrell, Pastor.

JOSEPH DAVID FYFE

Joseph David Fyfe was born May 21, 1877, in Dade County, Mo., and fell asleep at the home of his daughter, Emily Bender, January 30, 1957.

Except for a few years in Canada, he lived his entire life in Dade County, until moving to Moorefield, Nebr., in October, 1952.

He was immersed by W. H. Wilson in the spring of 1904, and remained faithful to his Saviour and his church until his death.

He was married March 9, 1909, to Myrtle Collins, who preceded him in death on March 19, 1922. To this union was born one child, Fay Emily.

Bro. Fyfe leaves to mourn his death his daughter and his son-in-law, Emily and David Bender, Moorefield, Nebr.; one brother, Daniel of Loekwood, Mo.; three grandchildren, nieces and nephews, and many friends.

Funeral services were conducted in the Methodist Church of Curtis by the writer,

assisted by the Methodist pastor, Mr. Hainey, after which Bro. Fyfe was laid to rest in the Moorefield cemetery to await the call of his Master.

V. E. Kirkpatrick, Pastor.

MRS. GERTHA BRANT BLAIR

Mrs. Gertha Brant Blair, formerly of Casey, Ill., died in St. Petersburg, Fla., January 5, 1957. Death was caused by a sudden heart attack. Sr. Blair was a member of the Restitution Church, Casey, Ill.

Have you prayed for your pastor?

BAPTISMS AT PEORIA, ILLINOIS

On Sunday, February 10, 1957, Mr. and Mrs. Albert Schaer put on the Lord Jesus, by baptism into His name. After the baptismal service, they took part with the church in the Lord's Communion, and the right hand of fellowship was extended to the new believers. May the rest of their service be for their Master.

Recently the church has organized a young people's group, into a junior Berean class. With a present enrollment of seven, we feel that these young people are a great help to our church activities.

A pastor's study has been built in a small section of the church basement, which is appreciated very much by the pastor.

A duplicating machine has been secured for use in spreading the gospel to more people who need to know God's plan of salvation.

The Ripley, Macomb, and Peoria Sunday schools met at Peoria for a zone three Sunday school rally, February 16.

Leon Driskill, Pastor.

BAPTISM AT CORVALLIS, OREGON

On February 3, 1957, the writer was permitted to baptize Mrs. Dora Jean Howe into the all-saving name of Jesus.

May God bless and keep her. May she ever walk in the footsteps of Jesus and be a shining light to others.

Jean is the eldest daughter of Bro. Delbert Hathaway. Her address is: Mrs. J. A. Howe, Rt. 3, Box 130B, Corvallis, Ore.

John R. Humphreys, Pastor.

BAPTISMS AT MACOMB, ILLINOIS

On February 10, 1957, two young women gave their lives to Christ. They are: Darlene Fisher and Patricia McConnell. Then, on February 17, 1957, three more young people gave their lives to Christ. They are: Mary Bean, Karen Derry, and Richard Derry. After the baptismal service we gathered at the church to have Communion with those who had just entered the body of Christ.

We pray God's richest blessing to rest on these young people and that their lives may be a testimony for other young people.

J. Roy Humphreys, Pastor.

Have you prayed for the General Conference?

ROOSE FAMILY HOME

Bro. and Sr. Willis Roose express their thanks to all the friends who remembered them while Bro. Roose was in the hospital in Florida. They are at home now in Nappanee, Ind., and Bro. Roose is able to be up and around again.

BAPTISM AT RESTITUTION CHURCH

Casey, Illinois

Recently, it was our privilege to assist Cecil Stephens, Martinsville, Ill., in putting on the saving name of Jesus. The baptismal service was held in the First Baptist Church in Casey, Ill.

Cecil recently married into the Harrison Stephens family and we wish her success in her new life in Christ.

C. R. Randall, Pastor.

BAPTISMS AT RAKER CHURCH

Delta, Ohio

On Sunday, February 17, 1957, we at Raker rejoiced as six adults came forward at the close of the morning service requesting baptism into the saving name of Jesus.

That same afternoon we assisted them in putting on Christ by immersion. The service was held in the Christian Church in Delta, Ohio.

Five members of this group consisted of one family, the Glen Eltons; namely, Alice, Doris, Dorothy, mother Iris and father Glen, of Delta, Ohio. Completing this fine group was Dorothy Raker of Delta, Ohio.

We pray God's blessing upon these six. May they receive the blessings of the new life.

C. R. Randall, Pastor.

Have you prayed for our missionary?

ALLEY - DURHAM

Miss Kathleen Alley of Los Angeles, Calif., and Mr. Ronald Durham of Burbank, Calif., were united in marriage by the writer, February 15, 1957, in the Los Angeles Church. Kathleen is a daughter of Sr. Bernice (Titchenel) Alley of Tacoma, Wash., and a regular attendant of our Glendale Bible class. The young couple will make their home in Burbank.

We pray God's blessing in their home and lives.

T. M. Ferrell, Pastor.

Have you prayed for your church?

BIRTH ANNOUNCEMENT

Deborah Kathleen, daughter of Mr. and Mrs. David Murphy of Robinson, Ill., was born January 22, 1957. David is the younger son of Zenas Murphy of Martinsville, Ill., and the new mother is the daughter of Mr. and Mrs. Jerry Bollinger of the same town.

Have you prayed for your pastor?

WRITE A LETTER

A correspondent in England is anxious for letters from young people of the Church of God. He is twenty-nine years old and interested in the work of the church. His address is: Mr. Alan Johnson, 6 Lynwood Rd., Upper Tooting, London 17, SW, England.

Have you prayed for the General Conference?

PASTORAL CHANGE

Having resigned my pastorate at the East Oregon Church of God, Oregon, Ill., effective the last of May, I will be available to assume another pastorate after this date.

Aruold T. Johns
505½ S. 2nd St.
Oregon, Illinois



EDEN VALLEY, MINNESOTA

We had a good Christmas program on December 23, which was well attended. Three of our service boys were home and attended services over the holidays. Wayne Thoms was home from Arkansas and his brother Donald came from Fort Belvoir, Va. They are sons of Mr. and Mrs. Chal Thoms and had recently returned from overseas duty in the Far East. Gary Brossard also was home from Great Lakes, Ill.

On New Year's Eve the "Ambassadors for Christ" class of young married people sponsored a watch-night service, preceded by a social hour and a bounteous lunch in the church basement. A special collection was taken to help with our building fund.

On December 27 our Ladies Aid met for the annual Christmas party at the church. Gifts were exchanged and a collection taken for the State Missionary Society.

Our young people continue active. On December 29 the Bereans had charge of the local evening service and on January 6 they motored to St. Cloud to take charge of the service there. On January 9 they had the annual Christmas tithe service.

Bro. and Sr. James Rankin and children of Cashmere, Wash., spent several weeks here at the home of Sr. Rankin's father, Stanley Peters, and visited relatives and friends. Bro. Rankin occupied the local pulpit on Sunday while he was here. Bros. William Wachtel of Litchfield, Roy Johnson of Hector, James Rankin, and Ellsworth Routson, Eden Valley, attended the Ministerial Conference at Oregon, Ill. Mrs. Earl Brossard, Reporter.

Have you prayed for our missionary?

EXTENSIVE REMODELING PLANNED AT HOPE CHAPEL

The Hope Chapel Church of God at South Bend, Ind., is planning for extensive future remodeling of their building and improvement of their facilities. The changes would include many major changes to modernize and beautify the present building and classrooms.

Have you prayed for your church?

PARSONAGE BEING REMODELED AT BLOOD RIVER, LOUISIANA

The parsonage of the Blood River Church of God, where Bro. James Mattison is now pastor, has been enlarged and improved. A full program is in progress at this active church and growth is being realized.

Have you prayed for your pastor?

HUFFER TO PENNELLWOOD

Bro. Alva Huffer, now pastor at St. Louis and Morse Mill, Mo., has accepted the pastorate of the Pennellwood (Grand Rapids, Mich.) Church of God and will assume his duties there September 1.

SAN JOSE, CALIFORNIA

The San Jose Church of God has sold its property at 640 Spencer, and is in the process of relocation. This action was taken for several reasons, some of which are: 1) the building itself was in poor condition, shaking as if in an earthquake whenever a bus went by; 2) the location was in an old neighborhood, populated mostly by those already going to some other church; 3) we have a desire to better ourselves, in a better neighborhood, and a new building. Though we are having more difficulty than anticipated in finding a suitable place, we believe that, with God's blessing, we shall do so.

At present we are meeting in a room at the Y.M.C.A. in downtown San Jose for Sunday school and morning worship with Wednesday evening Bible study in the various homes.

We have had several visitors this winter: Mr. and Mrs. Rafe Gardner, and Mr. and Mrs. Irvin Lathrop of the Holbrook, Nebr., Church; and Mr. and Mrs. Fred Bulthaus of Oregon, Ill. We were happy to have these friends and fellow members visit us, and hope that anyone who may be in this part of the country will arrange his schedule so he can worship with us.

Gerald L. Cooper, Pastor.

Have you prayed for our missionary?

MINNEAPOLIS CHURCH SEEKS BUILDING

The Minneapolis Church of God has opportunity to buy a church building in the south part of the city. Plans are being made to buy or build in the city as opportunity and financial interest make it possible.

Have you prayed for your pastor?

HERALD RECEIPTS

Mrs. R. Dilamarter; E. H. Ritenour; Ernest Davis; Mrs. Pete McGarity; Mrs. H. H. Kent; F. E. Morgan; Mrs. G. M. Siple; Mrs. A. H. Lindh; Mrs. C. B. Hammell; William Poland; Mrs. Valorian Miller; Mrs. Jeanette Jourdan; Mrs. Burton Greene; Mrs. Inez Nelson; Virginia L. Henninger; Mrs. H. L. Davis; W. E. Kirksey; Mrs. Guy Wrenn; Willard E. Lay; Pearl E. Kellogg; Flora E. Anthon; Mrs. Frances Gillespie; Gordon Smith; C. J. U. Class (2); E. W. Johnson; A. R. Johnson; Ben Carpenter; Mrs. Fred M. Brough; Mrs. Hazel Millard; Willis A. Roose; Warren E. Story; Russell Johns; G. W. Shoemaker; Elmo J. Gaspar; G. K. Niles; Floyd Swihart; Mrs. J. M. Prime.

Geo. E. Kugler; Mrs. Helen M. Doll (2); Mrs. N. S. Hoeg; W. B. Ward; Helen Vance; Hugh Huffer; Ivan Magaw; Geo. H. Tabor; Herman Laning; Robert H. Hall; Marie B. Schreiber; Zenas Murphy; Warren J. Landry; Mrs. Eddie Lee Howell; Grace Whitaker; Mrs. Geo. Huffman; Mrs. L. M. Kiger; Mrs. Geo. Redfern; Ora Beardsley; Robert Johnson (3); Lyle Rankin (2); Mrs. Lawrence Anderson; Luella Ryan; A. W. Norton; D. W. Kirkpatrick; Mrs. Helen Cronbaugh; Max Cronbaugh; Orlin & Velmer Bousfield; Mrs. Rhoda Leithliter; Edward A. Schroth; G. H. Zumwalt; W. W. Wells; Wm. J. Halls; Mrs. D. F. Medford; Gail Marston; H. S. Hunt; Alta Mae Thrush; Mrs. Evelyn Banta.

Meet Your Board of Directors

We are privileged to know and work with the men who have been elected by the General Conference to be the Board of Directors. They are successful, consecrated men of God, devoted and self-sacrificing in their service to the Lord. We want you to know these men better so we have asked them to write brief statements about themselves and their faith that we can share with you.

We introduce you first to the President of the General Conference and Chairman of the Board of Directors, Bro. Willis Turner. Next month you will meet Bro. Arlie Townsend.



I was born September 3, 1917, at Henry, Ill. I am a member of the Church of God in Oregon, Ill. My wife and I accepted Christ as our Saviour on October 14, 1951. We were baptized by Bro. J. R. LeCrone.

We have two children, Janet and Gary, ages 15 and 10 respectively. Both have accepted Christ publicly and have been baptized in His name for remission of sins.

I am employed as sales manager for a large farm co-operative. I have been associated with this organization since 1938. I believe it has been a training ground for me to put into practice the Golden Rule of the Bible, "As ye would that men should do to you, do ye also to them likewise" (Luke 6: 31). Certainly God has blessed me in this work.

When writing an autobiography, I am always reminded of boasting. Forgive me if this would seem so.

I am assistant teacher of the young people's class which is mostly composed of our Oregon Bible College students.

I believe I spend as much time, maybe more, for the Lord on a freewill basis, as I do for my employer for hire and I am always able to find time for both. Our business organization has grown every year since its organization, and especially during the last year.

I am a firm believer in James 1:22 and also believe that if we tithe of time, talents, and material goods, that God "will . . . open you the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it" (Mal. 3:10b).

I love God and His marvelous grace toward me. I love Christ Jesus as the head of the church. I pray for strength daily that not only I, but all may not come short of the glory of God when Christ comes again and the Kingdom of God is established on earth. Even so, come quickly, Lord Jesus!

Willis Turner.

March 15, 1957

The

Restitution Herald

VOLUME 46, NUMBER 17

FEATURED IN THIS ISSUE

Prophetic Messages
Christian Living
Doctrinal Truths
News of Religious Interest
Children's Corner

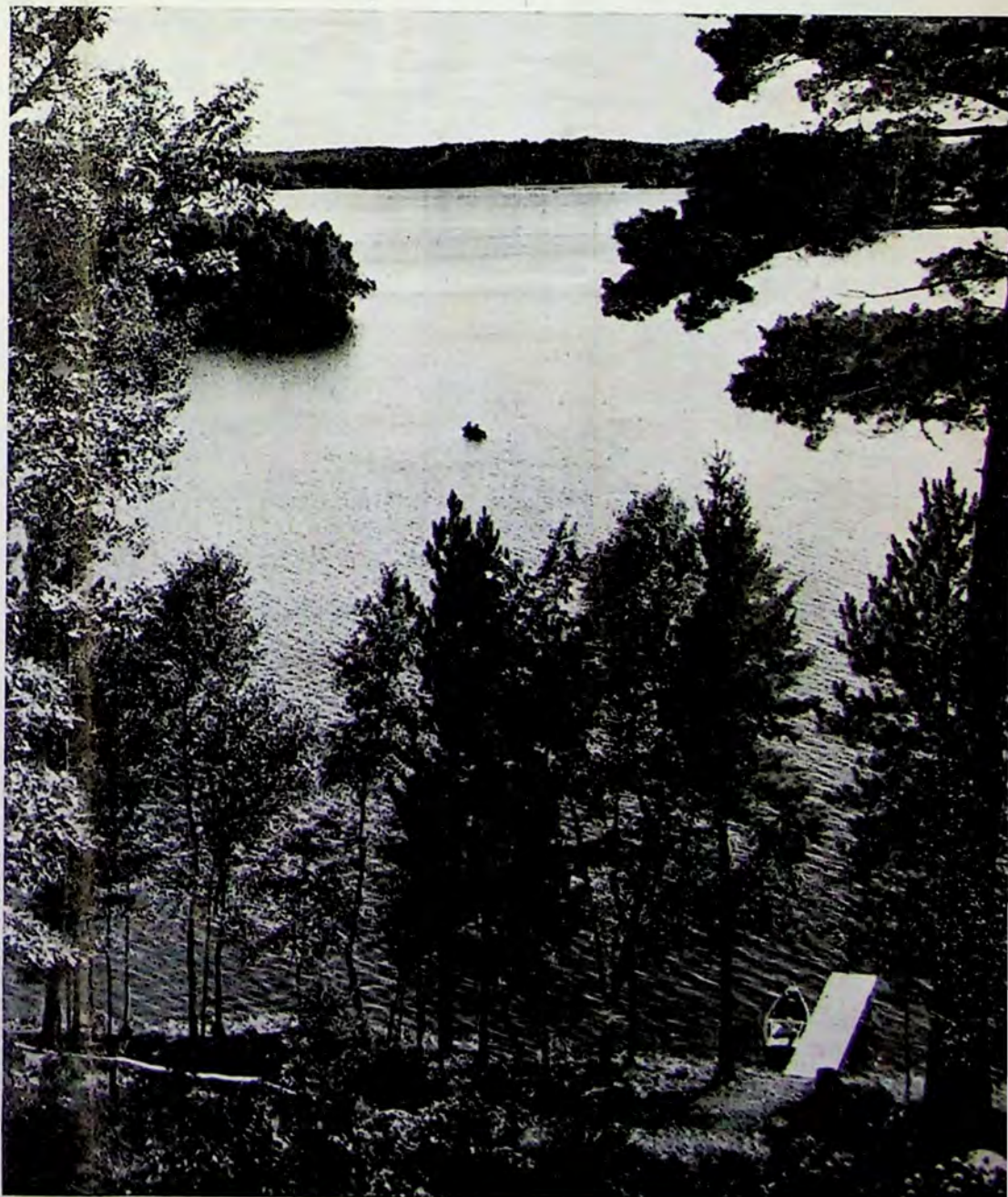
TO BUILD CHRISTIAN LIFE

SPRING IS NEAR

Soon warm weather, pleasant days, and the new life and vitality of spring will be with us.

This is the Easter season, the time when the church can make its greatest gains. With prayer and hard work, the new life of spring can be reflected in church attendance and enthusiasm for the Lord's work.

(Wisconsin Department of
Conservation photo.)



Who is to blame for sin? --- see 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. March 18. Ex. 12:3-14. The first Passover instituted.
T. March 19. Heb. 9:11-22. Christ the Mediator of the new covenant.
W. March 20. Isaiah 53. Prophecy of Christ's suffering.
T. March 21. John 13:18-30. Jesus identified His betrayer.
F. March 22. Matt. 26:14-16, 47-50. Judas betrayed his Master.
S. March 23. 1 Cor. 11:23-34. Paul describes an orderly Communion service.



Faith Healers and Our Times

The work of "faith healers" and healing cults is coming under careful and thorough scrutiny by conservative Christian leaders. We have read several articles in recent months from the pens of men in various church groups who view the trend toward the healing cults with alarm. Many fine Biblical studies have been made of the reasons for illness, the uses of illness, and the fact that only immortality will remove this part of the curse from mankind forever.

One phase of this matter needs some attention, however. The fact seems to be that the stresses and tensions of modern living are bringing about various real and imagined physical and mental sicknesses, and people are steaming to the healers in desperate search for an answer and for relief. They recognize the benefit that religion could be to them, and the healers and "think-good-thoughts" cults seem to be the only ones dealing with the problem.

In addition to condemning the false answers to life's problems being put before the gullible, the church must present the true answer. It must help people to find rest and satisfaction in Christ. It must show them the way to assurance and real hope. Those who are satisfied with truth will not be deceived into error. Perhaps the falling away into these "health-and-wealth-now" heresies is in part the fault of the failure of the true church to explore all the blessings that one can have in Christ today through faith, hope, and love.

Separation of Church and State

The basic American principle of separation of church and state is in great peril today. The principle means, of course, that affairs of government are to be kept separate from the affairs of the church. The government is not to be used to support any one religion nor to stifle any religion, nor is the church to interfere with the operation of the government, nor have any control over it.

The Roman Catholic Church has never favored this principle. Its belief and history make it feel that it should receive preferential treatment from government and should control that part of governing that has to do with education, family life, and relationship with religious bodies. In other nations, predominately Catholic, this is reality. In America, this is a goal.

The Knights of Columbus (national Catholic men's organization) adopted as its primary goal for 1957 the appointment of an American representative to the Vatican. In 1948 the bishops of the Roman Catholic Church in America pledged themselves to "work peacefully, patiently, and perseveringly" for the destruction of the idea of the separation of church and state, which they called, "the shibboleth of doctrinaire secularism." Many inroads have already been made in securing government funds for

(Please turn to page 15)

IT STARTED with Adam. In this instance we are not thinking about sin and death. We are thinking about the desire to dodge responsibility for our sin. Rather than recognize himself to be entirely responsible, Adam put the blame upon his wife. "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." Adam not only blamed the woman, but he seemed to imply that God was partly to blame. Notice his words: "The woman whom thou gavest." This implied that if God had given him a perfect wife he would not have been in trouble. Eve followed the example set by her husband and passed the blame on to the serpent. "The woman said, The serpent beguiled me, and I did eat." (Gen. 3:12, 13.) Even though both tried to shift the responsibility to another, they did acknowledge their guilt by saying, "And I did eat."

Human beings are today trying to dodge responsibility for sins by placing the blame upon other people, upon environment, heredity, overstrict parents, overindulgent parents, influence of the stars, and other influences. Few people are willing to say, "I am a sinner."

Two high school boys, captured in Washington, D.C., for stealing automobiles and housebreaking, furnish us with a good example of modern thinking. The public said the parents were to blame. The police placed the blame on "the lure of automobiles." The boys said: "Pinball machines gobbled up all our spending money. We were driven to steal."

God might place a portion of the blame upon the parents, but I doubt if He would place much blame upon the automobile or the pinball machines. Neither would He excuse the boys. The Apostle Paul named different persons who will not inherit any portion of the Kingdom of God. Among those named are thieves. The boys did the stealing, not the parents, and so it becomes evident that they will be held responsible.

The cribbing scandal at West Point a few years back was blamed upon "too much emphasis upon football." The basketball scandal that followed the same year was blamed on "subsidization of players with snap courses," "the hypocrisy and sham of college athletic codes," and "printing of betting odds in the newspapers." No one seemed to feel that the players themselves were to blame. In the final analysis, the responsibility for dishonest actions must rest upon the individual. The one committing the sin is the sinner in God's sight. He will pay the price.

Crime is often blamed upon poverty. Poverty produced Abraham Lincoln, Booker T. Washington, and George Washington Carver. Poverty is merely an excuse for crime. It is an excuse which I am afraid God will give

Who Sinned?

*By Pastor Harry Sheets
South Bend, Indiana*

little consideration. The soil that will grow a weed will grow a rose. Al Capone, one of the first to be branded a public enemy, had a brother who was a respected marshal in Nebraska for thirty years. Each of the brothers went the way he wanted to go.

A psychiatrist may tell a philandering husband that his conduct is the result of an unsympathetic wife. He may excuse his young secretary by telling her that her conduct results from an immature viewpoint caused by the old-fashioned ideas of her parents. Along with thieves, Paul declared that adulterers should not inherit the Kingdom. (1 Cor. 6:9, 10.) The guilty parties are not the unsympathetic wife and the old-fashioned parents. The one committing the sin is the sinner and he will have to answer for his own conduct.

We feel that it is a dangerous practice to place blame upon heredity, environment, frustration, maladjustment, unhappy childhood, poverty, emotional immaturity, or even the critical age in which we are living. It is the individual who commits the sin, and it is the individual who must answer to the Judge of all the earth. In the day of judgment, we will be either guilty of wrongdoing, or we will be innocent. Judgment will be that simple!

The Parable of the Prodigal Son was given to us Gentiles to show us our lost condition. Eventually the prodigal was reduced to extremity, and in his position of hunger and degradation he repented. The parable states that he "came to himself." This is another way of saying that he accepted responsibility for his actions and their consequences. Accepting his responsibility was his first step in his return to the love and care of his father. Our first step toward salvation is to recognize our sin. As long as we are satisfied to excuse our waywardness we will have little incentive to do right. Accepting responsibility, we will be willing to say with the prodigal son: "Father, I have sinned against heaven, and in thy sight, and am

• *Who is to blame for your sins?*

no more worthy to be called thy son" (Luke 15:21).

I once heard a man say that he had never sinned. Few people will go so far as to make such an assertion; however, I am afraid that we are inclined to think that we are more nearly free from sin than we actually are.

We might well ask: What is sin? There are several definitions of sin given in the Bible. The most common definition is found in 1 John 3:4, saying, "Sin is the transgression of the law." We readily recognize that if we violate God's law we sin. Many do not feel that despising a neighbor is sin, but Proverbs 14:21 states: "He that despiseth his neighbour sinneth." Proverbs 24:9 tells us that "the thought of foolishness is sin." Not many of us have not had foolish thoughts at some time or other. "Whatsoever is not of faith is sin" is Paul's definition. James adds his idea of sin in these words: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). Few of us can escape guilt according to this definition. We all remember times when we knew what was the right thing to do, yet we did not do it. This is not a case of doing wrong, but a failure to do right. Is there anyone who dares to speak up and say: "I am not a sinner"?

Many people sin in another area. Paul said, in Acts 17:30, that today God has commanded "all men every where to repent." Failure to repent is in itself a sin against God. Friends, are you guilty of this sin? Have you confessed your sins to God? Have you sought His forgiveness? If you have not, then you face the punishment reserved for all sinners. The day is coming when you must give an account of the things you have done, or have not done. Delay may well prove to be a luxury you cannot afford.

God does not always punish sin immediately. This leads to a false sense of security. Solomon assured us in Proverbs 11:21 that "the wicked shall not be unpunished." In Proverbs 8:11-13, he wrote, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it will be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he feareth not before God." Judgment may be delayed, but it will come as surely as there is a God in heaven.

John was privileged to view the time of the end in vision and he saw the wicked punished. He left us this record: "But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). Not a very pleasant picture, is it!

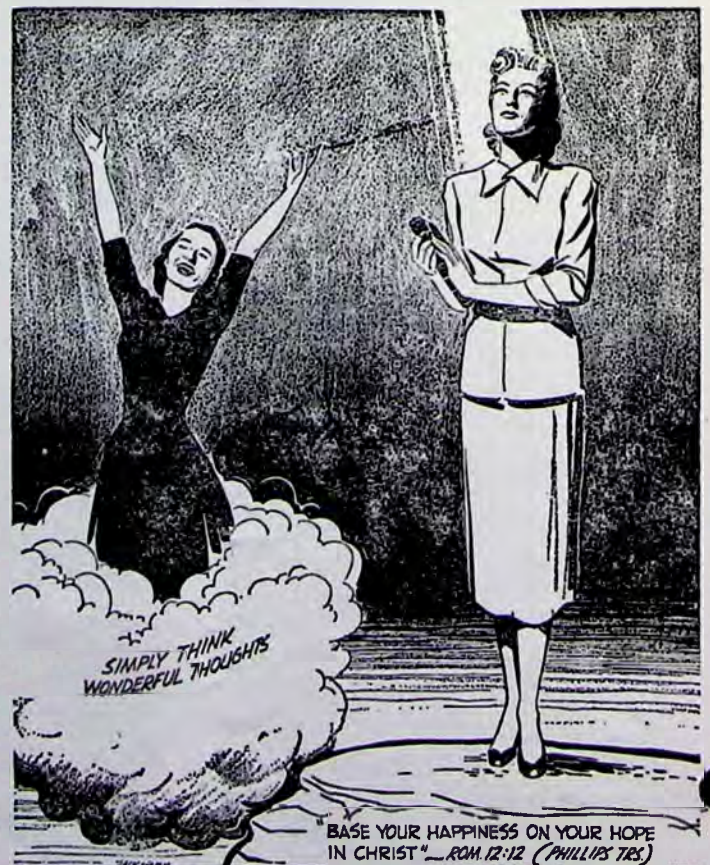
Sin is universal. Solomon said in his day: "There is no man that sinneth not" (1 Kings 8:46). In Ecclesiastes 7:20, Solomon said: "There is not a just man upon earth, that doeth good, and sinneth not." Isaiah, in his picture of the coming Messiah and His work, stated: "All we like sheep have gone astray; we have turned every one to his own way." Paul, writing to the Jews and Gentiles, said: "All have sinned, and come short of the glory of God" (Rom. 3:23). John tells us in 1 John 1:18 that, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." The situation is summed up in these words: "The scripture hath concluded all under sin, that the promise by faith of Jesus might be given to them that believe" (Gal. 3:22).

Yes, we are all sinners, and subject to death unless we admit our sins, repent of them, and seek forgiveness in Christ through the waters of baptism. To accomplish this we must come to the Lord Jesus Christ to receive the forgiveness of sins. Jesus is the "Lamb of God that taketh away the sin of the world." There is no salvation in any other name. Why not accept the salvation which He offers?

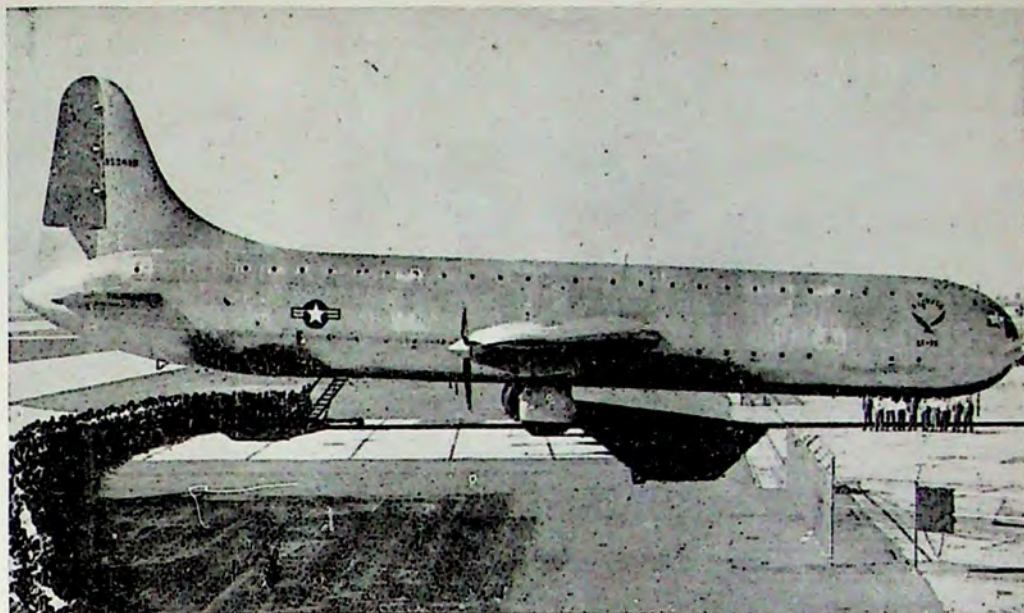
HOW TO TREAT SIN

A modern trend is to try to remove sin by ignoring it or denying its existence. The Bible says we must confess our sin; that is, acknowledge its reality, and the blood of Christ can then cleanse us.

IN NEED OF BEDROCK



- Preparation for war is one of the modern signs of Jesus' coming. This, with the rapid increase in knowledge, and other signs, makes us look up now for our redemption.



By Pastor Kenneth Milne
Rockford, Illinois

The Lord's Return in Patristic Literature

THE LORD'S return received much attention from those who were active in the early church. When one reads the literature of this period it will show that the church fathers were not all of the same mind on this subject. In looking at the writings of the early church fathers it is not to set them up as authorities on doctrine but to see what they taught in that period.

We must ever keep in mind that the only authority for doctrine is the Bible. We do not desire to make the mistake that the Roman Catholic Church has made; that of putting the teachings of the church equal to or ahead of the Word of God.

We must admit that these men were mortal and finite, while the Bible is the inspired Word of God. All differences that existed among them as they exist today was the result of interpretation of the Bible and man's comprehension of the Word.

Another mistake that we must not make in reading and interpreting these writings is that of reading into them present-day views. We have a much greater grasp of Bible prophecy than they had at the beginning of this age, for we have seen many of the prophecies fulfilled. Many prophecies have been fulfilled just recently.

It is interesting to view some of the teachings that were held by the early Christian teachers and compare them with what the Church of God is teaching today. I wish here to list six of them:

- 1) A time of tribulation.
- 2) Elijah the forerunner of the Messiah.
- 3) The coming of the Messiah and His destruction of the hostile powers in a divine judgment.
- 4) The restoration of the dispersed Jews to their land,

and the restoration of Jerusalem along the lines prophesied in such Old Testament prophecies as Ezekiel 40-48.

- 5) A kingdom of glory (not all agreed as to its duration) centered in Palestine and covering the entire world.
- 6) The final resurrection and judgment.

These teachings caused a reaction, just as they do today, from some of the church fathers. They thought that this was too materialistic and sensual a concept of an earthly kingdom.

It was at this time that Origen advanced his theory of spiritual interpretation of the prophecies. This method has remained with us to the present time. We have those who apply all the Kingdom prophecies of the Old Testament to the church. In the main, until the time of Origen (185-254), most of the church fathers interpreted the promises associated with the Millennial Kingdom in a literal sense.

Origen, who taught universal salvation, and Augustine, who was an advocate of conscious eternal torment, spiritualized these promises.

The doctrine of the second coming of Christ was widely taught in the early church. It is said that this period was largely eschatological.

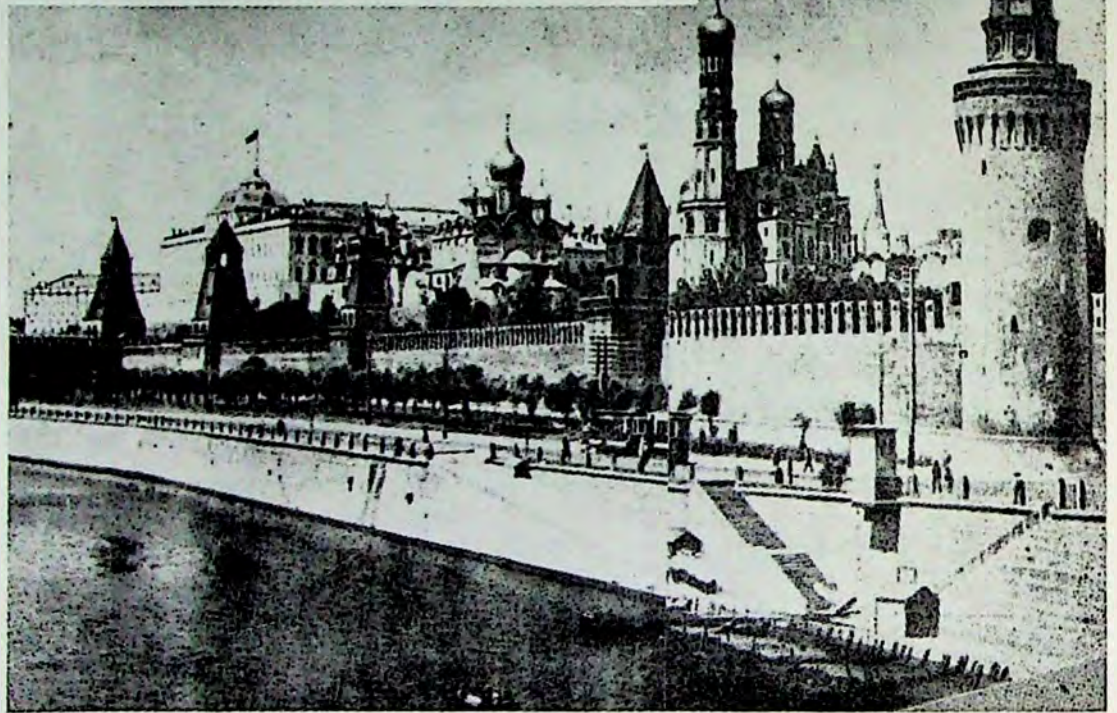
Here are a few quotations from some of these early writers.

Irenaeus (115-142) Against Heresies 30:4

"But when this antichrist shall have devastated all things in this world, he will reign for three years and
(Please turn to page 15)

Russia in Prophecy

By Pastor J. R. LeCrone
Michigantown, Indiana



WE ARE often asked, "Does the Bible say anything about Russia?" Honesty forces us to answer that the name "Russia" does not appear in the Holy Scriptures. At the same time, we believe that the Bible has much to say about the activities of the Communist bloc of nations, under the leadership of Russia.

It shall be our attempt to present for your consideration a condensed and simplified outline of the steps by which we reach the conclusion that certain prophecies have reference to Russia and her satellite nations.

In Rand McNally's Bible Atlas appears a map called "The Ancient World and the Descendants of Noah." North and east of Israel, on the northern borders of what we now call Turkey, and surrounding those bodies of water which we know today as the Black Sea and the Caspian Sea, in that portion of Russia which is called Georgia, the ancient map locates peoples anciently known as Gomer, Magog, Meshech, Tubal, Togarmah, and so forth.

While this does not necessarily mean that wherever those names are mentioned in the Bible the reference is to Russia, it does give us a clue. If we can find a modern nation which occupies the proper territory, is presumably descended from the peoples mentioned, and doing the things which the Scriptures say those people will do, we

have a reasonable justification for applying the prophecies made concerning these peoples to that nation.

The clearest Biblical prophecy concerning these peoples, both as to the time of fulfillment and ultimate outcome, is to be found in the thirty-eighth and thirty-ninth chapters of Ezekiel.

Ezekiel 38 opens with the announcement that it is a prophecy concerning these peoples. "The word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him" (Ezek. 38: 1, 2). This passage is crammed with facts of interest to the student of prophecy. The name "Magog" is thought to mean "land of Gog." The name "Gog" is apparently a title rather than a proper name. So, apparently, Gog ruled over the land of Gog, and later came into possession of Meshech and Tubal as well.

Several sources point out that the term "chief prince," if translated according to the Hebrew usage, would read "prince, or leader of Rosh." Indeed, the Septuagint Bible reads, "Behold, I am against thee, Gog, the Prince of Ros, Mesoch and Thobel."

Again, while this is not of itself conclusive, it is a valuable clue, and Jamieson, Fausset, and Brown's Commentary points out that "the Araxes (the river now called

Aras, the chief river of Armenia, which flows between Russia and Persia and empties into the Caspian Sea) was anciently called Rhos." The same source suggests that "the modern Russians may have hence assumed their name, as Moscow and Toblisk from Meshech and Tubal, though their proper ancient name was Slavi, or Wends."

With this background in mind, let us read on. "Say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and put hooks in thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee . . . and be thou a guard unto them" (Ezek. 38:3-7).

The most important clue of all is found in Ezekiel 38:8, for it definitely establishes the time of which the prophecy speaks, and makes it certain that we are not dealing with a prophecy that has already been fulfilled somewhere in the distant past. Listen! "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them." Within the memory of all but the very young among us, the scattered people of Israel have been brought back to the land that God promised them, coming from many nations. This prophecy could not possibly have been fulfilled previous to this time.

The chapter indicates that other nations, which we shall not attempt at this time to identify, shall question the attack upon Israel, "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (Ezek. 38:13).

Whether or not these peoples will take up arms to fight with Israel against the invaders does not appear to be clearly indicated. But it is clearly indicated that it shall be direct intervention upon the part of God that shall be the deciding factor in the life or death struggle that is thus precipitated upon Israel. "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. For in my jealousy and in the fire of my wrath have I spoken, 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. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood: and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations and they shall know that I am the Lord" (Ezek. 38:18-23).

The final outcome of this united thrust against Israel will be disaster for those who make it, and deliverance for Israel. Israel shall not be brought to her knees before this alliance of nations, but she shall be brought to her knees before God, and shall carry out the purpose that God had for that nation when He first brought it into being.

Still speaking concerning this northern power and its satellites, or allies, God said, "Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God. And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One of Israel" (Ezek. 39:4-7).

The Bible does have much to say about Russia. This fact should make a great difference in our attitudes both as individuals and as a nation, when we consider the demands of Russia and her satellite nations upon the nation of Israel. Know that the last days are upon us and the coming of the Lord is at hand!

HOW MANY PROTESTANTS?

According to *Presbyterian Life* there are about eighty-four million Protestants in the United States. This is more than half the total population of the country and about twenty-five million more than at the last count.

One wonders why this many people, professing Bible Christianity do not have more influence than they do on the morals of the nation. It must be that all those who have their names on the church rolls are not carrying their convictions over into life's activities. Perhaps the salt has lost his savor through dilution of the Word and liberalizing the gospel. There is need for revival within the nominal church.



What Christianity Has Done in Emancipating Women

By Pastor Orville Westlund
Burr Oak, Indiana

Part II—Jesus Christ and Women

THE Roman Empire and the whole world was lying in darkness when the Son of God was born. Though Rome had grown to a world power by time of the birth of Christianity, stretching from the Atlantic to the Euphrates, she had forgotten one essential ingredient in her development. Politically, economically, and militarily Rome was strong, but morally she was weak.

A Saviour was desperately needed. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem" (Gal. 4:4, 5a). "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. 4:16).

Though the ministry of Christ covered only a few hundred miles of territory in the land of Palestine, it was governed by Rome. In that region which Jesus served in His ministry, He encountered in the hills, villages, and cities of Palestine the depraved moral conditions existing within the walls of the Roman Empire. Addressing Himself to the people of His time, Jesus said: "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). A Saviour had come. Christ had come to redeem the feminine world as well as the masculine world.

Just how did Jesus deal with the feminine side of life in His ministry? Did He agree with the status women held in the Roman Empire? Did Jesus show partiality in His ministry for women? What did He do for women?

Jesus definitely disagreed with the way women were living under Roman rule. Adultery, fornication, murdering of children, love of riches, and slavery were all contrary to the holiness of God. Jesus taught the love of God: the love of men toward one another (John 15:12); the love of children (Mark 10:14); and the love of righteousness. (Matt. 6:33.)

Because of God's love for the world through Christ, Jesus not only ministered to men, but to women also. This amazed some of Christ's disciples. They had always interpreted through their Jewish tradition and Roman background that women were inferior. On one occasion in a city of Samaria called Sychar, Jesus talked with a

woman and revealed to her the love and grace of God that would purify her sinful soul and cleanse her of her sins. When the woman discovered the love of God through Jesus she rejoiced, for she was an adulteress, but now a forgiven woman through Jesus. (John 4:28-30.)

However, when the disciples of Jesus found their Lord talking with a woman, they were astonished. John penned their amazement with the words: "Upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? F. T. Lord wrote: "They made no audible comment, but the expression on their faces was enough. 'Prolong not discourse with a woman,' ran one of the rabbinic sayings; and the disciples had not yet reached their Master's complete grace and charity of spirit."

Not only did Jesus talk with women and forgive them of their sins, but He ministered to them in many ways. (Please turn to page 15)





The Bible and the News

By the Editor

FLYING SAUCERS AND THE BIBLE

A group of Texas businessmen and their families have moved to a refuge in Peru. They assert that about sixty-five other people from across the country will join them at their retreat in this South American mountain country. The group has one interest in common; belief in flying saucers from outer space and in a universal law written about in books of George Adamski. Adamski claims to have ridden in a cigar-shaped airship from another planet in 1953. A part of the philosophy of the group is supposed to be based on some interpretations of Bible prophecies.

RUSSIA TURNING AGAINST ISRAEL

Though Israel, primarily a Socialist State, had the support of both the United States and Soviet Russia in its first few years, Russia is now apparently willing to sacrifice Israel's good will to win over the Arab nations.

Bulganan wrote recently, "Israel is sowing hatred of the State of Israel among the Eastern peoples, such as cannot but leave its mark on the future of Israel and places in question the very existence of Israel as a state."

In a second note, Bulganan wrote, "The Soviet government is convinced that Israel's present policy, directed at fanning hostility toward the Arab governments and at crushing them, is in fact dangerous to the cause of universal peace and fatal for Israel."

It is not surprising to Bible students to see Russia swinging away from sympathy to Israel in the light of Ezekiel 38 and 39.

PASTORS WHO WANT NEWS

Pastors or others interested in news from Israel might want to contact the following sources.

The American Christian Palestine Committee, 65 East 55th St., New York 22, New York, sends out several bulletins and also publishes a fine little magazine, *Land Reborn*.

Jews in the News, Box 51, Grand Rapids, Michigan, publishes a quarterly called *Jews in the News*, which has an abundance of quotations and observations by Editor Casmir Lanowick.

Israel Office of Information, 11 East 7th St., New York 21, New York, sends out much valuable information. Among its publications is *Christian News From Israel*. This magazine is published by the Israeli government and tells of Christian activities in Israel and the Middle East.

UNITED NATIONS AND WORLD OPINION

United States leaders seem to be greatly influenced by "world opinion" as expressed through delegates to the United Nations Organization. One must wonder, however, whether or not the delegates reflect the real thinking of the people they represent. In fact, in most of the nations represented, the people are not allowed to think at all.

Frank Altshul, in a letter to the *New York Times* observed, "According to latest estimates, the world population, excluding Communist China, is approximately 2,087 millions. Of these, three hundred million live under the domination of the Soviet Union and nine hundred millions live within the Bandung powers. From this the conclusion seems inescapable that the so-called 'opinions of mankind' remain unexpressed by not far from sixty per cent of the world population represented in the United Nations."

It is evident that the world will have to wait for the Kingdom of God and the reign of Jesus Christ to realize full justice and equality in judgment.

TWICE UPROOTED — TWICE RESTORED

In a speech before the Israel Parliament, David Ben-Gurion said on January 23, 1957, "The Jewish people, moreover, which has twice been uprooted from its land by foreign conquerors, has always borne the teachings of the prophets in its heart."

Once Israel was uprooted by Babylon and returned to its land seventy years later. The second time the Jews were removed was by the Romans after the time of Christ. It is only in our time that they are returning a *second* time to the land. Isaiah said, "It shall come to pass in that day, that the Lord shall set his hand again the *second* time to recover the remnant of his people which shall be left" (11:11). This prophecy is closely associated in this chapter with the establishment of the Kingdom of God and the glorification of the Branch of the family of Jesse.

POPULATION INCREASE

The population of the United States is now estimated to be more than 170 million people. It is calculated by Census Bureau statisticians that by 1960 the population will be 180 million plus.

World population is estimated to be increasing at the rate of about two hundred thousand additional people *each day*.



By
R. H. Judd
Colborne
Ontario

Resurrection!

"How are the dead raised up? and with what body do they come?" (1 Corinthians 15:35).

THE fifteenth chapter of First Corinthians opens with a declaration of Paul's belief that "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again on the third day according to the scriptures." (See Psalm 16:9, 10, 11, and Isa. 53:10-12.)

We would point out one remarkable feature in reference to this fifteenth chapter of First Corinthians. Some commentators aver that throughout the New Testament, the names "Jesus," "Jesus Christ," "Christ," and "Christ Jesus," are variously used in accordance with the subject matter with which each is connected. Throughout the whole of this chapter only twice does the name "Jesus" occur, and then not by itself. The name of "Christ" predominates the chapter. Further, the definite article "the" should precede the title "Christ," as in the Revised Version of verses 15 and 22. Why? Because the title "Christ" means "anointed" and has definite reference to the Messiah of Israel and the prophecies made in reference to Him in Isaiah 53, where both the death and the resurrection of the Christ are predicted. Thus with definite prophetic history, acknowledged by both Israelite and Gen-

tile, Paul establishes the resurrection of the Christ. It was on this important fact, affecting both, that the whole of this fifteenth chapter is based. Listen:

"If [the] Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen . . . and we [note the plural pronoun including those to whom Paul writes, who had themselves been witnesses to the resurrection of Christ] are found false witnesses of God; because we [again note the plural pronoun] have testified of God that he raised up [the] Christ: whom he raised not up, if so be that the dead rise not" (1 Cor. 15:12-15).

The strength of Paul's argument is thus doubled by including those to whom he writes with himself as having testified to the resurrection of Christ.

Paul had not forgotten his visit to Athens where once before he had been challenged on this same theme. Sympathetic, as a brother in Christ, towards those to whom he wrote, Paul added, "But some man will say, How are the dead raised up? and with what body do they come?" (1 Cor. 15:35).

Paul knew, as they knew, that Christ had not gone to corruption in His death, and that, in comparison, His resurrection was different from those who had. But Paul also knew that these fellow workers with him understood nature and he would draw his proofs of resurrection from that source.

"That which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare [naked; without body; see 2 Cor. 5:3] grain, it may chance of wheat, or some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. . . . So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body."

Put in other words: all natural life has its beginning in seed—man included. The seed carries within it the potential powers of the body to be, which is the *distinguishing* characteristic of each kind from the other, and through which the activities of individual being are manifested. Though the acorn cannot be called the oak, which is the expression of its individual being, the oak cannot exist apart from the seed which gave it birth. The dormant (sleeping) seed gives up its life (dies), passing it on *to the body*, through which all its activities are to be manifested. Just as we speak of "dormant" (sleeping) seed, so does Scripture speak of those who "*sleep* in the dust of the earth" and of believers who "are asleep." Obviously, "nothing" cannot sleep—nor can "nothing" be said to "awake."

A quotation from *The New Zealand Bible Standard* of November, 1945, may be of interest here. "It is not simply the resurrection of the body that is laid down in the earth, or the (impossible) bringing together every particle. It involves a newness of life in new and glorious form . . . just as the beautiful plant emerges from the seed. This can only mean indestructible elements survive which become the seed of the new body—a new kind of body, yet having relationship to the old. What was true in the case of our Lord is to be true also in each believer. There was general likeness to the first body, yet the body was transfigured and possessed of altogether *new powers*."

While the Scriptures uniformly and emphatically state that mankind dies, and that in death "there is no remembrance"; and that "the living know that they shall die: but the dead know not any thing" (Eccl. 9:5, 10), both Old and New Testaments unite in referring to death as a "sleep" from which some awake, and from which some do not. Nearly forty times in the historical books of the Old Testament men are said to "sleep with their fathers"; and, among the prophets, Jeremiah and Daniel make reference to death as a "sleep." In the New Testament, believers who died are referred to as "them that are asleep."

Unquestionably, this term "sleep" has inspired the belief that death is not necessarily the final end of human

existence. In some cases it is; in others, if the Scriptures are true, it most certainly is not. "The righteous hath hope in his death." "But the wicked is thrust down [to sheol] in his wickedness" (Prov. 14:32, R.V.).

David said, "I shall be satisfied when I awake with thy likeness." (R.V., marg., "form"; see also Num. 12:8, R.V.) Of the resurrection body Paul declared that "It is raised in glory." This does not mean, as some seem to think, that it is raised to glory, for the reference is to the nature of the resurrection body, rather than to its destination.

To the patient student the Scriptures have much to say concerning the future state of the believer in Christ, and the bodily powers that will then be his. The Scriptures promise that the Lord Jesus Christ "will fashion anew [mark that word *anew*] the body of our humiliation that it may be conformed [fashioned] like unto his glorious body"—or, as the Revised Version phrases it, "the body of his glory." Both Old and New Testaments have, apparently, given us some foretastes of "the powers of the age to come" (Heb. 6:5).

We would again quote from 1 Corinthians 2:9: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

"We Will Bury You"

By Pastor William Dick
Pomona, California

On November 18, 1956, the Russians held a diplomatic reception in the Polish Embassy in Moscow. All Western diplomats were invited. In the course of a vodka toast, Khrushchev, top Soviet leader, suddenly lashed out at Western nations in violent terms.

Growing red-faced and waving his fist, Krushchev said, "About the capitalist states, it doesn't depend on you whether or not we exist. If you don't like us, don't accept our invitations and don't invite us to come see you. Whether you like it or not, history is on our side. *We will bury you.*"

At this point, thirteen Western ambassadors, including the United States and Israel, walked out in protest. Further significant remarks of Krushchev were, "Israel carries no weight in the world. If Israel hadn't felt the support of Britain, France, and others, the Arabs would have been able to box her ears."

But Bible prophecy presents quite a different picture and shows that the boasting boss of the Kremlin will have to "eat his words." Ezekiel 38 and 39 describe the time when Russia will launch an attack against Israel.

This act of aggression will not be successful, however, for Russia will be stopped dead in her tracks. God will enter the battle to fight for His people, Israel, and will crush the power of Russia.

The slaughter will be so great that it will take Israel seven months to bury the dead Russians! (Ezek. 39:12.) What irony! Little does Krushchev know that the doom he has pronounced upon us will soon come upon himself and his comrades instead.



The Church and Jesus' Coming

By Harold J. Doan, Editor

(Concluded from February 28)

NOW let us consider some of the other evidences in Scripture of the taking out of the church prior to the revelation of Christ from heaven.

Lot and Noah are types of the church in that they did not suffer with the wicked, but were separated before wrath was poured out. Jesus, of course, used them as examples in His discourse on the second coming in Luke 17:26-37.

Luke 21:36 records, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man." This was the end of a long discourse in answer to the question, "When shall these things be? and what sign will there be when those things shall come to pass."

In the course of the answer, Jesus said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." It is in the beginning of the troubles that precede Jesus' second coming that redemption comes to the church. Those who have watched and prayed are "accounted" (notice: *accounted*) worthy to escape all these things. Jesus was not referring to the things mentioned in verse 34, because escaping them is not a matter of accounting, but of doing.

Isaiah 26:19-21 told of the resurrection of the righteous to come ("together with my dead body") and their hiding in chambers for a little moment, till the indignation is over. The indignation is the time when the Lord will punish the inhabitants of the earth and is, we believe, synonymous with "the day of the Lord's wrath." Isaiah said the righteous will be raised from the dead and hidden during that time, as does Paul in Thessalonians.

Lest we be misled by the phrase "for a little moment," consider Isaiah 54:7, 8, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment." *This moment lasted twenty-five hundred years.* If the church is in its chambers for such a "moment," seven years or three and one-half years would be "the twinkling of an eye."

Luke 17:34-37 speaks of two in the bed, one taken and the other left; two at the mill, one taken and the other left; two in the field, one taken and the other left. This is a description by Jesus Himself of the catching up of the church. The interesting point is the activity of these people. They are sleeping and working peacefully at a mill and in the field. The living Christians taken out here are not in prison, or hiding in a cave for fear of the man

of sin, or in a bomb shelter ducking Armageddon bombs, or on a relief line because they cannot get work without the mark of the beast. They are taken out in a time of peace and normal conditions.

This picture is very similar to that in 1 Thessalonians 4 and 5. Certainly, Jesus did not "slip up" here and forget what conditions will be like on the earth when He comes again. Ever, we see the references to the catching up of the church as occurring in time of peace, not in time of great tribulation and unusual persecution. Luke 17 and Matthew 24 show the church going about normal business when caught up, and 1 Thessalonians 5 shows the world (or possibly Israel) crying "peace and safety" when the church is caught up out of its midst.

Some confusion prevails in the interpretation of 1 Corinthians 15:52, which says that it is at the "last trump" that the dead are raised to immortality. All of us believe this refers to the resurrection of those in Christ at His coming, but what about the "last trump"? Some feel that this text teaches that it is not till the seventh trumpet sounds in Revelation 11:15-19 that the church will be raised from the dead and caught up to meet Christ in the air.

Supposing that this is the interpretation and that this is the time of the meeting in the air, there must still be a gap of time between the event and the revelation portrayed in Revelation 19. In that gap, we have the forty-two-month reign of the beast of Revelation 13; the outpouring of the vials of wrath; the battle of Armageddon, and the fall of Babylon.

But, suppose the last trump does not refer to the trumpets of Revelation at all! After all, John wrote Revelation thirty years after the Book of 1 Corinthians was in wide circulation. Possibly, Paul was writing of trumpets with which the Corinthians were already familiar, spoken of in Numbers 10:1-10. A trumpet was blown to assemble the whole house of Israel at the door of the congregation; trumpets were blown as a call to war; and trumpets were blown to announce feast days and holy days. The "last" trump will assemble the church once and for all around Christ, from whom they will never depart.

Our last points in this study will come from the Book of Revelation. We have tried to reach our conclusions on simpler and more direct Scriptures and have left this Book till last. Revelation is difficult to use as a basis for primary conclusions and must be interpreted in the light of other Scripture. Without detailed explanations, we make the following suggestions:

1) It is our opinion that the church is with Christ in the air during the whole time period covered by Revelation 6-18. The church is never mentioned in chapters 6-18, though mentioned fourteen times before that.

This time period is consumed with the results of Christ's opening a book with seven seals. (Rev. 5.) The blowing of the seven trumpets and pouring of the seven vials are in conjunction with the opening of the seals. Let us remember the Bible principle: the church will suffer tribulation (the suffering caused by man), but never wrath (sufferings caused by the judgment or anger of God on the wicked).

Are the sufferings which result from the opening of the seven seals tribulation or wrath, circumstance or the judgment of God, man-caused, or God-ordained? When the sixth seal is opened the people will cry, "The great day of his wrath is come" (Rev. 6:17). Do five seals spell tribulation and the sixth wrath, or do the people only begin to realize the wrath of God after enduring it through the opening of six seals? If the day of wrath begins with the opening of the seven seals, and the day of the Lord is a day of wrath (Zeph. 1:15), and the church is to escape the day of the Lord (1 Thess. 4 and 5; 2 Thess. 2; Zeph. 2:3; Isa. 26:20), are they not with Christ when these seals are opened?

2) Revelation 19 is a detailed description of the revelation of Christ from heaven in the closing hours of the day of the Lord's wrath. At His coming pictured here Christ puts the finishing touches on the wrath already begun in Revelation 6 by overcoming the beast and false prophet and destroying their armies. (Rev. 19:19-21.) But let us look back to the events which precede this.

"I heard a great voice of much people in heaven" (v. 1). What? people in heaven? How did they get there when the heavens have not yet been opened to show Jesus coming on a white horse, unless they are caught up previous to this revelation?

"The marriage of the Lamb is come, and his wife hath made herself ready" (vv. 7-9). What must the wife do to get ready for this marriage? Much preparation is made in this age. But before she is ready to be married to Christ, the judgment spoken of in 2 Corinthians 5:10; 1 Corinthians 3:11-15; and in Jesus' parables of the pounds and talents must take place. This takes time!

"The armies which were in heaven followed him" (not rose up to meet Him) "upon white horses, clothed in fine linen, white and clean." ("Fine linen is the righteousness of saints," 19:8.) The saints will follow Christ out of heaven when He is revealed to the world, which is at the time engaged in war. (Zech. 14.) Jude 14 reads, "The Lord cometh with ten thousands of his saints."

We believe the church will be taken out of the world to meet Christ in the air. It will be a time of peace and
(Please turn to page 15)

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Dorcas --- the Lady Who Sewed

CHILDREN'S CORNER

By Muriel Hass



Does your mother go to Ladies Aid? Sometimes the ladies church group is called a Dorcas Society. Do you know why? Dorcas was the name of a lady who lived in Joppa. She was a follower of Jesus, and was "full of good works" (Acts 9:36).

Her good works were very simple, good deeds. They did not make her particularly famous. She sewed garments for the poor. Dorcas did this for many people who really needed help. They could not even repay her generosity. She did not advertise this good work. She most likely did not boast about it even to her close friends. In fact, Dorcas was so busy sewing she did not have time to brag about her good deeds. You know how long it takes to make just one garment now. She did not have a sewing machine like our mothers have.

Peter was in a town of Lydda almost ten miles from Joppa when he received news of the death of Dorcas. The disciples at Joppa knew Peter was in this nearby town. They sent a message to Peter to come to them. They needed someone to comfort them in their sorrow.

Peter hastened to Joppa. By the time he got there, it was time for the funeral of Dorcas.

Many of Dorcas' friends had gathered in memory of this well-loved friend. The poor people had brought their garments that Dorcas had sewed for them. It was quite a display of her handiwork. This was the only way the poor could pay honor to Dorcas.

Peter told the mourners to leave. Then he kneeled down and prayed to God for help.

He said to Dorcas, "Tabitha, arise." Tabitha was the name she was called in Jesus' language. Dorcas was the way the Greeks said her name. Tabitha opened her eyes and sat up. Peter helped her to her feet. Then she appeared to the mourners.

Imagine their happy surprise! Their friend was raised from the dead. God had really helped Peter.

This miracle proved to many the power of God, His willingness to help when asked, and they believed.

Now do you know why sometimes the ladies call their organization a Dorcas Society? It is because their purpose is to do good to the poor people. Because of their good deeds, some people will believe God. God will bless those who help someone else to believe on Him.

Would you like to be a little Dorcas? Anyone can be. Do what you can do for God. Maybe it will only be a small deed, but God will be pleased. Here are some ways

to be a Dorcas. Be kind to poor people. Invite someone to your church. Pray for others. It will bring you and others much happiness to be a little Dorcas.

As we read these stories, get your Bible and turn to the maps. Find the places we mention. It will be easier to understand and lots more interesting.

You might like to find the place in the Bible where these stories are found. Just think, in a year's time you would know where twenty-six stories are found!

In the puzzle below you will find six sets of scrambled letters. Unscramble the letters in each set to spell a Bible word. Then place the letters that you have written in the squares with a circle in order in the blanks below. You will have spelled the name of a person to remember.

T E R E P

L E R M G A I

L I E V E D E B

S I R A B

M E A T G N R

H E D T A

S C A D R O

1 2 3 4 5 6 7

THE LORD'S RETURN IN PATRISTIC LITERATURE

(Continued from page 5)

six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father."

Tertullian (220 AD) Against Maricon (Book 3:25)

Tertullian quotes 1 Thessalonians 4:17 as his hope of the second coming.

"For we shall, according to the apostle, be caught up into the clouds to meet the Lord [even the Son of Man, who shall come in the clouds according to Daniel], and so shall we ever be with the Lord."

Although there is not much written in this period on the Millennium, there is evidence that it was held as a basic teaching of the church.

They held to the view that antichrist was a reality and some taught that he would come from the tribe of Dan. There is no definite teaching as to the relationship of the second coming to the rapture and the tribulation. Such views came later in the history of prophetic faith.

In summary, let it be understood that this strengthens our faith when we realize that the truths that we hold so sacred have been held in the church from its very beginning. Again, let me emphasize that we do not, and must not, place our faith in human man, but in the inspired Word of God.

WHAT CHRISTIANITY HAS DONE IN EMANCIPATING WOMEN

(Continued from page 8)

(See also Luke 7:36 and John 8 for other cases of the forgiveness of sins in the lives of women.) To a widow who grieved over the death of a son, Jesus ministered by restoring the widow's son to life. (Luke 7:11-15.) When a woman who had had an issue of blood for twelve years touched the hem of His garment, Jesus ministered to her by caring for her physical body and making it well. (Luke 8:40-50.) For a Syro-Phenician woman, whose daughter had an unclean spirit, He healed the daughter. (Matt. 15:21-28.)

Jesus was not partial in His ministry, either to men or women. Women as well as men received forgiveness of sin. Women as well as men received the healing of the Great Physician. Both women and men were resurrected to life. (John 11; Matt. 9:18.) Both women and men experienced the joy and love of Jesus in their lives. (Matt. 9:27-31; Luke 7:37, 38; John 12:1-3.) Women and men shared the stories of the parables. Women and men ministered to Jesus. This impartiality is definitely brought out in one of Jesus' prayers by the words: "And the glory

which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one" (John 17:22, 23.)

What did Jesus do for women? He emancipated women from the pagan kingdom of the Roman Empire for the Kingdom of God. He raised women out of sin into holiness. Women were equal with men: in rights to the Kingdom of God (John 3:36) and in the marital relationship. (Matt. 5:32; 19:9.) Women as well as men were members of the household of God. (Matt. 12:50.) Jesus had emancipated women from their inferior position as slaves, playthings of men, instruments of corrupt governments, and had elevated them to the place of children of God, with titles of sisters and mothers, possessing individual rights, to be cared for and loved.

THE CHURCH AND JESUS' COMING

(Continued from page 13)

safety when the world has been lulled to spiritual sleep. When the church is removed, the day of the Lord begins, during which that Wicked One will rise to power. This day of the Lord's wrath is described in detail by the opening of the seven seals, blowing of the seven trumpets, and pouring of the seven vials. When the day of wrath is closing, with the nations gathered in mortal combat around Jerusalem, Christ returns from heaven "and every eye shall see him," coming in clouds, with power and glory. The armies "which were in heaven" follow Him, having been previously joined to Him, judged, married, and granted the white robes in which they appear.

The fact that Jesus is coming is the important thing. Let us watch for Him and be ready, whenever He comes, to meet Him in the air and ever live with Him.

SEPARATION OF CHURCH AND STATE

(Continued from page 2)

church schools, hospitals, and supposed damage to foreign properties. (It will require all the income taxes paid by the entire membership of the Church of God to pay a bill for repairs to the Pope's summer home, *which was on enemy soil* and slightly damaged during the last war.)

We do not believe that Protestants have an equal right to these public funds! We believe that *no church* has a right to government funds or to preferential government treatment in our society. We believe it is high time Protestants realized that a part of their tax dollars is being used to promulgate a specific religious faith with which they do not agree. It is high time that individual Catholic people, good Americans, also realize that this is true, for we doubt that most know the intentions of the leaders of their church in this matter.

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IN THIS ISSUE

Messages on Bible doctrine and Christian life.

Children's Corner

The Bible in the News



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

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DAILY BIBLE READINGS

- M. April 1. Eph. 4:1-3. Christians should represent themselves as such.
- T. April 2. Col. 1:9-13. Those who walk as Christians are strengthened.
- W. April 3. Acts 5:17-29. Peter conquered his weakness.
- T. April 4. Matt. 16:20-26. Jesus taught to evaluate the price before selling one's soul.
- F. April 5. Matt. 7:1-5. We should correct ourselves before blaming Peter.
- S. April 6. Rev. 21:1-8. Liars shall not inherit the Kingdom of God.



The Need to Give

A speaker from the Wells Organization, which assists churches in their financial programs, stated that the philosophy of genuine giving is not that the Lord needs our gifts, but that we need to give. The benefit of giving is realized by the giver and not by the Lord. This is a philosophy which seems to have Scripture, logic, and psychology in its favor.

God said, "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Psalm 50:12). The Lord has no need of our giving, except that this is the way He has chosen, *for our sakes*, to continue His work.

In the passage in Malachi concerning tithing, we see again that it is not the Lord who benefits from tithing, but the tither. (Mal. 3:10-12.) While the tithe is to be used to provide for the Lord's house, the benefit is to the tither and not to God. The Lord was teaching the need to give as a form of obedience and worship, not His need to receive.

Jesus said, "Where your treasure is, there will your heart be also" (Matt. 6:21). We need to give, for when we put our money into the Lord's work, we will put our hearts into the Lord's work. There is a spiritual blessing derived by the giver and this fulfills the purpose of God.

Eternal Security and Baptism

Those of us who believe that water baptism of believers is essential to salvation are sometimes accused of teaching that there is eternal security in the act of baptism. These accusers, knowing no Scriptural reason to argue that baptism is optional to salvation, rail at us with, "You think that all a person has to do is to be baptized and he is secure." Nothing could be further from the truth! In fact, those who say this are usually people who think that if a person has once professed belief he is eternally secure, no matter what the evidence of his life may be.

The Bible formula for salvation is quite clear. After one has heard the gospel and believed, water baptism is the method of entering into the body of Christ. "He that believeth and is baptized shall be saved." "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). "If any man be in Christ he is a new creature" (2 Cor. 5:17).

This act of immersion does not bring eternal security, but newness of life. The total act of believing and being baptized brings one into a new relationship with God and with Christ. There remains the development of that relationship and the living of a life of faith. Jesus said, "He that shall endure unto the end, the same shall be saved" (Matt. 24:13).

Baptism is essential to salvation, but it is the beginning of a new life, not the reception of eternal security.



The Poor in Spirit

By Mrs. Vernis D. Wolfe
Tempe, Arizona

JESUS' fame for healing and preaching went throughout the land of Palestine. Multitudes from Galilee, Decapolis, Jerusalem, Judea and from beyond Jordan followed Him. Seeing the multitudes, He went up into a mountain and preached the well-known Sermon on the Mount. Jesus began His sermon with the Beatitudes, beautiful promises of the blessings His followers would receive.

Each of the Beatitudes begins with the same word, that word being "Blessed." We find that the meaning of this word in each case is "happy."

"Blessed [or happy] are the poor in spirit: for their's is the kingdom of heaven" (Matt. 5:3). This verse reminds us of the Psalmist, who wrote, "Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified. But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God" (Psalm 40:16, 17).

Many believe that the teachings of the Old Testament

are more or less the idea of "an eye for an eye and a tooth for a tooth." This is true; but even while this old law was in existence, there was a better way of life revealed by the men of God. One can see that this old law did not produce happiness. It produced sorrow and bitterness, pain and death. The men who walked with God and pleased Him did find happiness, as was revealed by the Psalmist. The Beatitudes express the same thoughts as was uttered by the Psalmist.

"The poor in spirit" are those Christians who have a gracious disposition and are emptied of self in order to be filled with Jesus Christ. They are willing to put Him first in their lives, knowing how to be "abased and to suffer need" as did the Apostle Paul. (Phil. 4:12.) They are those who, when life deals them a number of hard blows, are able still to understand that "whom the Lord loveth he chasteneth" (Heb. 12:6). Acknowledging God's wisdom wherein is our lot, we must be consoled in it, patiently bear the inconvenience of it, be thankful for what we have, and make the best of that which is.

Another way in which we are "poor in spirit" is by being humble in our own eyes. We must examine our attitudes toward ourselves, and those about us as we are told by the Apostle Paul. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith" (Rom. 12:3, 6).

The "poor" in the Old Testament often referred to the humble and self-denying, as opposed to those who were at ease, and the proud. We are to be as little children in our opinion of ourselves. In the Gospel according to Matthew, Jesus referred to us as little children. Here we read, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:4). Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14).

The Laodicean church was poor in the things of God, wretchedly and miserably poor, and yet it was so rich in goods as to have need of nothing. On the other hand, Paul was rich in the things of God, excelling most in gifts and graces, and yet "poor in spirit"; that is, he was humble, meek, lowly, always thinking of the other person rather than himself. He felt that he was the least of the apostles, less than the least of all saints and nothing in his own account. (1 Cor. 15:9.)

The "poor in spirit" are those who are willing to make themselves lowly, and to do good. It is to acknowledge that God is great, and we are small; that He is holy and

we are sinful; that He is ALL and we are nothing; and to humble ourselves before Him and under His mighty hand. To be "poor in spirit" is to come off from all confidence in our own righteousness and strength, that we may depend only upon the merit of Christ for our justification. That "broken and contrite spirit" with which the publican cried for mercy, is this poverty of spirit. We must call ourselves poor, because we are always in want of God's grace, always begging at God's door.

This poverty in spirit is put first among the Christian graces. The philosophers did not reckon humility among their moral virtues, but Christ put it first. Self-denial is the first lesson to be learned in His school and poverty in spirit is entitled to the first Beatitude. The foundation of all other graces is laid in humility. Those who would build high must begin low; and it is an excellent preparative for the entrance of gospel grace into one; it fits the soil to receive the seed.

Those who are weary and heavy laden, are the "poor in spirit" and they shall find rest with Christ.

They are blessed! They are happy! *Now* they are so, in this world! God looks graciously upon them. They are His little ones. To them He gives more grace; they live the most comfortable lives and are patient to themselves and those about them and nothing comes amiss to them.

Theirs is the Kingdom of heaven; that is, the rule of the heavens over the earth. In that day the Lord will be present in the earth to execute judgment and righteousness. The dire results of following after or seeking exalted positions are given to us in such words as we find in Luke 1:52: "He hath put down the mighty from their seats, and exalted them of low degree." The Kingdom will be composed of these "poor in spirit." They are to be fit members of Christ's church, which is called the congregation of the poor. (Psalm 74:19.) They will help Jesus during His reign of righteousness when He will set up the Kingdom upon the earth. Those who humble themselves and comply with God when He humbles them, shall thus be exalted and obtain the glory of the Kingdom of heaven. There is, then, not only a measure of happiness for today, but an even greater measure to be obtained in the Kingdom of God.

This rule of the heavens over the earth is referred to when Jesus says, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

The meek are happy. They quietly submit themselves to God, to His Word, and to His rod. They follow His designs and are "gentle toward all men" (Titus 3:2). They can bear provocation without being inflamed by it; they are either silent or return a soft answer. They can show their displeasure when there is occasion for it without being transported into any indecencies. They

are meek, who are rarely provoked but quickly and easily pacified; and who would rather forgive twenty injuries than revenge one.

Meekness is not necessarily a surrender of our rights, nor cowardice. Christ insisted on His right when He said, "If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?" Christ was the very model of meekness. It was one of His characteristics. We recall His words: "I am meek and lowly in heart" (Matt. 11:29).

Paul asserted his right when he said, "They have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily?" (Acts 16:37). From what we read, no man except Jesus endured more wrong or endured it more patiently than Paul. The Saviour and the Apostle were not passionate. They bore all patiently. They did not press their rights through thick and thin, or trample down the rights of others to secure their own.

Meekness is the reception of injuries with a belief that God will vindicate us. Paul said, when speaking to the church at Rome, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19). It little becomes us to do what He has promised to do for us.

Meekness comes from the heart and produces peace of mind. The Psalmist clearly distinguishes the reward for both the wicked and the righteous. "The Lord knoweth the days of the upright: and their inheritance shall be for ever. They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. The wicked borroweth, and payeth not again; but the righteous sheweth mercy, and giveth. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off" (Psalm 37:18-22). Surely the meek are the righteous and are among those who will receive the great inheritance.

The value of meekness, in regard to success in life, is often exhibited in the Scriptures. Wise Solomon wrote many of these. "Make no friendship with an angry man; and with a furious man thou shalt not go. Lest thou learn his ways, and get a snare to thy soul" (Prov. 22:24, 25). "Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour has put thee to shame" (Prov. 25:8). It also has been seen in common life that a meek, patient, mild man is the most prospered. An impatient and quarrelsome man raises up enemies; often loses property in lawsuits, spends his time in disputes, rather than in sober, honest industry, and is harassed, vexed, and unsuccessful in all that he does.

(Please turn to page 9)

Jesus' Power Over Evil Spirits

By Pastor James Mattison
Blood River, Louisiana

"What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us *before the time?*" (Matt. 8:29). . . . "I adjure thee by God, that thou torment me not" (Mark 5:7). . . . "I beseech thee, torment me not" (Luke 8:28).

The Story

Jesus and the twelve apostles had crossed the Sea of Galilee to the country of the Gergesenes. As soon as Jesus stepped out of the boat, two men who were insane came out of the tombs (caves in the side of the hill) to meet Him. They were naked, and extremely violent, so that no one dared pass that way. Often, one of them had been fastened with chains, but he broke them. There was no one strong enough to master him, and night and day he was shrieking among the tombs and on the hills and cutting himself with stones. (What compassion we have for him!)

When these two saw Jesus, they ran to Him, fell down on the ground before Him, and one cried out in a loud voice, "What do you want of me, Jesus, Son of God? I beg you not to torture me." He said this because Jesus had decided to heal their warped minds.

(In the Aramaic translation, the word for devils, *devana*, means lunatic or insane. "Those suffering from mental diseases were supposed to be possessed of devils or evil spirits."—*Lamsa*. This idea was still prevalent when the Pilgrims came over in the *Mayflower*.)

Jesus asked one of them what his name was. The man said, "My name is Legion," for many devils had entered him, or, as we understand today, there were many things wrong with his mind. A number of disorders were present.

Now there was a herd of pigs, two thousand of them, feeding on the hillside, being watched by some swineherders who were evidently Jewish. The owners were evidently Jewish, too, since Jesus had come to preach to them. Thus, they tempted God's displeasure.

The devils of insanity begged Jesus not to send them to the bottomless pit, or very deep place (symbol of rendering harmless the tormentors and adversaries of man), but to send them into the herd of swine. So the insanity entered the swine, and suddenly the whole herd ran violently down the hill into the deep water and all were drowned.



When the men tending them saw this, they ran to town and spread the news, including what had happened to the insane men. All the people came to see what had happened.

They saw the lunatics clothed and in their right minds, sitting at Jesus' feet. They evidently also saw the two thousand hog carcasses in the water, and they were terribly frightened. Not loving God in the first place, and not caring that the unfortunate men were healed, thinking only of their loss, they asked Jesus to leave the country. Jesus left.

As He was getting into the boat, one of the healed men asked to go along. Jesus told him no, to go back home and tell all people what God had done for him. So he did go back and told many what Jesus had done for him.

Jesus' Power

Jesus had power over all curses of man—the diseases of the body, and the unbalanced minds. He healed men born blind. He cured deaf ears. He restored withered arms. He restored men's minds.

All of these curses have come because of sin. They are tormentors and adversaries of man. (To be specific, there is a distinction made in the Bible between diseases and devils. The devils and evil spirits pertained to disorders of the mind.) Jesus was Master of all these enemies. Impersonal though they be, they are very real.

In the Kingdom, all these enemies of man will be over-

(Please turn to page 15)



What Christianity Has Done In Emancipating Women

By Pastor Orville Westlund
Burr Oak, Indiana

(Conclusion)

AS THE teachings of Jesus moved out of Palestine to the four corners of the Roman Empire, Christ was its life, judge, and revelation of God. Consequently, because of Jesus' variance with Roman society on the role of women, women received a new status through Jesus. Women were now the redeemed daughters of God, co-heirs with Christ. (Rom. 8:17.)

In the Pastoral Epistles of the New Testament, we read that elder women should be received as mothers, young women as sisters, and that destitute widows should be honored. (1 Tim. 5.)

With reference to the latter, we read: "The provision for the widow was attributable to the exertions of the church, which never relaxed its solicitude for the interest of wives surviving their husbands—winning, perhaps, one of the most arduous of its triumphs when, after exacting for two or three centuries an express promise from the husband at marriage to endow his wife, it at length succeeded in engrafting the principle of Dower on the Customary Law of all Western Europe." (Nicoll, *Expositor's Bible*.)

As women played an important role in the development of the Roman Empire, they were now going to play a *vital* role in the spread of Christianity. Christian women became teachers, missionaries, and workers for Christ and His church.

One of the most remarkable cases of a woman as a teacher in the New Testament is recorded in the Book of Acts. There we find the record of a woman named Priscilla, who taught one of the great ministers of the apostolic church. The record reads: "Now a certain Jew named Apollos, an Alexandrian by race, a learned man, came to Ephesus: and he was mighty in the scriptures. This man had been instructed in the way of the Lord: and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully" (Acts 18:24-26).

F. T. Lord notes that Priscilla's name appears last in Paul's first mentionings of her. "But in later references," he writes, "the order is reversed: we hear of 'Priscilla and Aquila.' From this we infer that Priscilla came to be the dominant partner in that happy comradeship. In view of the prominence given to men rather than women in the early church this fact is noteworthy." (Lord, *Great Women of the Bible*.) In Romans 16:3, Paul wrote: "Greet Priscilla and Aquila, my helpers in Christ Jesus, who have for my life laid down their own necks."

Women also did much missionary work. Women of the New Testament such as Lydia, Priscilla (already mentioned as a teacher who journeyed with Paul from

Corinth to Ephesus), Tryphena, Tryphosa, Persis, and Apphia served in a missionary capacity. To illustrate one of them, Lydia was a business woman of Thyatira of Asia Minor, a seller of purple. She was "the first convert to Christ in Europe. . . . She forthwith invited Paul and his companions to make her house their headquarters during their stay in Philippi. Not in any condescending manner, nor with the slightest suspicion of patronage, but with great modesty and delicacy. 'if ye have judged me to be faithful to the Lord, come into my house and abide there.' Thus this consecrated business woman provided not only the first convert in Europe, but also the first meeting place for other converts. Her house, we may say, was Europe's first church. There can be no doubt that Paul had in mind this first hospitality in Europe, as well as the general reception he received from other converts, when he later wrote to the Philippians, 'I thank my God always upon every remembrance of you.'" (Lord.)

Other women performed different functions in the work of the church. We read of Dorcas. She was a lady of Joppa. The role she played was the making of coats and garments. "This woman was full of good works and almsdeeds which she did" (Acts 9:36, 40).

We hear of the man Philip in Acts 21, who had four daughters. They were prophetesses of the church. Paul, in his Roman Epistle, told also of a woman by the name of Phoebe, who was a "servant" or probably a deaconess of the church. Of her Paul wrote: "I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchreae." Commenting upon these New Testament women, Charles Adams in his volume, *Women of the Bible*, wrote: "These holy women were not idle disciples. There was a sphere of action in which they could with propriety move, and thus they became important 'helpers' in promoting the great cause in which the apostles were employed. They knew the way of the Lord, and were capable of instructing others, and of aiding them to enter and walk in the same highway of holiness."

Though Christian women had transcended the pagan Roman environment in which they found themselves as teachers, missionaries, and workers for Christ, there were always dangers present of misusing their freedom in Christ, misrepresenting their new status as redeemed daughters and members of the household of God. This was especially true at such apostolic churches as Corinth and Ephesus. Consequently, warnings were written to these churches involving the behavior of women in worship.

To the Church of God at Corinth the Apostle wrote specifically about the matter in these words: "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or

prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered" (1 Cor. 11:4-6). . . . "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church" (14:34, 35).

To the church at Ephesus Paul wrote similar words concerning the behavior of women in the worship service, saying: "I will therefore that men pray every where, lifting up holy hands without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2:8-12).

Nowhere in the New Testament do these teachings appear, except the pastoral letters and First Corinthians, concerning the behavior of women in worship. Consequently, in these two cities, Corinth and Ephesus, why did women have to remain silent and not teach? Why could not the Christian women of Corinth and Ephesus wear jewelry and costly array during worship? What were the Asiatic customs for women in public? What kind of cities were Corinth and Ephesus, that Christian women should watch their behavior very carefully?

Investigating the setting of the Corinthian church and the Ephesian church, we find that the two churches were located in two of the largest cities of the Roman Empire. Corinth was one of the chief commercial centers of Greece. Its population was about six hundred thousand. It was known for its temple of Venus. Ephesus was the capital of Asia Minor, containing one of the most outstanding pagan temples within the Roman Empire. Both these cities were beds of pagan worship, representing a cross section of race and trade. One scholar described Corinth as follows:

"A witty writer has compared the city to an amalgam of Newmarket, Chicago, and Paris. It had the worst features of each, all mixed together. At night its streets were hideous with the brawls and lewd songs of drunken revelry. In the daytime its markets swarmed with Jewish peddlers, foreign traders, sailors, soldiers, athletes in training, boxers, wrestlers, charioteers, racing men, betting men, courtesans, slaves, idlers, and parasites of every description—a veritable pandemonium! Even in that old

(Please turn to page 14)



The Son

Part 1

*By Pastor Francis E. Burnett
Tipp City, Ohio*

WHOSOEVER shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John 4:15). One of the fundamentals from which many people are digressing is that Jesus Christ is the Son of the living God. A few years ago a minister of a large church in New York City said, "Of course I do not believe in the virgin birth." It would seem at Christmas that everyone believes in the Bible account as it is given. Yet, when we examine these same people in their doctrines, we find they are not firm.

To believe that Jesus is the Son of God as taught by the Scriptures involves several facts. Why should doubts arise in the minds of people? Why should any refuse to accept what is written in God's Word?

Paul wrote to the church at Ephesus, saying, "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6). God said through Paul, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). To Peter, God revealed that "prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). We then assume that if we are to be true servants of God, we will accept what He has written and has caused to be preserved for hundreds of years.

For a person to make the statement that he does not believe in the virgin birth is to deny the Word of God,

which says: "In the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary" (Luke 1:26, 27).

There are several reasons why Mary was chosen. First, and probably the most important, is the fact that God promised Eve that her seed would be the overcomer. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). Nowhere else in Scripture was such a promise made. In the rest of His Word, God referred to the descendants of man as the seed of the man. But here the promise was to the woman!

It was woman who first sinned; who committed the first transgression. In 1 Timothy 2:14, 15 we read: "Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." The Apostle was not at all suggesting that in order for a woman to receive salvation she must first be a mother. In fact, Paul advocated that both men and women remain single "even as myself." (See 1 Cor. 7:7, 8.) Paul well knew that God had promised woman redemption from the awful curse of transgression by allowing her to bring forth her Redeemer.

The reference in Genesis is not the only one that applies to this great event. In Isaiah 7:14 we read: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his

name Immanuel." We know the angel appeared "to a virgin." The angel said, "Fear not, Mary: for thou hast found favour with God" (Luke 1:30). "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

Luke reveals that it was the power of God that caused Mary to conceive. The angel added, "For with God nothing shall be impossible" (Luke 1:37). How well Mary knew this, since Elisabeth had conceived in her old age and Zacharias was made dumb because of his lack of faith.

God, through Jeremiah, caused to be written these words, "How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, a woman shall compass a man" (Jer. 31:22). The word "compass" in the Hebrew means to *go round about*. What was God saying? There is no doubt but that He was telling Israel how they would be redeemed. It was to be done differently than they would suppose. Notice that God said "the Lord hath created." This was not to be the work or accomplishment of man. Also it was to be a "new thing." Never before had a woman brought forth a child without a husband. But God said He would put a woman ahead of man. Israel was to look for this.

In the story of Jesus' birth we find that no one ever questioned the authentic words of the angel about Mary. As they were faithfully watching and waiting for their Messiah to be born, so they were expecting a virgin to be His mother.

In Jeremiah 31, God referred in verse twenty-one to Israel as a virgin. Yet we know that Israel was wicked and adulterous. In the fifteenth and sixteenth verses we have the promise of resurrection to the mothers of Israel. How else was Israel to be regathered (Jer. 31:23), resurrected (v. 16), and forgiven (v. 34) but through the "heir," "born of a virgin," a woman of Israel.

The expression in Luke 1:27, "of the house of David," is very important. Samuel gave David the Word of God in saying, "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. . . . I will be his father, and he shall be my son" (2 Sam. 7:12, 14). Paul said of Jesus, "concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh" (Rom. 1:3). John wrote, "Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" (John 7:42).

There are two expressions in the Psalms which undoubtedly refer to our Lord. "Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself" (Psalm 80:17). "O Lord, truly

I am thy servant; I am thy servant, and the son of thy handmaid: thou hast loosed my bonds" (Psalm 116:16). Zacharias prophesied, saying, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David" (Luke 1:68, 69).

"All went to be taxed, every one to his own city" (Luke 2:3). God had foretold that His Son was to be born in Bethlehem. He accomplished this in a very natural way, though Mary was a resident of Nazareth. The decree was that everyone enrolled was to return to his "own city" to be taxed. It was not necessary for the woman to go to that city any more than it is necessary for our women of today to accompany us to pay our taxes.

Here is a quotation from *The Companion Bible*. "Vib. Max was Praefect of Egypt, and wrote: The enrollment by households being at hand, it is necessary to notify all who for any cause soever are outside their homes to return to their domestic hearths, that they may accomplish the customary dispensation of enrollment, and continue stedfastly in the husbandry that belongeth to them." We further quote from *Jamieson, Fausset and Brown Commentary of the Whole Bible*. "Not only does Joseph, who was of the royal line, go to Bethlehem, but Mary too—not from choice surely in her condition, but, probably for personal enrollment, as herself an heiress. According to the Praefect of Egypt, the children of Israel were enrolled by households. Then Mary was the head of a household by inheritance. (Study Numbers 36, which tells of a daughter's inheritance.)" (*To be concluded, April 15*)

THE POOR IN SPIRIT

(Continued from page 4)

"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; 6:3-6).

Let us examine ourselves from the standpoint of these two virtues and thus determine ways in which we can better prepare our lives so that we can be among the blessed who have a place in the Kingdom. It is true that we often stumble, falter, or question the value of Christianity; but may we keep our eyes on the One who successfully ran the course before us, even Jesus Christ our Saviour, to the end that we might come to a full realization in our life of true Christian concepts and their value.

If we achieve "poverty of spirit," if we mark our life with meekness, surely the gates of the Kingdom will be open to us at the coming of Christ to the earth.

As we have thus reviewed these Beatitudes, we offer this prayer to God: "May we be found busy in the Master's business, occupying our rightful places and looking for His soon return. Come, Lord Jesus! Come quickly!"

This is *THE* way

SELECTED BY THE EDITOR FROM
CONTEMPORARY THOUGHT AND OPINION



Many religious publications come to our desk. The editorial observations represent the best in current religious thought. We hope to bring you selections from these writers from time to time to help you keep abreast of events in the religious world.—Editor.

WE QUESTION THIS

"It is commonly accepted that every Christian should be baptized and unite with some church." So writes Joseph T. Larson in *The Alliance Weekly* (January 30, 1957). We question the validity of this statement for the following reasons:

First, such a statement has never been commonly accepted, either in the first century or in the present one.

Second, we do not say that every Christian should be baptized, but that every penitent believer should be baptized. One puts on Christ in baptism, A Christian is one who believes and is baptized.

Third, the process of baptism makes one a part of the "body" of Christ which is the church. One doesn't unite with "some" church after baptism, he is baptized and the Lord adds him to *the* church.—Fred W. Smith in *The Plea*.

THE CHURCH IS RUN BY A CLIQUE

Word has been received by the minister of your church that it is run by a clique. Upon investigation we find this statement is true. Furthermore, we find the clique is composed of faithful members who are present at every meeting, who accept appointments to committees, who give willingly of their time, energies, and efforts, and who sincerely believe that the more one puts into his church the more he will get out of it. There is no question that the enthusiasm, responsibility, and efforts of these members are of inestimable value to your church. And we would, therefore, suggest that you join this clique. It is not a difficult matter to do so—in fact, it is very easy. Begin by attending services regularly; take a more lively interest in church activities; make helpful, constructive suggestions, and accept responsibilities to serve on committees. Show a continual interest in all affairs pertaining to your church. Before you realize it, you will become a member of the clique and you would be surprised to know how anxious they are to have you.—*Desert Disciple*.

HISTORIC RELIGIONS

The noted historian, Professor Toynbee, commenting on religion, says: "I am convinced that human beings cannot live without religion, but, they cannot at the same time accept religions which seem to them unconvincing or morally shocking. There is a spiritual vacuum

in the world. It is likely to be filled either by the traditional religions reforming themselves or by new faiths."

We are not quoting Toynbee because he is an authority, but rather because his observations fit in with predictions of prophecy. He says that for the last two hundred fifty years "historic religions, beginning with Christianity, have been losing their hold." Of course, there has been a tremendous increase in nominal church membership, but it appears to have the characteristics of a "form of godliness, but denying the power thereof."

There isn't anything within modern Christianity that is more "morally shocking" to the finer senses of men than the teaching of eternal torment. Fear and torment go hand in hand and both plague the minds of men. In a very clear way, John indicts both fear and torment as being out of harmony with love. He says: "There is no fear in love; but perfect love casteth out fear: because fear has torment. He that feareth is not made perfect in love" (1 John 4:18).—C. E. Randall in *News and Prophecy Digest*.

YOU TALK TOO MUCH

A professional counselor gave some pretty strong advice on the counselor as a good listener. He suggested that the pastor-counselor tape record one of his own counseling sessions and, with a stop watch, measure the time spent in talking and listening. "If you are talking for a period of more than ten per cent of the total time, you're talking too much," he said. This reminds us of the man who was such a flop as an after-dinner speaker. He never could wait that long.—James E. Mason, in *Voice*.

A PREACHER'S GREAT TEMPTATION AND THE SPIRITUAL ANTIDOTE

Every minister called upon to stand in the pulpit week after week should read 1 Corinthians 1:17 to 2:5 at frequent intervals.

Paul the great preacher, the divinely instructed theologian, places his finger squarely on the ever-recurring temptation to proclaim God's truth with "enticing words of man's wisdom."

To the unregenerate world the preacher is engaged in a foolish business, and it cannot be otherwise. Man in his natural state wants a convincing sign or a well-

reasoned philosophy. To yield to such pressures is an insidious and deadly temptation.

It is not easy to preach a message which is a stumbling-block to some and meaningless jargon to others. Nevertheless that is the preacher's mission.

But how can it be effective? Does not reason demand that we convince our hearers by the very force of logic and erudition? Take care! Paul found the preaching that has lasting effect is centered in Christ and Him crucified; foolishness to the world, but the power of God to those who will believe.

An intellectual concept of the gospel message is vital, but there is also the absolute necessity of a personal relationship with the One who made that gospel possible. This experience of the burning heart enables one to rise above the ever-present temptation to please the "itching ears" in any given congregation. It is this recognition of the supernatural origin and effect of the gospel which alone can compel the minister to preach the message on God's terms and in God's way.—*Christianity Today*.

MOST WASTED HOUR?

So writes Wesley Shrader, of Yale Divinity School, in the February 11 issue of *Life Magazine* regarding the Sunday school hour. In all probability the article has provoked strong feelings in thousands of people who feel that the article was an inadequate, one-sided, negative presentation. The author published the opinions of young people who gave negative testimony concerning the value of the Sunday school in their lives.

In reading the article one puts the magazine down with the feeling that generally the Sunday school has almost completely failed to make any worth-while contribution to the Christian training and education of American youth.

One question that seems to spontaneously result from a reading of this incomplete portrayal of the present Sunday school is, "What would be the response if testimony were solicited from persons who have found the Sunday school a gateway to a satisfying and lasting Christian experience?" I suppose the publisher of the article would spend many hours handling the response that would result from this action. Also one could ask, "What about the hundreds of Sunday schools that have been alert to adequate organization, training, program, etc., and are doing a commendable job in the field of Christian education?" Another question could be, "Why not give cognizance to one of the greatest contributions that the Sunday school makes to its members whether it is up to date on methods or not and that is the lasting and penetrating influence made on the students by the dedicated lives and spiritual fervency of thousands of loyal Sunday school teachers?"

The article did not give recognition to the fact that during the past fifteen years the Protestant church has been engaged in the most extensive study and development of the church school curriculum in Christian history. Admittedly there are some areas in this field that continue to be neglected and that require immediate attention. One of such is the inadequate and in many cases completely neglected training program for teachers and leaders.

Dr. Shrader does give helpful suggestions for improving the weaknesses of the Sunday school and if his article stimulates renewed action and thought on the part of those responsible for this important institution of the Christian church it will have performed a valuable service. It is regrettable that more space was not given to the positive aspect of the question. There is so much more of value that could have been added to the treatment of this timely subject.—Raymond M. Beccroft in, *Advent Christian Witness*.

Conditional Immortality

"The man without a purpose is like a ship without a rudder—a waif, a nothing, a no man. Have a purpose in life, and, having it, throw such strength of mind, and muscle into your work as God has given you."—*Carlyle*.

From the day the first member of the Church of God began witnessing the basic truth of "life only in Christ," the doctrine of conditional immortality has formed the pivotal purpose in our teaching. Our earlier workers believed that eternal life was the gift of God (Rom. 6:23) as stated in Scripture, and the teaching of the natural immortality of the soul was repugnant to them. The teaching of a never-dying soul was a blasphemy on truth. They opposed it as having its origin in the lie of the devil which deceived Eve in the Garden of Eden. (Gen. 3:4.) They contended for truth and opposed error with equal vigor. They had a purpose—it was to exalt truth and dethrone error. This purpose gave them a cause—a righteous cause. They were not "carried about by every wind of doctrine"—waifs—nothings—no men! There was no truth-salving with them. Today, we are threatened by a growing unconcern for the truths which were divinely committed to the Church of God and which made the Church a separate and distinct body of believers. Discount the salvation value of these truths, and the purpose for which we came into being no longer exists. A people without a special and distinguishing message only cause "laugh at their folly."

May God revivify the Church of God in a "love for truth"!—*C. E. Randall*.

The Importance of Doctrine

By Pastor Leonard Brown
Baraga, Michigan

AN EVIL teaching which hides God's Word from the ears of many is in circulation today. Many are hiding behind the false teaching that it does not matter what one believes if he is sincere. Under this false protection millions bow to images, pray to the dead, worship a triune God, pray to the mother of God, believe in immortality of the soul, and look for eternal bliss in heaven, or terror in hell, and believe other doctrines found in paganism. When approached with the truth, a cold heart is turned with full assurance that all is well, saying, "Because I am sincere in what I believe, God will look at my sincerity and I will be saved."

"We have known of cases when this thought has gone to extremes. At one time a friend expressed this thought, "Hindus who believe in Hinduism are saved as long as they are sincere in what they believe." Another, after seeing the folly of his own belief said, "Look, it does not matter what you believe as long as you are sincere. If a loved one had died and you do not know if he were saved or not, would it not be a comfort if you believed you could help him by praying for him?"

To discover the importance of true doctrine it would be wise to see first what Christianity is. A Christian is a follower of Christ, who follows not only in His footsteps, but also in His belief. Yes, Christianity is a belief! Jesus said in Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." In John 3:18, Jesus said, "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." He that believeth not is condemned. Why? Because he believes not on the name of the only begotten Son of God! Therefore, we find that salvation depends on belief.

We find that many think that any belief will save as long as we believe that Jesus died for our sins. In the study of Scripture we find that doctrine must be sound in order to lead to salvation. If we were to study every text that mentions doctrine, or the words which are translated "doctrine" we would cover a large portion of the New Testament. This would be a profitable study for each of us to make.

Jesus put great emphasis on true doctrine. We read in John 7:17, speaking of His doctrine, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Doing God's will is studying doctrine to see if it is true or not. Remember the often-quoted 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Jesus commanded us to know if the doctrine comes from God, for this is God's will. Paul said to study to show yourselves approved of God. Would you say then, that pure doctrine is godliness? What did Paul think about it? He said, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the *doctrine which is according to godliness; he is proud, knowing nothing*" (1 Tim. 6:3, 4). Therefore, can we be godly and still teach false doctrine?

Paul said more about this in 1 Timothy 1:3, 4: "That thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith." As touching godliness, we cannot
(Please turn to page 15)

Here

I

Stand

Selected by
Mrs. George Thibault

As most everyone knows, it was Martin Luther who spearheaded the Reformation. When he was brought before the Diet of Worms because of his doctrines, which the Catholic Church declared to be heretical, the following took place:

"I ask you, Martin—answer candidly and without horns—do you or do you not repudiate your books and the errors which they contain.' Luther replied, 'Since then your majesty and your lordships desire a simple reply, I will answer without horns and without teeth. Unless I am convicted by *Scripture, and plain reason*—I do not accept the authority of popes and councils, for they have contradicted each other—my conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. God help me. Amen.'

"The earliest printed version added the words: 'Here I stand, I cannot do otherwise.' The words, though not recorded on the spot, may nevertheless be genuine, because the listeners at the moment may have been too moved to write." (*Here I Stand, a Life of Martin Luther*, by Roland H. Bainton.)

Eli Displeases God

ELI was a high priest in the temple. He was a descendant of Aaron. Do you remember our story about him? A high priest was appointed by God. It was a most important job in the temple service and a high honor. The high priest was the go-between for Israel and God.

The priests were to be the most godlike men of all the people. Eli was a good man, but he had a great fault. His two sons were very wicked and he allowed them to disobey rather than correct them.

One time Eli was sitting near the temple. Perhaps we would call it a porch. He saw a woman who appeared to be drunk. She was silently weeping and moving her lips. Eli asked her, "How long have you been drunk?"

Hannah, the woman, replied, "I am not drunken. I have a great sorrow and have been praying. I have no children and this makes me very sad. I cannot eat or think of anything else but this disappointment."

Eli believed then that she was not drunk. He sent her away with a blessing. Eli asked God to give her whatever she had prayed for. This made Hannah happy and she quit weeping. Little did Eli know that this incident was the beginning of a new experience for him.

Hannah had a baby boy. She called him Samuel, which means "asked of God." When Hannah had asked God for a baby boy, she had made a promise to God. She would lend this child to God. Wasn't that a strange promise? Hannah took care of Samuel until he was about six years old. Then she took this little boy to the temple.

Hannah told Eli she was the woman who had prayed for a son and now she was keeping her promise. Do you think Eli was surprised? Maybe he did not even remember this woman whom he had scolded and then blessed.

Just imagine leaving a little boy at the temple to serve God. How do you suppose Samuel could serve God? Well, he was to be an errand boy for Eli.

Now Eli had two sons that could have been errand boys, but they were so wicked that God could not use them for such a good work. They took the meat offered as sacrifices and ate it themselves. They also did many other terrible sins.

While Samuel lived at the temple, Eli was his teacher.

By
*Muriel
Hass*



He taught him about the laws of God and the service of the tabernacle.

One night after both Eli and Samuel had gone to bed, Samuel heard a voice calling him, "Samuel, Samuel."

Samuel answered, "Here am I," and he ran to Eli. But Eli had not called him. This happened three times. The third time Samuel came to Eli, the high priest guessed that it was God calling. So he told Samuel, "If this happens again, you answer, 'Speak, Lord, for thy servant heareth.'"

Samuel went back to bed and soon heard his name called again. He answered as Eli had told him. The Lord told Samuel that Eli and his whole family were to be punished because he had let his sons sin.

In the morning Eli asked Samuel, "What did God tell you last night?"

You know Samuel would not like to tell Eli such bad news. Eli threatened Samuel with great trouble if he did not tell what God had talked to him about.

Samuel told Eli that God was very displeased with Eli and his family. They would be punished for their sins by early death and they would lose favor with God. Both of Eli's sons were to be killed on the same day. This made Eli very sad.

The sons died on the same day. Eli became blind. When he heard that the ark of the covenant had been taken from Israel in war, he fell over backward. His neck was broken and he died suddenly.

So, boys and girls, you see God punishes people who do not love Him enough to make their children obey. It is very necessary that our parents teach us about God. They must teach us what is in the Bible and how to obey if we want God to bless us.

CHILDREN'S CORNER

Right of Choice

By Pastor Harry Sheets

South Bend, Indiana

IT WAS he [God] who made man in the beginning, and left him in the hands of his own decision" (Wisdom of Sirach 15:14, Am. Tr.). While these words are found in the Apocrypha, they seem to be in agreement with the accepted Scriptures and the evidence of history. God has given man much latitude in determining his life's course. Sirach testifies to this freedom when he adds: "If you will, you can keep the commandments, and acting faithfully rests upon your own good pleasure. He has set fire and water before you; stretch out your hand for whichever you wish. Life and death are before a man, and whichever he chooses will be given him."

We must remember that, while God gave man the privilege of free choice, "He has not commanded anyone to be ungodly, and he has given no one the right to sin" (v. 20). This is important to remember.

In the exercise of his free choice, man has chosen the way of sin too frequently. From bad choice to bad choice, man has at last come to the day of reckoning. The world is facing upheaval, or revolution, in political, social, and religious spheres. Arnold Toynbee, in *New Vistas for the Historian*, states: "Moreover, it is a revolution which may have two alternative outcomes which are at opposite extremes from one another. It may end abruptly in self-destruction of the human race. . . . The only alternative possibility is that it will end in a world-wide social fusion of all tribes, nations, civilizations, and the religions of man."

The fusion of all nations is a spiritual matter and cannot be accomplished on a social or political level as is being attempted. Man, by refusing the leadership of God, is heading for self-destruction. Only intervention by God can prevent such a calamity. Such intervention has been promised. (Matt. 24:21, 22.) Jesus will be able to rule all nations and bring about the co-operation necessary for survival.

WHAT CHRISTIANITY HAS DONE IN EMANCIPATING WOMEN

(Continued from page 7)

world the evil name of the city was proverbial. To accuse a man of 'behaving like a Corinthian' was to accuse him of leading a low, shameless, and immoral life. It is said that no Corinthian name celebrated in literature, arts, or philosophy, occurs in all the annals of Greece." (Lord.)

These environmental factors show how the light of the Christian witness was desperately needed in those two cities. Christian women furnishing the light of Christ

to the people of Corinth and Ephesus, living in the darkness of paganism, were essential to the salvation of the populace.

Turning next to the Asiatic customs for women in public, Marcus Dods describes the universal custom held by the Greeks: "Among the Greeks it was the universal custom for the women to appear in public with the head covered, commonly with the corner of their shawl drawn over their head like a hood. . . . This covering of the head could be dispensed with only in places where they were secluded from public view. It was therefore the recognized badge of seclusion; it was the badge which proclaimed that she who wore it was a private, not a public person, finding her duties at home, not abroad, in one household, not in the city."

James Moffatt writes that one of the Roman customs listed by Plutarch in his writings, *Roman Questions*, XIV, read: "Usually women cover their heads and men uncover them, when they go outside the house."

Not only was this custom of dress held to in Greek and Roman life, but was used in Jewish tradition for worship of the time, transferring into the Christian worship. *The Interpreter's Bible* reads on this custom: "The idea behind the custom is that of the inferiority of the women, coupled with a recognition of the headship or dominion of the man. This provides the reason for the Apostle's strictures on the growing practice, taken from what appears to have been an innovation in the Jewish synagogues at the time, of men keeping their heads covered while engaged in prayer. The uncovered head of the man signified his status as lord and master by divine ordinance, therefore *any man who prays or prophesies with his head covered dishonors his head*. In all circumstances he must preserve his superiority of status, *but any woman who prays or prophesies with her head unveiled dishonors her head*. That, for Paul, is a crowning disgrace. (V. 6.) It is disgraceful on two counts: first, it contravenes the divine order of creation which he has evoked for the sanction he needs to give authority and protection of her husband or her father or a guardian, who were thus responsible for her, and to whom she in turn owed respect and submission. Only immodest women whose character and conduct could not bear examination appeared in public with their heads uncovered.

The Christian women, therefore, worshiping in these cities had to be careful how they dressed and conducted themselves in public worship; else their Christian witness would be identified with extreme, ungodly practices. Consequently, women without veils or improperly dressed in public were automatically associated with the lowest form of Greek and Roman life.

Concluding the series of questions on the behavior of women in the churches of Corinth and Ephesus, we

JESUS' POWER OVER EVIL SPIRITS

(Continued from page 5)

touch upon the point of women not teaching and remaining silent in the act of public worship. What does it mean? Commenting upon this point, Charles Erdman in his *Pastoral Epistles of Paul* reviews the matter in this way: " 'Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness.' The reference here is probably to 'wives' in contrast to 'husbands' and specifically to their conduct in public worship. Paul elsewhere indicates how helpful women may be as teachers, particularly in guiding the young. (2 Tim. 3:14; Titus 2:3.)"

Another factor entering into the prohibition of women teaching in these churches was the fact that pagan cults in these cities used women as teachers in their public worship. If Christian women, therefore, taught during public worship, there would be a similarity between Christian women and pagan women in the function of public worship, with the danger of giving an impression to the general public that Christianity was just another religion like the pagan religions of Corinth and Ephesus.

Summarizing the behavior of women at Corinth and Ephesus, as outlined in the Epistles quoted, the manner of dress and conduct was essential to the public witness of Christian women in the pagan life of these cities. Anything resembling pagan behavior would be detrimental to Christ and His church, misrepresenting transformed people through Him. Hence, warnings were given out to these two churches in dealing with their problem of public worship in pagan-city life.

To take these teachings, limited to public worship, and apply them to the modern, twentieth-century woman, for everyday life, might be stretching a context out of shape. However, there seems to be great value in these teachings for a modern world in the sense of helping us to understand the importance of the Christian witness among unbelievers in urban life; especially, the witness of Christian women. For they are, as men are, "the lights of the world."

Though women have been interpreted by the masculine world in many respects as inferior to them in the stream of human history, Christ has taught differently. Women have been granted equal rights with men, as the children of God. (John 3:36; Matt. 5:32; 19:9; 12:50.) Women have been lifted out of the gutters of sin and have been forgiven of their transgressions against God, as well as men who believe upon Jesus the Christ.

The true status of women in their relationship to man and God is centered in Christ. Anything that falls short of this necessitates emancipation from an inferior status. The difference between the revelation of Jesus Christ on women to the usual interpretation of society concerning women is the distance for the emancipation of women.

come and destroyed. Jesus will be the One who will overcome them, and make perfect all men who believe. There will then be no more insanity, no more diseases, no more suffering, pain, or death.

The *time* when all enemies will be destroyed will be during Christ's reign. At the close of His thousand-year reign, all enemies will have been destroyed.

Today, these afflictions are still with us, and all of us have loved ones suffering from some of these things.

Though the day that Jesus cured the lunatic men was not the "time" for all afflictions of all men to be taken away, it was a foretaste of the Kingdom, as were all miracles He performed for men because of compassion for them.

Truly, Jesus destroyed the lunacy in this case "before the time," and He did it by making the men's minds sound and well. We believe this is how Jesus in His Kingdom will right all evils—by replacing them with soundness, health, and *life*. Then the devils and evil spirits, and the Devil himself (all adversaries of man combined) will be destroyed. Death will no longer have any control of Christ's people, for all who live will have *life, eternally*.

The difficult part to this story is in the calling of mind disorders by the term "devils" or "evil spirits," as they were known in those days. Today, we have the same conditions, but modern medical science has explained these "devils" and "evil spirits" to be epilepsy, unbalanced minds, and other mental disorders. These terms were not known or understood then, so people merely called such disorders "evil spirits."

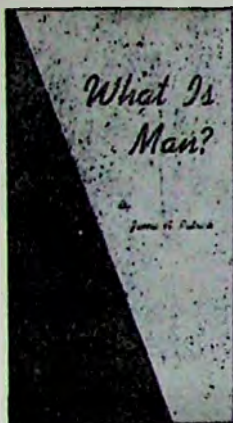
May Jesus soon come and make sound all who believe Him. We believe His coming is very near. Let us be watching and ready to receive Him.

THE IMPORTANCE OF DOCTRINE

(Continued from page 12)

overlook 2 John 9: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." Scripture makes it clear that we must not only believe in Christ, but also all He stands for. He who has the doctrine of Christ has *both* God and the Son.

We leave you with two texts. "Speak thou the things which become sound doctrine. . . . Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 2:1; 1:9).



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April 7, 1957

The Restitution Herald

VOLUME 46

APRIL 7, 1957

NUMBER 19

A DECADE OF DEVELOPMENT PROGRESS REPORT FOR CHURCH OF GOD MEMBERS



PENNELWOOD CHURCH OF GOD, GRAND RAPIDS, MICHIGAN

The Local Church Is the Springboard of Evangelism (See page 2)

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

Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed the 7th, 15th, and 30th of each month.

Members Only

This issue of The Restitution Herald is mailed to members only.

More than 1600 of these members are not subscribers, and thus do not receive the other two regular issues of The Herald each month.

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The Local Church and Evangelism

The heart of the Lord's program for evangelism is the local congregation. Initiative for evangelism in the community must come from the local church. Knowing the needs of the community, the opportunities it offers, and the best ways to approach the unchurched of its own area, the local church is in the best position to evangelize.

Local church evangelism, in the final analysis, becomes personal evangelism. Members invite friends and acquaintances to church. Members distribute literature and follow it up with personal talks to those who show interest. This is evangelism in its most elemental and probably most important form.

Local church evangelism requires some organization and training and materials. Here the state and General Conference can help with suggestions, workers, and materials. But the most needed factor here is interest and initiative which must be supplied by the individual member of the individual church.

The foundation stone of the Decade of Development program of evangelism is the growth and expansion of the local church through preparation for service, active participation, and full stewardship. The goals will be reached, not by plans made at General Conference, but by implementing those plans by the individual member in the individual church.

The State Conference and Evangelism

In places where there is an organized state conference, the initiative for organizing new churches and Sunday schools should be taken by the state conference leaders. Being "on the scene," knowing the possibilities, knowing the people involved, and having near-by workers, the state conference can give the encouragement needed to start new Sunday schools, Bible classes, and churches.

The General Conference can often help with workers, with pastoral aid, and with materials, but again the initiative must begin at home. It must begin in the locality where the new work is to be founded and be nourished by the state conference interested in the newly founded work. The General Conference stands ready to add its help where it is needed.

General Conference Evangelism

The General Conference must take the initiative for evangelism in areas outside the effective influence of an organized local church or state conference. It must also stand behind the local church and the state conference in their efforts to reach out. The General Conference must take the initiative for foreign missions and for opportunities beyond the abilities of a local church or state conference.

Each of these three agencies of the Lord has its area of service and its area of responsibility. Each has a work to do for which it is accountable to God. Each is deserving of the wholehearted support of every member.

DURING the Ministerial Conference of 1957, there was a panel discussion of social activities for youth. The activities to be discussed were dancing (all forms), roller skating, and movies. Due to lack of time, the activity of dancing was the only one discussed. The panel consisted of J. R. LeCrone, Warren Sorenson, C. E. Randall, and the writer was chairman. It was the opinion of the ministers that the thoughts of the panel and further study should be put in writing for our brotherhood at large. We are sure that what is presented in addition to the thoughts of the panel will be agreeable to them and to all of the ministers.

Dancing is one form of amusement that is a menace to the Church of God. It is, because it is accepted as being right in most social circles and by many denominations of other beliefs. There is no scripture that will give one any encouragement that dancing is right. In fact, the only causes for dancing by a Christian would be first, to honor God and, second, to do it with one or more of his or her sex and not to mix male and female in the activity.

We read in 2 Samuel 6:14, "David danced before the Lord with all his might." Again, in 2 Samuel 6:16, Michal "saw king David leaping and dancing before the Lord." We also read in 1 Samuel 18:6: "The women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick."

In the New Testament we have one scripture concerning dancing. "The daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him." In all of these instances we can plainly see there was *no mixing* of the sexes. Further, in the two references in the Old Testament, dancing was done to honor God.

It is impossible for one today to honor God in the dance, whether it be in a community gathering, high school, or ballroom. The dance is recognized by moral and spiritual leaders to be the cause of much of the social disease, adultery, drunkenness, crime, and other evils degrading our land today. *Can a Christian have any part of this and expect to lead someone to Christ?*

Family ties are being broken down because too many parents are seeking to keep the family together by entering into such entertainment. The morals and the safeguards of sex are being broken down by having dancing in the public schools. When the children are first starting to school, they are brought together by dancing. By the time they reach their teens, the adolescent stage, their *God-given bashfulness* has been *broken down* and they are brought face to face with sin and are often in sin.

Bro. J. R. LeCrone in his tract, *Pleasures of Youth*, said, "Shall the Christian young person attend and take part in the ballroom dance? No! The sensuous rhythm and degenerate routines of many of the modern dances,

A Panel Report on Dancing

By Francis E. Burnett
Tipp City, Ohio

combined with the demoralizing effect of liquor and the convenience of the automobile, form a combination that has turned many an evening that started out to be an evening of innocent pleasure into a night of lust and consequent tragedy."

Dr. John Holland said, "It is absolutely impossible for two persons to have contact without having an emotional upset."

"All forms of healthful and wholesome recreation are open to him, and will be enjoyed by him the more because he has not destroyed his capacity for finding pleasure in them through unwholesome living and dissipation." (*Pleasures of Youth* by J. R. LeCrone.) The Christian is a Christian because he or she is *servi*ng and *followi*ng Christ.

In Romans 13:13, 14 we read, "Let us walk honestly [margin, decently], as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." "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. 5:21). The meaning for both "rioting," and "revellings," is *carousal* or a *letting loose*. How better could you describe the dances of today? Paul was warning the Christians not to participate in such.

Dancing causes lust. "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:15).

Shall a Christian go to dances? No! "Inasmuch as dancing, the attendance at taverns, night clubs, and other places of questionable amusement are recognized as detrimental to spiritual life and constitute pitfalls for self and others, such attendance in even minor ways is to be regarded as out of keeping with Christian standards." (*Guides Toward Christian Conduct*, passed upon by the Ministerial Association.)

"Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). Let God be your guide! Let Christ be your example!

General Conference News

SUNDAY SCHOOL MATERIALS ALL MAILED

Sunday school quarterlies, going out in ever-increasing numbers, were all mailed early in March for the new quarter. Much work goes into these publications by the staff of editors, writers, and the print shop force. We are now printing five new quarterlies each quarter and will be adding the sixth in October, making a full line of teaching materials.

A Church of God Sunday school deserves Church of God teaching helps! Use quarterlies written and edited by those of "like precious faith."

LETTER OF THANKS

Each member family will soon receive a letter of thanks from the General Conference Board of Directors. We do appreciate the co-operation that has been experienced in the work of the General Conference this year.

You will also find with the letter a descriptive folder about Oregon Bible College which should be of interest to all.

NEW WORKERS

Sr. Mary Railton has resigned her secretarial position and has returned to her home in Rockford. She served the General Conference faithfully for eight years and will be missed. She will continue to edit the Junior High—Senior High Sunday school quarterly.

Sr. Lois Worley, soon to graduate from Oregon Bible College, has joined the General Conference staff on a part-time basis. Bro. Edward Houser is also serving on a part-time basis in the General Conference print shop.

BOARD OF DIRECTORS MEET

The Board of Directors conducted its regular meeting at the General Conference office, Friday and Saturday, April 5 and 6. Several items of importance were discussed, including details of the summer General Conference meeting.

GENERAL CONFERENCE, AUGUST 4-9

The annual meeting of the delegates of the General Conference will be conducted Sunday, August 4 through Friday noon, August 9, at Camp Mack, near Milford, Indiana.

Preliminary plans anticipate that Monday will be devoted to Bible study, devotions, and Missions and Evangelism Day. Tuesday will be Sunday School Day, and business meetings will be Wednesday, Thursday, and Friday morning.

Make your plans now to attend General Conference!

MACHINE PURCHASED

In spite of the fact that we have \$8,000.00 in notes to pay, it became necessary to purchase a power paper cutter for the print shop. (This is one of the items anticipated under "Emergency Fund" in the budget.) This power cutter cost about \$1,000.00 with installation and wiring. It will be a definite asset to the print shop and should improve efficiency in our growing printing business.

SUBSCRIBERS NEEDED!

There are still more than 1650 member families of the Church of God who are not regular subscribers to THE RESTITUTION HERALD. Every family receives the news issue monthly, but fewer than 1300 member families subscribe to the regular issues of THE HERALD.

If every church, or some member in every church, would take the responsibility of contacting each family to subscribe, we could gain many readers. The articles and features of THE HERALD can help in Bible understanding and inspire to more faithful church service. Let's get THE RESTITUTION HERALD into every Church of God home!

THE FINANCIAL PICTURE

As we write these lines, the financial picture is a little dark. Due to unusual expenses and a sharp decline in contributions in March, cash on hand for payroll and operating expenses is at a dangerous low. Cash on hand is less than enough to meet one payroll.

With only three months of the current budget year left we have raised little more than half of the delegate-approved budget of \$43,006.00. By trusting the Lord, trimming expenses, cutting corners, pinching pennies, and using \$3,000.00 of assets we have managed to stay slightly in the black, repay about \$3,000.00 in loans, and meet emergencies of needed equipment.

There is no other answer now but raising the remainder of the budget, *and quickly*, by contributions. As we have stated many times this year, *the budget is real*. Expenses, earned income, and other factors of the budget are as was anticipated, but contributions are *not being received* as anticipated and this is causing a financial problem for management and for the Board of Directors.

Three important months are before us. Will we build and grow, or just manage to keep going, or fall behind?

Total budget	\$43,006.00
Contributions through March	22,737.83
Contributions needed by June 30	20,268.17

Meet Your Board of Directors

Last month we printed a personal testimony by Bro. Willis Turner, president of the General Conference. This month we introduce you to Bro. Arlie Townsend, first vice president, and Bro. C. F. Pryor, second vice president of the General Conference.



Bro. Arlie Townsend is a building contractor in Grand Rapids, Mich. In addition to many homes and other buildings he has constructed, he supervised the remodeling of the Oregon Church of God in 1930; supervised the building of the Southlawn (Grand Rapids) Church building in 1926; and supervised the planning and construction of the Pennellwood Church building in 1948-49.

Bro. Townsend accepted the Lord and was baptized during a meeting of the Michigan State Conference at Dutton, June 20, 1921.

Bro. Townsend is an active member of the Pennellwood Church of God in Grand Rapids and has served in many church offices. He was Sunday school superintendent for twenty-five years, an elder for six years, and has served as president, vice president, and treasurer of the Michigan State Conference.

We are fortunate to have had the use of Bro. Townsend's experience these last three years that he has served on the General Conference Board of Directors.



I was ordained as a minister of the gospel by the two Churches of God of the Abrahamic Faith in the Carolinas—Anderson Chapel Church of God, at Hendersonville, N. C., and Guthrie Grove Church of God near Pelzer, S. C. Ordination services were officiated by Bro. M. O. Williamson of Pelzer, pastor of the two churches at that time. The ordination service took place on Easter Sunday, 1950.

Following ordination, I served as associate pastor of the Anderson Chapel Church until November 1951, at which time we left our home and moved to Browntown, Va., where we began our first active duty as a full-time pastor. While there, because the church was small, we supplemented our church income by doing secular work. The first two years spent there we continued working as a mason and carpenter, partly on actual construction work and partly in a building supply in Front Royal, Va. The last two years we spent as teacher and principal of the Browntown Elementary School.

While serving the church in this capacity, the church grew both spiritually and in number.

When we received the call from the Golden Rule Church, Cleveland, Ohio, to fill the vacancy of pastor in that church we accepted, and July 10, 1955, began full-time church work there. We have enjoyed our work here and we believe that God has blessed us in many ways since coming here.

Our personal testimony is this, that we have certainly realized a fulfillment of the

promise made by Jesus when He said, "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 a hundredfold, and shall inherit everlasting life." We find that every member of the Church of God is like a father, mother, sister, or brother to us; so therefore we have literally a hundredfold of each. We hope to be able to realize as literal a fulfillment of the last of the promise that we shall inherit everlasting life when our Lord returns to this earth.

TRACT RACK KITS

We are offering a selection of one dozen each of twelve different tracts for your tract rack, or personal distribution, for \$3.00. These are tracts selected for variety, and will be a good starter set for any tract program.

We also have on hand three new tracts. God's Tomorrow, by Alva Huffer; Why Be Baptized? by the late Norman McLeod; and Who Owns the Wool? are new titles printed in attractive styles. They are 30 cents per dozen, or \$1.95 per hundred.

Tracts and tract kits may be ordered from National Bible Institution, Oregon, Ill.

SISTER THAYER'S SCHEDULE

April 15-19—Colored Bible School, Cleveland, Ohio

April 22-26—Bible School, Swanton, Ohio

May 12-17—Bible School, Chappell, Nebr.

May 19-24—Bible School, Moorefield, Nebr.

May 27-31—Bible School, Fremont, Nebr.

Sr. Thayer's time is now scheduled through the summer, with Bible schools, teacher training classes and Bible school demonstrations.

WRITE A LETTER

A correspondent in England is anxious for letters from young people of the Church of God. He is twenty-nine years old and interested in the work of the church. His address is: Mr. Alan Johnson, 6 Lynwood Rd., Upper Tooting, London 17, SW, England.

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Pennellwood Church	65.68	Illinois State Conference	50.00	Mrs. J. L. Harland	15.00
Ken & Shirley Millard	5.00	Leila E. Whitehead	5.00	Mr. & Mrs. George McMurtrie	60.00
Virida Sittler	10.00	Mrs. F. L. Austin	5.00	N. J. Hardaere	10.00
Mr. & Mrs. E. E. Warren	10.00	Blanchard Missionary Society	20.00	Happy Woods Church	16.47
Aurora Church	9.00	Dixon Church	25.69	Edua O. Smith	5.00
Litchfield Sunday School	6.26	L. H. Anderson	5.00	Mrs. Joe Chapman	7.00
Mrs. Kate Olmstead	3.00	Friends	32.35	Azalia Winfrey	25.00
L. J. Elton	10.00	Mrs. Esther Holmes	5.00	S. H. Boyer family	50.00
		Swanton Church	36.25	Mr. & Mrs. Paul C. Johnson	20.00
		Verna C. Thayer	5.00	Pennellwood Missionary Society	20.00



Churches IN THE News

CALENDAR

- April 14 - 21 — Pre-Easter Meetings, Southlawn Church, Grand Rapids, Mich.
- April 27, 28 — Ohio Spring Conference, Dayton
- May 6 - 19 — Evangelistic Services, Virginia Churches of God, J. R. LeCrone, Speaker
- May 30 - June 2 — Ohio State Youth Retreat, Camp Chaffee
- June 3-9 — June Meeting, Brush Creek Church of God, Harold Doan, Speaker
- June 17-23 — Michigan State Conference at Southlawn Church, C. F. Pryor, Speaker
- July 18 - 28 — Illinois Conference and Bible School, Oregon
- July 21-28 — Southwest Conference and Youth Camp, Prescott, Ariz.
- August 4-9 — General Conference, Camp Mack, near Milford, Ind.
- August 11-17 — National Berean Youth Camp, Quaker Haven Camp, Syracuse, Ind.

Have you prayed for your pastor?

HAPPY WOODS PARSONAGE DEDICATION

The new Happy Woods (La.) Church of God parsonage was formally dedicated on Sunday afternoon, March 10. Assisting the local pastor in the dedicatory service were Bro. James Mattison, who read the Scripture, and Bro. Gordon Landry, who gave the prayer of dedication.

A ladies trio composed of Mrs. Lawrence Bollin, Mrs. Harry Gockler, and Mrs. William Lukawecki sang, "Whispering Hope," and "Take Time to Be Holy," with Dede Baird at the piano. Ernest Barnum sang, "Bless This House," accompanied by Mrs. Harry Gockler.

The new parsonage, long hoped for, is now a reality. It truly has been a labor of love and sacrifice on the part of many. The parsonage consists of three bedrooms, bathroom, living room, kitchen, study, carport, and utility room. With the exception of two bedrooms, all the house was almost completely furnished by the Dorcas, Sunday school, Bereans, and individuals.

The parsonage was dedicated to God and for His service. Through the faith and labor and offerings of many, the house was completed, and the pastor and family are humbly grateful to have the privilege of living in the new parsonage. Thanks be to our heavenly Father for His guidance, and for the blessing that has come our way.

Harry Gockler, Pastor.

Have you prayed for your church?

SISTER SALOME BANES

Sr. Salome Banes, a member of the Rensselaer (Ind.) Church of God for fifty-six years, died February 28, 1957, at Home Hospital, Lafayette, Ind. She was eighty-two years of age. Burial was in Remington Cemetery.

GEORGE W. KINSEY

George W. Kinsey was born September 29, 1905, in Hot Springs, Ark., and died March 4, 1957, at San Jose, Calif., after suffering a heart attack while at work. He was endeavoring to reach his home at the time of death.

He is survived by his wife, Mary, San Jose; one son, John, Menlo Park; two granddaughters; a brother and a sister in San Jose; a sister in Hot Springs; and by many other relatives and friends.

Bro. Kinsey was baptized in 1949 by Bro. J. M. Morgan, and was very active in the organizing of the San Jose Church of God. He had served as trustee and deacon, and his last service for the church was assisting at the Communion Service, Sunday morning, March 3.

Funeral services were conducted by the writer at the Lima-Salmon-Erickson Memorial Chapel, Thursday, March 7. The hope in which Bro. Kinsey believed was held forth to those present. He now sleeps in Oak Hill Memorial Park near San Jose, awaiting the resurrection and the gift of immortality.

Gerald Cooper, Pastor.

DELILAH HUFFER

Eve Delilah Huffer died Thursday night, December 20, 1956, having suffered a fatal stroke that morning. She had been an invalid for over a year following a stroke November 9, 1955.

Sr. Huffer was born on the farm where she lived, February 1, 1882, the daughter of David Sanford and Rebecca Clark Huffer. She had lived her entire life on this farm. She was a member of the Hillisburg Church of God for over fifty-six years, having been baptized in June, 1900, by one of the ministers of the church at that time. She had been active in the church work until illness prevented her from doing so. She was a member of the Dorcas Society of the church.

Delilah is survived by one sister, Mrs. Lota Walker, who lived with her; three nephews; two nieces; one aunt; several grandnieces and grandnephews, and three great-grandnieces and great-grandnephews.

Funeral services were held Sunday, December 23, at the Hillisburg Church of God, with Bro. J. R. LeCrone officiating. Burial was in St. Paul Cemetery beside her parents and brother. She rests in sleep to await the coming of her Lord and Saviour Jesus Christ, for whom she had been looking.

Dear Sister, You are gone but never will be forgotten. In memory your face and form I'll always see. May we meet you with Christ at the resurrection, and be crowned with life immortal for eternity. Lota Walker.

CYRIL HOMER MUNCH

Cyril Homer Munch was born March 14, 1888, and died February 4, 1957, at the age of sixty-eight years. He is survived by his wife, Mrs. Bertha Ritenour Munch, and six children. He was a lifelong resident of Fort Valley in Virginia, and a long-time member of the Fort Valley Church of God.

The writer preached the funeral in the Fort Valley Church of God. Bro. Munch was laid to rest in the Massanutten Cemetery in Woodstock, Va., to await the resurrection at the coming of Jesus. Dale Ward, Pastor.

COLLEGE NEWS

Honor Roll. Those making the Oregon Bible College honor roll for the first semester were as follows: Hollis Partlowe, Austin Railton, and Richard Dick. To earn a place on the honor roll, a student must have a semester average of at least B plus in fifteen or more semester hours. Deserving of honorable mention were the following: Nancy Nichols, Lois Worley, John Lewis, Edward Houser, Donald Ward, and Dallas Demmitt.

Recently, we were privileged to have Bro. and Sr. Ted Armes of Alton, Ill., visit classes. Bro. Armes plans to enroll with us for the fall semester. They will appreciate your prayers in their decision to give their full time to the Lord.

Miss Betty White of Culver, Ind., recently sent her application for admission to our College, and Mr. Russell Magaw of Tipp City, Ohio, has informed us of his interest in the College and has asked for an application for admission. At least twelve others have expressed an interest; a few have notified us of their intention to apply for admission, but have not yet done so.

Bro. Kenneth Milne, pastor of the Rockford Church of God, brought us an excellent message in chapel, Wednesday, March 27, on the subject of religious broadcasting. We feel that here is a field in which we need much training. Our present plans are to have Bro. Milne deliver a series of lectures on this subject next year at the College.

Otto E. Dick.

College Studies

Subject Study. In the course of subject study we have a twofold objective. First, we gather all the material we can find on a certain subject and, second, we seek to organize the material in a logical way so it will be the most understandable to our audience or Bible class.

The subjects we consider in this course of study are taken outside of other regular courses of study with the idea of broadening our information of the Bible matter, and to keep from duplicating what has already been considered.

One of the main considerations of this course is to introduce the material in a way that will catch the interest and create an open mind for learning.

Practice Teaching. For the past several years it has been the privilege of our College teaching class to go to our little chapel east of Oregon and teach the children in week-day religious education.

We have a twofold purpose in this course of study. First, we believe God has given us a wonderful opportunity to tell of God's love and forgiveness to some who have never heard or will never hear from any other source. Our prayer is that some will be influenced to accept Christ because of these weekly classes.

Second, the old axiom of learning is: We learn by doing. All of the theory in the world will not make good teachers and therefore by practical experience we come to find those things that will bring the best results in working with children.

Please remember this phase of our work in prayer that God will bless the children and enrich the teachers. C. E. Lapp.

AVAILABLE FOR SPECIAL MEETINGS

Bro. John Denchfield has announced that he will be available on a limited schedule for special meetings. He may be contacted at 401 East Rainbow Lake, Rt. 1, Trufant, Mich.

RAYMOND BROWN GOING TO ARKANSAS CITY, KANSAS

Bro. Raymond Brown, now pastor at Eldorado, Ill., has accepted the call of the Arkansas City Church of God and will assume his pastorate there September 1.

BILLIE KENNEDY TO HARLINGEN, TEXAS

Bro. Billie Kennedy, who will graduate from Oregon Bible College in June, has accepted the pastorate of the Harlingen, Texas, Church of God, and will begin his ministry there soon after graduation.

KIRBY DAVIS TO ST. LOUIS

Bro. Kirby Davis, pastor of the Fredericktown, Mo., Church of God has accepted the pastorate of the St. Louis, Mo., Church of God and the post of Missouri State Evangelist. He will begin his duties in September.

PASTOR AVAILABLE

"Since my pastorate at the Hillisburg, Ind., Church of God terminates September 1, I shall be glad to hear from any congregation seeking the services of a full-time pastor."—J. R. LeCrone, Rt. 1, Michigantown, Ind.

PASTOR AVAILABLE

"Having resigned my pastorate at the East Oregon, Ill., Church of God, I will be available to accept another pastorate."—Arnold T. Johns, 505½ S. Second St., Oregon, Ill.

PASTOR NEEDED

The Litehfield and Minneapolis, Minn., Churches of God are seeking a pastor for September 1, 1957. Any pastor interested in serving these two churches can contact the secretaries: Mrs. Lilly Wenger, 415 N. Miller Ave., Litehfield; or Miss Lorraine Gaspar, 22 E. 22nd St., Minneapolis.

Have you prayed for the General Conference?

BAPTISM AT LOS ANGELES

We are pleased to announce that Raymond H. Smith, Paramount, Calif., was baptized into Christ on February 24. Bro. and Sr. Smith are faithful attendants at Bible class and church services and we are happy to have them united in the Lord.

T. M. Ferrell, Pastor.

HERALD RECEIPTS

Emil Holquist; Mrs. Effie Roberts; Bud Goodwin; Mrs. Ivan Mills; E. A. Frederick; Harold Pearson; Mrs. Alice Gobleman; Ora Thompson; Richard LeCrone; Mrs. Jo Ann Conlan; Mrs. Maria Berry; Myrtle Webster; Robert W. Roach; Herman Kauffman; Mattie Agard; Otis L. Densmore; Mrs. Elmer Upton; Bernard Hightower; Floyd Bailey; Carrie Gleason; Gladys B. Emigh; Mary C. Newlan; Mrs. David R. Bender; Mrs. Philip Mills; Dale Ward (2); K. C. Turnpaugh;

Verna Thayer (5); John McLeod (3); Mabel H. Netts; Harvey Taylor; Mrs. I. O. Rogers; Mrs. Guy Lewis; Vernon Lobell; Mrs. Robert D. Lindau.

E. Milton Hall; Merle Drew; J. L. Humphreys; Jessie M. B. Kauffman; Mrs. W. J. Fine; Mrs. Ray Adams; Mrs. C. E. Lee; Mrs. Guy Wrenn; Dixon Doreas; Wayne Laning; Leon Driskill; Mrs. Orville K. Thompson; Mrs. L. Larington; Mrs. Ethel Gross; Mrs. Steve LeDew; Mrs. Art Weis; Edwin E. Smith; Mrs. Forest Rich; Mrs. Jesse A. Maey; Mrs. G. A. Kuehne; Hollis Partlowe; Mrs. O. E. Simi; Albert Kastner; Mrs. W. V. Lansbery; G. W. Browning; Mrs. Earl Smith; Mrs. Jesse Robins; Mrs. R. B. Brice; Mrs. Eugene Steele; Curtis Vance; G. L. Long; Mrs. M. E. Davee; Mrs. Ray Reints; Mrs. Elnora Waldo; Mrs. Art Gill; Mrs. Will Lawrence.

Margaret Foster; Betty Townsend; Alice A. Blyth; E. W. Johnson (3); Keith Baird; Joe Fletcher IV; Mrs. G. W. Kinsey; W. M. Nelson; Robert Hankins; Mary Ellen Wilson (2); C. French; Mabel Drummond; Ray Heyde; Stanley Raymond; Mrs. C. Meth; Mrs. Lillie Carpenter (3); Mrs. J. L. Harland; Otis Lippencott; Hiram Schier, Jr.; Virda Sittler; James Klepinger (2); N. J. Hardacre (2); John Lewis; A. C. Boyer; Ben Woods; James Mattison.

Have you prayed for our missionary?

LAMBERT-DILAMARTER WEDDING

In a simple, yet beautiful, double ring ceremony Ronald Dilamarter and Judith Lambert were united in marriage, on February 2, 1957. The service was performed by Dr. Moses Crouse, in Aurora, Ill.

In attendance were the groom's family who made the trip from Welland, Ont., and the bride's family of Mendota, Ill. Weldon Holland served as best man and Alice Crosswell as maid of honor.

Ron, who is pastor of the Aurora Church of God, and who will soon enter the Evangelical Theological Seminary in Naperville, and his wife, will reside at 229 N. Buell, Aurora, Ill.

MCCORKLE-HAMMER WEDDING

Greenery and baskets of white stock decorated the altar of the Church of God of the Abraham Faith in Gatesville, Tex., Friday evening, March 1, 1957, for a candlelight ceremony uniting in marriage Miss Wilda McCorkle of Gatesville, and Mr. Virgil Hammer, Bird Island, Minn. Bro. Emory Maey performed the double ring ceremony.

The bride, daughter of Mr. and Mrs. Ernest McCorkle was given in marriage by her father. Her attendants were Miss Dorothy McCorkle and Mrs. James McCorkle.

Attending the groom as best man was his brother, Neal Hammer, and James McCorkle, brother of the bride. Sister-in-law of the bride, Mrs. Bill McCorkle, was organist and Mrs. A. W. Ellis, soloist.

A reception was held at the home of the bride's parents. The lace-covered table held the three-tiered wedding cake on a mirrored platter; silver candelabra and the attendants' bouquets. The cake was served by Mrs. Dick Hammer, assisted by Miss Glenda Wolfe. Miss Joyce Maey presided at the bride's book.

Emory Maey, Pastor.



BAPTIZED AT RAKER COMMUNITY CHURCH

Last month several baptisms were reported by Bro. C. R. Randall, pastor of the Raker, Ohio, Church. Pictured above is the group that was baptized on February 17, 1957. The group includes five members of one family. Pictured are, left to right: C. R. Randall, pastor; Dorothy Raker; Alice Elton; Iris Elton; Glen Elton; Dorothy Elton; and Doris Elton.

HOPE CHAPEL NEWS

A son, James Eugene, was born on February 13, 1957, to Mr. and Mrs. William Heavener. Sr. Heavener is the former Mary Louise Anderson, daughter of Bro. and Sr. Paran Anderson.

A daughter, Melissa Kay, was born on November 15, 1956, to Mr. and Mrs. Donald Rockhill. Sr. Rockhill is the former Virginia Doolen.

We pray that God will richly bless these new lives. Lillian O'Neil, Secretary.

Have you prayed for the General Conference?

HEDRICK, INDIANA CHURCH NEWS

The Hedrick Church was fortunate to have Sr. Verna Thayer with us from February 10-15, 1957. She conducted a class for all each evening, her theme being, "The Importance of the Sunday School to the Church."

Sr. Thayer pointed out the importance of having classes for all age groups. She also emphasized the qualifications of teachers and methods of teaching. She used slides to help our individual teachers and presented methods of visual aids for various classes.

She conducted a Bible class of beginners the last evening, and showed some colored slides of her work among colored children in the south.

The attendance and interest were good. We received a great blessing individually and as a church from our classes and fellowship with Sr. Thayer.

We pray God's rich blessing on her as she continues her work. We pray others in our faith will realize the need of workers in her field and will heed the call to go help reap the harvest. Our children are the church of tomorrow.

We are encouraged with an increasing interest in our church here and we feel with Bro. James Watkins' untiring efforts much will be accomplished. We ask for your prayers that our small group will grow in spirit and number.

Mrs. Kenneth Turnbaugh, Reporter.



TRACTS FOR THE CHURCH OF GOD

	Per	Per
	Doz.	100
A Study of the Word "Soul," 4pp.	.20	1.25
As a Flower, Doan, 6pp.	.25	1.60
Basis for Tithing, A. Marsh, 2pp.	.15	.85
Can You Believe? Reed, 6pp.	.25	1.60
First Principles, G. E. Marsh, 20pp.	.55	3.55
God's Promises, Drew, 2pp.	.15	.85
God's Covenant With Abraham, Lindsay	.55	3.55
God's Tomorrow, A. Huffer	.25	1.60
God's Two Laws, Railsback	.20	1.25
Is Jesus God? Doan	.25	1.60
Jehovah Is One God, A. Marsh, 4pp.	.20	1.25
Jesus Christ, the Only Begotten Son of God, Judd	.25	1.60
Our Statement of Faith	.10	.45
Pleasures of Youth, LeCrone, 8pp.	.30	1.95
Questions for Trinitarians, Jones	.30	1.95
Resurrection, Magaw, 8pp.	.30	1.95
Sin in the Church, Railsback, 4pp.	.20	1.25
The Glad Tidings of the Kingdom of God, McLain, 8pp.	.30	1.95
The Glad Tidings of the Kingdom of God, McLain, Spanish edition	.20	1.95
The Gospel Plan of Salvation, Railsback, 8pp.	.30	1.95
The Ideal Family, Doan	.25	1.60
The Kingdom of God, Goekler, 6pp.	.25	1.60
The Kingdom of God, Goekler, Spanish edition	.20	1.25
The Nature of the Soul, Hardesty, 8pp.	.30	1.95
The Reasons Why, 2pp.	.15	.85
The Rich Man and Lazarus, Anderson, 12pp.	.35	2.30
The Rich Man and Lazarus, Doan	.30	1.95
The Sabbath, S. J. Lindsay	.35	2.30
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.	.20	1.25
Tithing in the Scriptures, Gordon, 4pp.	.20	1.25
Tracts of the Month: Bible Faith, No Fear, Why Alone? Better Than Money, Insur- ance or Assurance, Build a Future	.30	2.00
Truths a Child of God Should Know, Louise Lapp, 6pp.	.25	1.60
We Have a Message, Lyon, 6pp.	.25	1.60
What Is Hell?	.30	1.95
What Is Man? Patrick, 12pp.	.35	2.30
What Is the Tithe? Denchfield, 6pp.	.25	1.60
What Must I Do to Be Saved? Waggoner, 6pp.	.25	1.60
Where Are the Dead? L. S. Bronson	1.25	9.00
Who Owns the Wool? Gambrell	.25	1.60
Why Be Baptized? N. McLeod	.25	1.60
Coming Events in the Light of Prophecy Corbaley, 60pp.	10c each, \$1.00 doz.	
History of Church of God	10c each, \$1.00 doz.	
One God—God of the Ages, R. H. Judd, 155 page book	\$1.00 each	
Search the Scriptures, Robbins	50c each	



RESTITUTION HERALD RACKS

Pictured here is one of the new RESTITUTION HERALD racks now being widely used throughout the United States and Canada.

We will supply these racks free to anyone who will place ten copies of each evangelistic issue in the rack. It costs \$7.20 per quarter for the HERALD: to service one rack. THE HERALDS are mailed in bundles of ten, twice each month. Anyone using more than one hundred HERALDS per issue in racks are given a ten per cent discount on the total bill.

We have received many letters informing us of good that is being accomplished through this means. We have had several inquiries about the Church of God from people who have taken a HERALD from a rack. On my desk now is a letter from a California pastor who says, "I found a copy of THE RESTITUTION HERALD in a rack in the Greyhound Bus Depot in Riverside. I was happy to learn that there are other churches teaching many of the same great doctrines which we teach." Several churches have reported having visitors at services who had contacted the church through names stamped on HERALDS placed in racks.

If you are interested in this type of service, contact Harold Doan, National Bible Institution, Oregon, Illinois.

April 15, 1957

The

Restitution Herald

VOLUME 46, NUMBER 20

EASTER ISSUE

Resurrection of the Dead
An Easter Journey Through
Jordan
The Son
The Communion
The Bible and the News

IN THIS ISSUE

NEW LIFE

With spring comes new life. Plant and animal life, dormant through the winter months, are energized and growth begins.

How appropriate that with the coming of spring we also have the commemoration of the raising of the Son of God to new life, thus bringing hope of new, immortal life to all believers.

With the bursting forth of new spring-life, we are reminded that those long asleep in death will one day come forth from their sleep to new life in Christ if they have believed on him.



PRAISE GOD! JESUS LIVES!

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. April 15. Job 14:10-15; 19:25-27. Job's hope of life.
- T. April 16. Isa. 26:19-21. Isaiah sees resurrection.
- W. April 17. Dan. 12:1-4, 13. Awaking from the dust.
- T. April 18. Luke 20:27-38. Children of the resurrection.
- F. April 19. John 5:24-29. A promise of life.
- S. April 20. 1 Cor. 15:12-23. At His coming.



"Crucified and Slain" -- Acts 2:23

In the first great sermon preached after the ascension of Christ, the message of the Apostle Peter centered in Jesus Christ. In all great sermons, where there is response, Jesus Christ is the principal subject.

Peter told his audience that Jesus had been "crucified and slain" by wicked hands. (Acts 2:23.) The Christ-centered gospel begins with "Jesus Christ, and him crucified." This is the truth that touches our hearts because it points out the fact that we are sinners; that God and His Son love us with unfathomable love; and that a terrible and wonderful price has been paid to reconcile us to God.

Jesus, crucified and slain, was also a beginning place in the ministry of Paul. To the Corinthians Paul wrote, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (1 Cor. 15:3).

The fact that Jesus was crucified was not the end of the sermon by Peter, however, nor was it the only message of Paul.

"Whom God Hath Raised up" -- v. 24

After reminding of the death of Christ, Peter triumphantly exclaimed, "This Jesus hath God raised up" (Acts 2:32). The Christ-centered gospel must emphasize the victory of Christ over sin and death, evidenced by His resurrection from the tomb.

The Apostle Paul also, after stating that "Christ died for our sins," said, "He rose again the third day according to the scriptures" (1 Cor. 15:4). Christ crucified is only part of the gospel, for He is now risen.

Peter carried his Christ-centered, Pentecost sermon even beyond this, saying that Christ is

"By the Right Hand of God Exalted" -- v. 33

The ministry of Jesus is not finished in the crucifixion and the resurrection, for He is now exalted at the right hand of God where "he ever liveth to make intercession" (Heb. 7:25). Peter thought it an important part of His first sermon to point out that Jesus is alive and His ministry continues at the throne of God where He intercedes for His own.

But even this is not all the gospel of Christ, for in a second sermon a few days later, Peter added:

"He Shall Send Jesus Christ"

Jesus Christ who was crucified, who rose from the dead, and who is now at the right hand of God, will come a "second time without sin unto salvation" (Heb. 9:28). The full, Christ-centered gospel reveals Christ to sinners as crucified for sin, risen to new life, exalted, and coming again in power and glory to reign.

This is the Christ we especially honor in the Easter season.

Resurrection from the Dead

By Pastor J. R. LeCron
Michigantown, Indiana

THE BELIEF that each person possesses an immortal soul or spirit, which continues in conscious existence after the death of the body is so widely held among Christians as to be regarded by the vast majority of people as an "orthodox" Christian doctrine. An inseparable part of this doctrine is the belief that it is this invisible, immaterial part of man which receives the rewards or punishments for the deeds of the flesh. If the judgment of the life lived in the body is favorable, it is taught that the soul is admitted to heaven where it enjoys an eternity of bliss in the presence of the Lord. An unfavorable judgment is said to condemn the soul to a descent into hell, where it endures constantly and for eternity fiendish torments which are beyond the capacity of the human mind to imagine. All of this, of course, is to take place without the benefit of the body, which is left behind to return to the dust from whence it was taken.

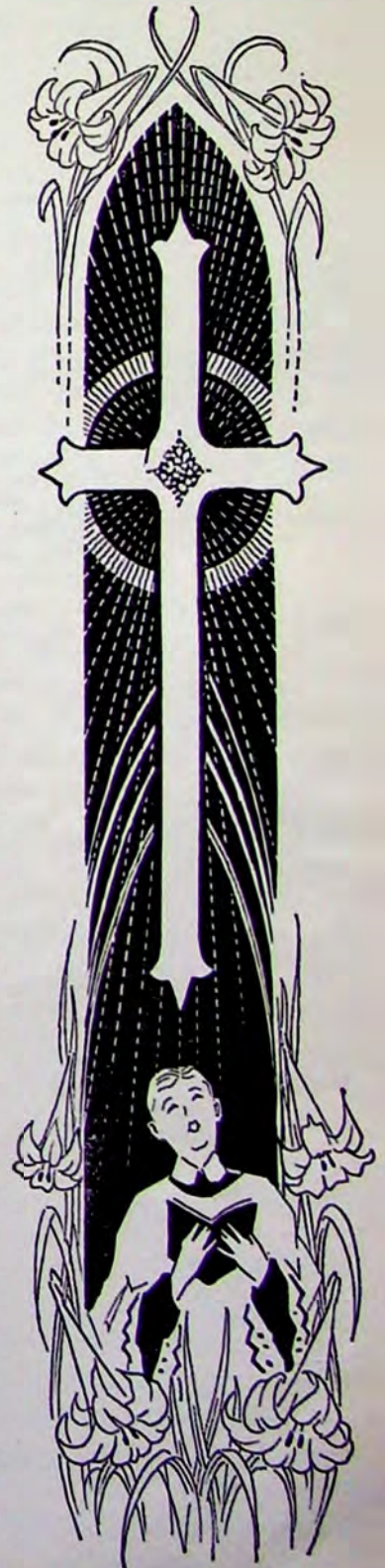
It is not surprising, when we consider that this doctrine is widespread and generally accepted, that the resurrection of the dead is rarely, if ever, mentioned from the majority of the pulpits of the land. The two doctrines simply are not compatible. If man continues in conscious existence after he dies, and receives his judgment and its attendant reward, or punishment, at that time, the need for a resurrection of the body is obviated and canceled out.

Frankly, we do not know of one passage of Scripture which contains the expression "immortal soul," "undying soul," or any similar term. Neither do we know of any passage that teaches that man's eternal reward or punishment is received apart from the body. However, we readily confess to an imperfect knowledge of Scripture, and if any of our readers can call our attention to such a passage, giving the book, chapter, and verse, we shall humble ourselves to confess the error.

The hope of a life following death, with its accompanying rewards and punishments, seems to have been inseparably connected in the minds of Scriptural writers with the resurrection of the body. Indeed, it appears to have been one of their most cherished hopes.

An angel, sent to reveal to the Prophet Daniel certain truths concerning the future of Daniel's people Israel, spoke of a time when "there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:1, 2). It is evident that the angel considered both the everlasting life and the everlasting contempt as hinging upon the resurrection of those sleeping in the dust of the earth.

When we give careful consideration to the words of Jesus, we find no occasion for revising this opinion. Before demonstrating His power to raise the dead by restoring life to the lifeless body of Lazarus, the son of the widow of Nain, and the daughter of a ruler, Jesus said, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25). When Jesus' hearers were amazed at this bold statement, He added, "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). Thus Jesus interprets the angel's term, "sleeping in the dust of the earth," as being synonymous with being "in the grave." He, too, considered both life and damnation as part and parcel of a resurrection, the one depending upon the other.

In the fifteenth chapter of 1 Corinthians, we find Paul pointing to the resurrection of Jesus as an example and first-fruits of what His disciples may expect. The entire chapter is devoted to this subject, but we quote from verses 17-23. "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. 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 first-fruits 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."

When Jesus was resurrected, it was a resurrection of His body. The tomb was found to be empty. Jesus invited Thomas to examine the nail prints in His hands, and to thrust his hand into the scar left in his side by the Roman soldier's sword. Indeed, Jesus was most emphatic in His declaration that He was not a spirit. When the sudden appearance of the resurrected Jesus caused the apostles to be terrified and frightened, supposing that they were seeing a spirit, He said to them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:38, 39).

If Jesus, in His resurrection, became "the firstfruits," is it not logical to conclude that others who are resurrected will have bodies similar to His body? John declared that "when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

We find it highly significant that when Jesus ascended into heaven, it was not apart from His body, but it was, as the apostles had been permitted to examine Him, in a touchable, visible form. The angels declared that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

We believe that the Bible teaches that all of the Bible promises of a life following death hinge upon a resurrection of the dead.

"But," some will ask, "why are you so insistent about this? What difference does it make whether we continue

to live as disembodied but conscious spirits at the death of the body, and receive our rewards or punishments then, or sleep in the dust of the earth until the time of the resurrection of the dead and receive the rewards and punishments of our faith in Jesus or lack of it then? Are not the end results the same?"

We answer that the Bible teaches that truth is a worthy object of pursuit in its own right. Jesus declared that "ye shall know the truth, and the truth shall make you free" (John 8:32).

We would also point out that Paul considered a proper understanding of the resurrection to be a necessary part of the Christian faith. Listen to his advice to Timothy. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Tim. 2:15-18).

If you have ever put together a jigsaw puzzle, you know that if you get one piece out of place, it throws the whole thing off, and other pieces will not fit into their places. But when we discover which piece is out of place and put it where it belongs, we are often amazed at how easily and naturally several other pieces fit into their rightful places in the picture.

The resurrection of the dead is an important part of the Biblical picture which concerns the future of those who have died. It bears a vital relationship to many other important Christian doctrines. With this piece in its proper place, a great many others fit easily and naturally into the picture. No twisting or forcing of the pieces is necessary. Without resurrection in its proper place, confusion results and the result is the overthrowing of the faith of some.

"Buy the truth, and sell it not; also wisdom, and instruction, and understanding" (Prov. 23:23).

This Easter Day

O the golden glowing morning,
All the waiting earth adorning
For this Easter day.
To the King in all His splendor,
Lord of life and death we render
Highest lauds this day.
Let the banners float before us,
While we raise th' exulting chorus,
Christ is risen! He is risen!
This is Easter day.—*Selected.*

The Son

By Pastor Francis Burnett

Tipp City, Ohio

Conclusion

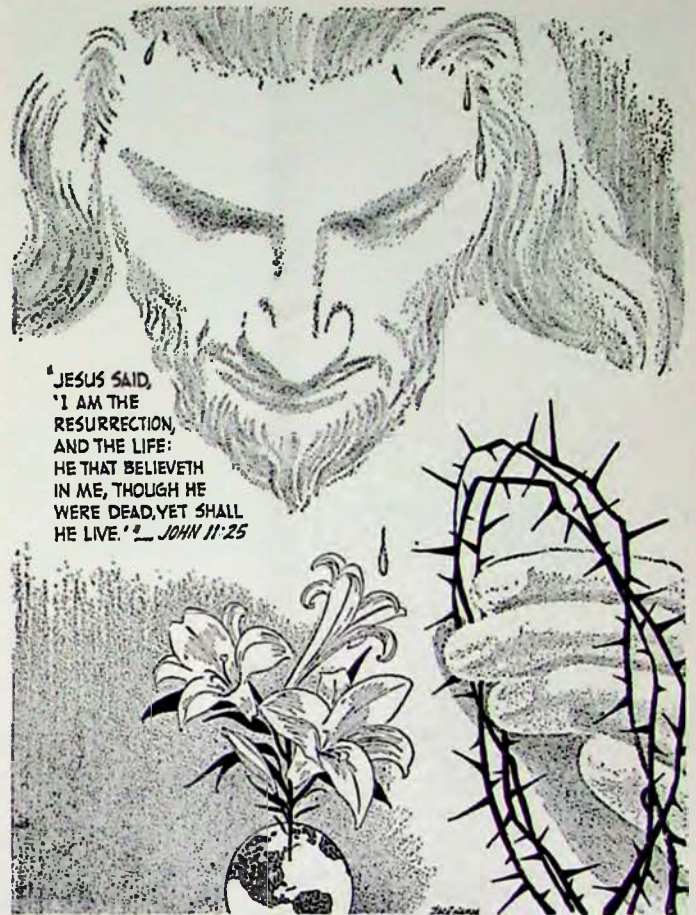
JESUS, the seed of David, born of woman as her seed, was born "the Son of God" (Luke 1:35). When Jesus was questioning the apostles as to His personality, Peter said, "Thou art the Christ, the Son of the living God" (Matt. 16:16).

As we stated in the beginning of this article, there is more than one fact to be considered in believing in Jesus as *the Son*. One of the additional truths is that God is a person and living. Also, that God is a person separate from His Son. In Isaiah 45:5, we read, "I am the Lord, and there is none else, there is no God beside me." The Scriptures testify that God, our Father, is a living God. "For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?" (Deut. 5:26). "The high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God" (Matt. 26:63). Paul wrote, "The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God" (Heb. 10:30, 31).

Would not God have to be alive and *separate* to recognize Jesus as He did? Jesus, too, was born because of God and by the plan God had foreordained. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). Many Bible students believe and teach that the word "were" should be the singular *was*. This would be in keeping with the rest of the chapter. It would also agree with the singular "believe on his name." To apply this verse to the future sons of God by adoption would not be in keeping with the general thought of the chapter.

John declared Jesus to be "the only begotten of the Father" (John 1:14). "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Jesus bears the name of His Father, which has been a common practice among people since the beginning of time. "I am come in my Father's name, and ye receive me not" (John 5:43). Every reader knows that Gabriel did make mention of Jesus' name when he made the announcement to Mary that she should have a son, and also that He was to be called Jesus.



"This name 'Jesus' is the Greek word *Jesous* Anglicized. The proper name of the Nazarine was *Yahheshea*, a Hebrew name which by coming through Greek orthography, is corrupted into Jesus. It is the same as the English, 'Joshua.' It is compounded of two Hebrew words, *Yah*—the abbreviated form of *Yahweh*, the glorious and fearful name of the Eternal One, meaning in English, 'He who shall be,' and *Hoshea*, meaning salvation or deliverance. The name of Him who was begotten of the virgin Mary was thus the same as that of His Father." M. Joblin in "Paternity of Jesus." The Apostle Paul verified this in saying, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (Heb. 1:4).

Jesus was crucified because He was the Son of God. "The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God" (John 19:7).

God recognized Jesus as His Son. "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). "This is my beloved Son: hear him" (Luke 9:35).

In this study of *The Son* we cannot overlook the beautiful teaching of the new creation. We look forward to the time when God will "make all things new" (Rev. 21:5). We think of that as being the third age. It is also the second creation—a creation in righteousness.

(Please turn to page 14)



No greater calamity fell upon Israel as when she forgot the Lord her God which brought her "forth out of the land of Egypt, from the house of bondage" (Deut. 8:14). No greater calamity could befall a Christian than to forget the death, burial, and resurrection of his Christ. He who forgets the suffering of Christ will also forget he was once cleansed of his old sins and will return to the sins of the world. We need the memorial service to remind us of the past.

The Churches of God, those who have been benefited by the sacrifice of Christ, should keep it fresh in their minds. Jesus did not leave a personal relic or some object to be placed in a museum for all the world to fondle and to admire. He left us a service, a period of prayer, that we might meditate upon this great event that saved us

The Communion

By Evangelist Emory Macy
Gatesville, Texas

IN A LARGE upper room in Jerusalem Jesus gathered His disciples around Him to partake of the Passover feast. One of His disciples, Judas, had already bargained with the chief priests to betray his Lord into their hands. Jesus was standing face to face with the sorrows of Gethsemane and the agonies of the cross. He began His remarks by saying, "With desire I have desired to eat this passover with you before I suffer" (Luke 22:15).

The hour of the Passover had come—that sacred feast which commemorated God's deliverance of the first-born and the redemption of the children of Israel from Egyptian bondage. Jesus was about to institute a new covenant. The old covenant of which the Passover was a part was about to come to a close. During His ministry, Jesus had told them of His pending death and resurrection. Now, He was preparing them for the new memorial service.

A Memorial

Men are forever prone to forget outstanding events of the past. This fact lies behind each monument and memorial that is set forth as a practice, or a custom. Engagement rings and wedding rings are constant reminders of previous vows. A calendar may call attention to unforgettable anniversaries. A tombstone serves to call to remembrance the life and love of a friend.

The greatest event in the history of the world was the sacrificial offering of the Saviour. The shedding of His blood upon the cross was to redeem man from the bondage of sin. The whole gospel is built upon this event. Paul declared this when writing, "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2).

from the consequences of our sins. "This do in remembrance of me" (1 Cor. 11:24, 25).

Scriptural Name

There are two terms used in the Scriptures referring to the ordinance under consideration.

1. The ordinance is appropriately called the Communion. "The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:16). The English word "communion" is translated from the Greek word *koinoni* meaning, "to have in common," or "to fellowship" or "to hold in joint participation." "The cup of blessing which *we* bless, is it not the communion of the blood of Christ? The bread which *we* break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for *we* are all partakers of that one bread" (1 Cor. 10:16, 17). It is not a service where one hierarchy can preside and perform special acts. Each communicant has his own devotion at a common moment.

2. This ordinance is also called The Lord's Supper (1 Cor. 11:20), because of its divine origin and because it was instituted by Jesus on the evening preceding His crucifixion. The Feast of the Passover lasted a full week. But the supper, the time when the roasted lamb was eaten, was the memorial of the deliverance of the first-born. The feast that followed was the offering of two bullocks, one ram, and seven lambs. (Num. 28:11.)

Purpose of the Communion

Paul's letter to the Corinthians gives us the threefold purpose of the Communion.

1. "This do in remembrance of me" (1 Cor. 11:24). As one partakes of the Communion, he holds in his own hand symbols of the Christ of yesterday. The bread symbolizes the body "which is broken for you." The life of Jesus was broken in half that He might become "propitiation for our sins" (1 John 2:2). (Thirty-three years is one half of "threescore years and ten" that the Psalmist considered a normal span of life.)

"While we were yet sinners, Christ died for us" (Rom. 5:8). The cup should bring the worshiper close to the purpose for which His blood was shed. The worshiper should remember that "almost all things are by the law purged with blood; and without the shedding of blood is no remission" (Heb. 9:22). If the cup points one to the blood of Christ, the shedding of Christ's blood will reflect the worshiper's own guilt.

2. "Let a man *examine himself*, and so let him eat of that bread, and drink of that cup" (1 Cor. 11:28). Looking backward to the cross will cause one to look inward to self. Self-examination is God's defense against self-righteousness, pride, and the continuance of bad habits. Self-examination will protect us against spiritual sickness and weakness and will even inspire us to be busy about our "Father's business."

3. "Till he come" (1 Cor. 11:26). The Communion service is not just sorrow because of the cross. It is a service with a hope, inspired by the resurrection of Christ. It is a service designed to prepare one for His coming. At the close of the service the worshiper should be able to say, "Even so, come, Lord Jesus" (Rev. 22:20).

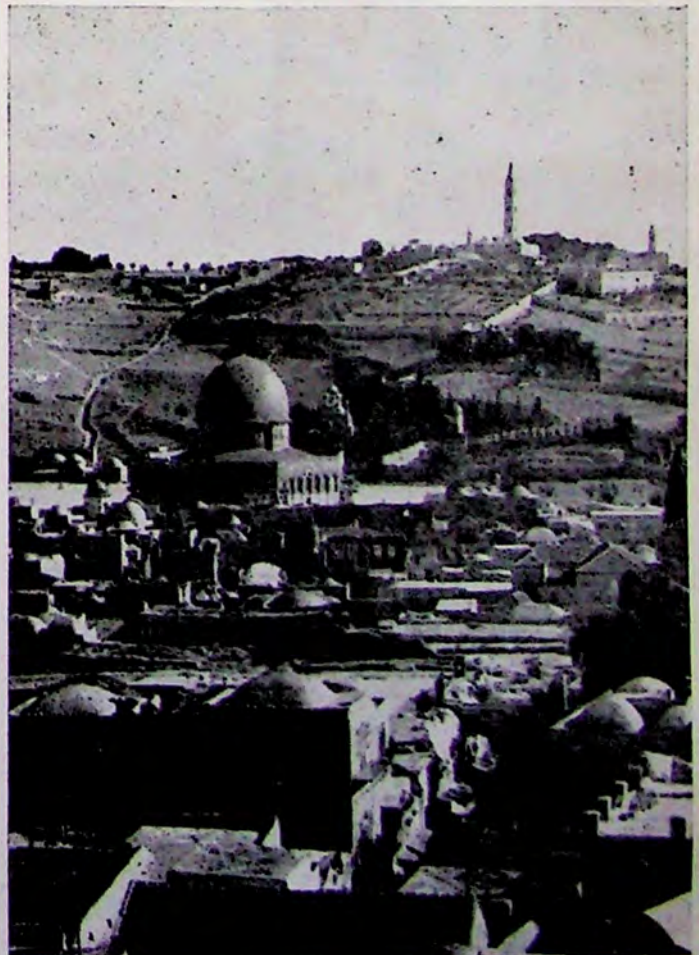
Partaking of the Communion

"Partaking of the Lord's table" is a phrase often used when referring to the Communion service. The rabbi of early history spoke of the burnt altar as *God's table*. (See Mal. 1:7.) The altar was more than a place of disposal of an animal; it stood as a symbol of meditation, peace making, and sanctification. "Whatever was burnt upon the altar was considered to be consumed by God, a guarantee that the offerer was accepted by Him. . . . In 1 Corinthians 10:18, Paul reminds the Corinthians that in the case of Israel, those who eat the sacrifices, become, in so doing, partakers of (or with) the altar. By this means, that, while the altar (which represented God) had part of the victim, the sacrificer had another part; thus the sacrificial victim being consumed partly by God and partly by man, forms a bond of union between the one and the other." (Girdlestone, *Synonyms of the Old Testament*.)

● Jesus went from the upper room to the Garden of Gethsemane pictured here to the east of Jerusalem.

The "cup of blessing" and "the bread" are phrases borrowed from Jewish worship and customs. The blessing of the cup was one of the first rituals in partaking of the Passover. It was a moment of thanksgiving. Their thoughts turned backward to redemption of the first born. The dividing of the bread and the distribution of it to the whole family was an act of holy consecration. Paul writes: "The cup of blessing which we bless, is it not the communion of the blood of Christ?" Our Communion should be an act of great consecration because it represents the blood of Christ. "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26).

In the context of 1 Corinthians 10:14, Paul cautioned Christians to abstain from association with idolatry. "Wherefore, my dearly beloved, flee from idolatry." The writer continued by saying, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and the table of devils" (10:21). Paul asserted that sitting at the same table or associating with the world is to be in communion with them. "If we say that we have fellowship [same Greek word for communion] with him and walk in the darkness, we lie and do not the truth: but if we walk in the light, as he is in the light, we have *fellowship* one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:6, 7). (Please turn to page 14)





An Easter Journey in Jordan

By John Jameel
London, England

- *The author is a native of the Holy Land and familiar with the scenes of Jesus' ministry and last days. Pictured here is the Way of the Cross in old Jerusalem, reportedly the street through which Jesus carried His cross toward Calvary.*

EASTERTIME inevitably brings to our minds the sorrowful memories of our Saviour's sufferings and sacrifice upon the cross, on that mournful day more than nineteen centuries ago, when the sun darkened and the whole earth trembled, and even the Roman soldiers who were posted to guard Jesus, said to each other, "Truly, he was the Son of God." We also remember with great joy and wonderment His resurrection from the dead three days later. By His resurrection on Easter morn and ascension into heaven after forty days, Jesus restored the

faith of His disciples, who then went out and spread His teachings to all the world.

It is most fitting, therefore, that we should commence our journey through the Holy Land from the countryside around Jerusalem with its intimate associations with these great and glorious events.

From Jabel es Zeitun, the Mount of Olives, we look down upon the ancient city of Jerusalem, with its flat-roofed houses clustering around the domed church of the Holy Sepulchre. Looking eastward, we can hazily see in the distance the green valley of Mount Gilead and the high plain of Julan, once a part of the Empire of Philip of Macedon.

Traveling in this direction, on the road to Jericho, we go down the Kidron valley between the Mount of Olives and Mount Zion, passing on the roadside the cairn marking the spot where Stephen, the first Christian martyr, was stoned to death. Farther down we come to the field of Gethsemane, where Jesus prayed for the last time before His betrayal by Judas Iscariot. Here many olive trees grow, one in particular supported by iron bars, is alleged to be the tree beneath which our Saviour prayed, and here services are held every year on Maundy Thursday.

Continuing down the winding road, we come to the village of Bethany, lying on the eastern slopes of the valley, which today consists mainly of modern stone houses. It was here that Jesus raised from the dead Lazarus, brother of His friends Mary and Martha, whom He often visited when in the countryside around Jerusalem.

Leaving the village, with its trees and fertile fields, behind us, we enter the wilderness of Judea. Here, in a matter of a mere twenty miles, the road drops from twenty-five hundred feet above sea level to about thirteen hundred feet below sea level. At the same time there is quite a sudden rise in the temperature, which will come as a surprise to the unwary traveler.

Red sandstone hills rise steeply on both sides of the road as we approach El Khan Ahmer, or the Red Inn, so called because of the color of the surrounding terrain. This is the inn referred to by Jesus in the Parable of the Good Samaritan. Today, the inn is a police post, providing protection for travelers, because even now this area is infested by robbers and bandits lying in wait for the unwary passer-by. No doubt, many a time Jesus and His disciples passed the same road and stopped at this inn for a drink of water, or to spend the night.

Eventually our road brings us to Wady-el-Kelt. Just to the south, is the supposed tomb of the Prophet Moses, over which is built a Moslem Mosque in glistening white stone, which makes it a landmark from a great distance. Every year thousands of Moslems, Christians, and Jewish pilgrims gather at the feast of Nabi Musa to remember the great prophet. However, the Bible tells us in

Deuteronomy 34:5, 6, that Moses died and was buried on the hills of Moab, but "no man knows of his tomb unto this day."

We continue our journey down Wady-el-Kelt, which is the valley of Achor mentioned in the Old Testament as being the place where Joshua and the Israelites stoned Achan to death after the capture of Jericho city, (Josh. 7:24-26). The steep, barren cliffs of the narrow valley suddenly give way to the broad and fertile Plain of Jericho, with its flourishing orchards of orange, banana, and palm trees. For many centuries this plain has been neglected, but with the recent settlement of Arab refugees in the area, it is regaining its former productiveness. The Old Testament speaks of this valley and calls Jericho "The city of palm trees" (Deut. 34:3). It will be remembered that it was here that Jesus called Zacchaeus, the rich publican, down from the sycamore tree. (Luke 19:1-10.)

Jericho, which today is called *Eriha*, stands in the middle of the plain, and it is the main marketing center for the agricultural produce of the area. The city provides a remarkable contrast of the ancient and the modern, fine new stone houses towering above the small mud hovels of the peasants.

About a mile or so to the northwest of modern Jericho, is a small spring called Ain-es-Sultan, and near by is a low hill, the site of the Biblical city of Jericho, destroyed by Joshua and the Israelites by blowing their trumpets, and never rebuilt.

Leaving modern Jericho, we proceed to the river of Jordan, passing into the Ghor, a barren salty desert, some twelve hundred feet below sea level and scorched by an unrelenting sun. Today, on this plain, one can see the camp housing about thirty-five thousand penniless refugees, men, women, and children, driven from their homes and fields by the cruel accident of the Jewish-Arab war.

Approaching the winding river of Jordan, we cross over the Allenby Bridge, and find ourselves in the wilderness of Judea. A few miles to the north of the bridge, there is a little church on the bank of the river, commemorating the baptism of Jesus Christ.

Having crossed the Allenby Bridge, we find ourselves in a green plain a few miles from Wady Nimrah. This plain extends to the foothills of Moab, and it was here that the children of Israel camped before they crossed over to the Promised Land.

Southeast of the Dead Sea were located Sodom and Gomorrah, "The cities of the plain," and to the west lies Jabel Usdom, believed to be Mount Sodom.

In the second millennium B.C., this valley was a highly civilized and populous region. The fertile eastern slope is described in the Bible as "the garden of the Lord" (Gen. 13:10). This is the valley that was chosen by Lot, when he and Abraham surveyed the countryside from

their camp between Bethel and Ai. Here, also, the four kings from Mesopotamia ravaged and plundered when they went to war with the cities of the plain.

Returning to the main road we approach Tel-Nimrim, the mound of Beth-Nimarah, where nearby flows a stream, no doubt the waters of Nimrim, referred to in Jeremiah 48:34. Iktanu, which is Beth Haran, is derived from the word "katan" meaning "the little one," and on the slopes of this mountain is situated the city of Zoar, which God spared, when Lot and his two daughters took refuge there after their escape from the cities Sodom and Gomorrah.

Recently, the sites of these cities have been the subject of detailed, archaeological excavations. The result of this work proved conclusively that the cities had been destroyed and rebuilt several times, but were finally and totally destroyed by volcanic action. No doubt the extensive volcanic deposits in this area are the "fire and brimstone" of the Old Testament. (Gen. 19:24.)

Numerous stunted apple trees grow all over this area, their curled, yellowish leaves and deformed branches seeming to symbolize the destruction of these wicked cities. Indeed, even today, the inhabitants of this area call the fruit of these trees, the "apples of Sodom." Recently, however, an enterprising irrigation scheme has been commenced, and already quite a considerable amount of agricultural produce is being grown. There is every hope that the plain will be restored to the fertility of Biblical times.

The valley of Jordan, which starts in Syria and runs down to the Red Sea, is one of the strangest and most historic places in the world. It has never ceased to be a source of wonderment to the human mind.

Once again, however, these lands are rent asunder by a bitter struggle which threatens to destroy all that has
(Please turn to page 15)





Easter Meditations

from Various Writers

The Coming King

By Pastor William Dick, Pomona, California

PALM SUNDAY represents the day Jesus rode triumphantly into Jerusalem. Although Jesus was born to be a king, He rarely lived like one. He was not one who ruled, but one who served. Each day was so full of exciting events that He had no time to be king. One moment He was giving private instruction to His disciples. Another moment He preached to the multitudes. At other times He administered healing and comfort to the sick and troubled. What moments He had alone He spent in meditation and prayer.

Because the time for His Kingdom was not ripe, Jesus was never privileged to sit upon a throne. He never realized the honor and glory the King of the world deserved. Since the world was not ready to receive Him, He suffered cruelty and humility at its hands. But before

the bitter end of His ministry arrived, Jesus experienced a moment of triumph. The world awoke to its senses for one day and honored Jesus by proclaiming Him King above all kings.

The events that occurred on Palm Sunday give us a preview of what will happen in the Kingdom of God. Jesus will return triumphantly and reign over the earth forever! All enemies will be destroyed and every person will bow before Christ and pay Him everlasting tribute.

I Serve a Risen Saviour

By Pastor C. F. Pryor, Cleveland, Ohio

THE GLORY and power of the gospel message lies in the fact that it is not the historical account of a great social or military leader who now lies buried in the silent tomb with a monument erected to tell of his heroic deeds. It is the message of one who has overcome death itself, and become the first fruits of them that slept to be resurrected to immortality.

The Christian religion was founded by one who has been victorious over death and the grave and who not only exists personally in His position as High Priest at the right hand of God, but His presence is manifested within those who are His followers. He is here an abiding force in men's lives, fulfilling His own words, "Lo, I am with you always, even unto the end of the world."

The story is told by one who conversed with a cultured and educated Moslem gentleman of India. This follower of Mohammed was asked why it was that so few of the followers of Mohammed became followers of Christ. His prompt reply in the form of a question was this, "Why should they? What has Christianity to offer them? At least we have the tomb of Mohammed at Mecca, to which millions of faithful gather. But Christianity has nothing to offer, not even a tomb."

The reply by the follower of Christ was this, "Friend, you are right in saying we have no tomb to offer as a pledge of the truth of our religion. We glory in this fact, for we worship a living Christ. He is not in the grave, but at the right hand of God, and by His Spirit dwells in our hearts."

The dramatic experience of Jesus in the Garden of Gethsemane, His trial before the high priest and finally before Pilate, and the agony and pain of the cross of Calvary ended in Joseph's new tomb. To prevent His disciples from stealing His body by night and then declaring, "He is risen from the dead," the Pharisees demanded Pilate to make the tomb secure. This was done by placing the Roman seal upon the stone which closed the entrance, and by placing a Roman guard by the tomb.

None of them was aware of the fact that it was beyond the range of possibility for Jesus to be held a captive of death. Peter reminded the multitude of this fact after he

had received power from on high to openly declare the full gospel story on the Day of Pentecost, just fifty days after the resurrection. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it."

The whole plan of salvation is dependent upon the resurrection of Jesus Christ from the grave. Without the resurrection, the death of Christ would have been no more than the martyrdom of another person for his faith. Paul stressed this truth when he said, "If Christ be not raised, your faith is vain; ye are yet in your sins."

One might receive great inspiration by visiting the tomb of Jesus, but even greater is the inspiration one receives when he fully realizes the tomb is empty today and that its one-time occupant is more than a memory. He is the one who said, "I am he that liveth, and was dead; and behold I am alive for evermore." "Because I live, ye shall live also" (Rev. 1:18; John 14:19).

The Resurrection Promise

By Pastor Vernis Wolfe, Tempe, Arizona

"How say some . . . there is no resurrection?"

WHO is man that he does not believe in God his Creator? How foolish for mortal man to disclaim the existence of a life-giving God and by the same reasoning it is foolish to say there is no resurrection of the dead.

Our faith in God declares "that there shall be a resurrection of the dead, both of the just and the unjust" (Acts 24:15). This faith is the result of our accepting God's Word as truth. We cannot believe His Word and disbelieve His power of resurrection at the same time.

"Not quickened, except it die"

It may seem odd, but it is true that one must die before he receives the blessing of resurrection. Death is the penalty for sin; life is by the grace of God. The man dies, he is planted in the ground, and in due time he will be raised from his bed of death into life again. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). "For since by man came death, by man came also the resurrection of the dead" (1 Cor. 15:21).

"Christ the firstfruits"

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11).

Praise His name! He has shown the way to life. Jesus has gone before us and now we are waiting for the time we will be quickened by His power.

"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 rose again the third day according to the Scriptures and was seen by many and they were all witness to the fact that Jesus was alive and victor over death and the grave.

Jesus or Caesar?

By Charles B. Templeton

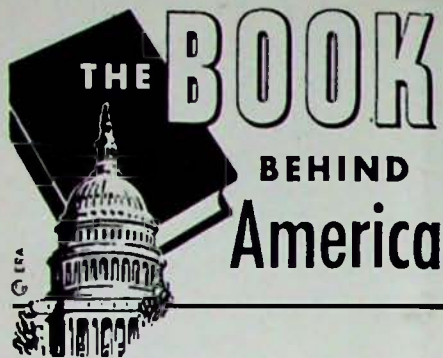
Whose influence really counted, Cæsar's or Jesus'? Look at Cæsar. Marshal his legions around him, pile up his wealth and power, call out his conquests. Then look at Jesus. Gather around Him His little ragged band of nobodies, study His poverty, watch the soldiers as they beat the life out of him, see Him as His bloody body sags upon the cross. Pit Jesus against the dictator?—It seems like trying to stop a tank with the splintering wood of a cross!

Yet, where is Cæsar's might today? The only things of his time that still abide are the ideas that were held. The things of which Jesus spoke and which His life exemplified, these apparently unreal things, have outlasted the material world in which they were first stated and grow stronger with each century.

"I Shall Be Satisfied"

The Psalmist wrote, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15). There is complete satisfaction in the hope of resurrection and the knowledge that if in Christ, we shall be like Him when we awake to new life at His call.





The Bible and the News

By the Editor

WARNING AGAINST FALSE EASTER MESSAGE

Statement by Dr. Carl McIntire, President of the International Council of Christian Churches, Collingswood, New Jersey

THE EASTER message of Dr. Eugene Carson Blake, president of the National Council of Churches, released by the Council, presents an unmistakable challenge to every Bible-believing Christian in the United States. We strenuously warn the Lord's people against this false message.

Dr. Blake said, "I think that Easter faith is neither essentially a belief in a wonder that happened long ago, nor essentially a hope that God will do some miracle yet that will save us from destruction."

According to the Bible and the historic Christian faith, the Easter message is essentially a belief in a wonder that happened nineteen hundred years ago, for the Almighty God raised His only begotten Son from the dead on the third day. This is the message of Easter. And, furthermore, it is essentially a hope that God will do some miracle yet—that He will raise us from the dead when Christ returns at the resurrection day.

In place of the essential belief of Easter, Dr. Blake offers his own idea, "Rather, there is added a new and eternal dimension to each moment once one comes to know the living God who now raises Christ from the grave." Almighty God raised His Son from the dead once and only once. He will never raise Him again from the grave now or any other time, for Christ now lives and sits at the right hand of the throne of God in heaven. To offer as an Easter message—God "now raises Christ from the grave"—is to substitute a false and fake message for the one presented in the Scriptures.

Dr. Blake maintains, "We half believe and half doubt the miracle" of long ago, and he insists, "We only half believe and we only half doubt because anything so long ago and so far away does not seem to be of such crucial importance that we must decide." But the Scriptures make it of the most crucial importance that men decide that God did raise His Son from the dead on the third day. God does not *now* raise Christ from the grave at all. Dr. Blake's views at this point run counter to the great

creeds of Christendom and represent a departure from the Christian position, which is disastrous. God's Word specifically says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

For the president of the National Council of Churches, representing thirty-five million Americans, to contradict so directly the essential message of Easter as presented in the Bible is cause for alarm and widespread objection. He offers for Easter a new form of twentieth century paganism.

We call upon Christian people to turn aside from this erroneous message and every day rejoice that God did raise Christ from the dead once and for all on the first Easter morn. It is this Christ in His glorified body who shall come again in the clouds of heaven with power and great glory.

SKIN-OF-YOUR-TEETH FINANCING

Changing Times reports on the average-per-member contributions for ten of the leading Protestant denominations in 1954—the latest year for which all such figures are available. They range from \$34.77 per annum for the Disciples of Christ to \$75.54 per year for the Presbyterians U. S. The periodical comments that most churches now get along simply by dint of hardheaded management. Many a clergyman must be as skillful in handling finances as the most astute banker. And many a church treasurer has learned to do all but pull funds out of a hat to make ends meet. The magazine concludes that the only adequate answer to the problem is to put emphasis where it belongs: on a program aimed to secure adequate individual pledges and implemented to stimulate prompt payments.—*U. S. Industry Dateline.*

SPOTLIGHT ON RACKETS

The Caldron, published by the Diocesan Labor Institute in New Haven, Connecticut, heralds the current investigation of racketeering in the labor movement by a
(Please turn to page 15)

● *Jesus is a friend to all boys and girls*

Mirrors for Jesus

By Your Story-teller

Muriel Hass

Davis Junction, Illinois

Dear Girls and Boys,

Have you and your mamas and daddies been looking for an "F" character? Did you find one? I did not find one that would be interesting to write about, but I can tell you about our Friend. Can you guess who this Friend is?

Do you have friends? Are you a friend to someone? What is a friend?

A friend is someone we like and respect; someone who has the same interests we have. You likely have many friends of various sorts and sizes. You are perhaps a friend to many people.

For instance, if you love to ride your tricycle or your bicycle, you look for someone else who likes to ride, too. You are friends because you share the same good fun.

If a strange boy or girl comes along, you try to find a game that you can play together. You are being a friend.

You do things to please others because you want to be friends with them. If we want friends, we must be friendly. There are different kinds of friends. Most of us have a very special and close friend that we prefer above others. We share our secrets and dreams with this person. We are very careful to do only nice things for this person.

Then, there are fair-weather friends. These people are our friends when everything is going well, or if it suits them to be friendly. We cannot depend on them to be our friends at all times.

Then, there are friends that we do not know well enough to be close friends. These people are our friends because of similar neighborhood, age, school, or group. But let us talk mostly about our special friends.

Your friends are a reflection of you. When you look in a mirror, what do you see? Why, yourself! So, when others look at your friends, they can tell what kind of a person you are. Now we can do something about that reflection in the mirror. We can have a clean face, combed hair, and a happy expression. So we can do something about our friends—or the reflection they make of us. We can be sure they are the right kind of friends; happy, honest, Christian boys and girls. This is very important. We become like the people with whom we associate.

This works two ways. We must be good boys and girls so we will be the right kind of examples for others. We must pick the right kind of friends so we will have good associates.



Now, we have just talked about us as friends. Let me tell you about the best Friend of all, Jesus. Can you remember the song we sing about *What a Friend We Have in Jesus*?

Sometimes Jesus seems to be far away and almost unreal to us because we have not seen Him in person. Yet, Jesus is just as close as we will allow Him to be.

He can be our most intimate friend. He will never laugh at us, or make fun of us. This Friend will never betray us, or tell our secrets. He is always ready to listen at any time and no matter where we are. This Friend will share our joys and happinesses. He will listen to our troubles. He not only listens, but He takes our "secrets" to God. There is no way we can be friends of God except through Jesus.

Solomon, who was the wisest man, said, "A friend loveth at all times" (Prov. 17:17). Jesus does this. He loves us whether we seek His love or not. He loves us even when we are not friendly to Him. He does not pout like some of our friends do when we forget to be friendly. Instead, He just waits for us to remember Him.

His love for us was so great that He willingly gave His life as an atonement for us. We have no other friend who would do so much for us.

Jesus said, "Ye are my friends, if ye do whatsoever I command you" (John 15:14). So, if we want to be best friends with Jesus, then we have to do things to please Him. As this friendship with Jesus grows, we will be very careful to think, to say, to do the things that will be pleasing to Him. And just like the mirror, we will reflect Jesus. Do you know that is our purpose in life, to reflect Jesus, so others may see Him?

Jesus is our best Friend now! When He comes again, we will be able to see this Friend. Won't that be a real joy? I hope you and Jesus are best friends.

THE SON

(Continued from page 5)

When we read the story of creation in Genesis, we know that Adam was created out of the dust of the ground. We understand that all of the creation was through the power (spirit) of God by His spoken word. The Apostle Paul was writing about *creations* in 1 Corinthians 15:42-49. In 1 Corinthians 15:45, we read, "So it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." The term "was made" should not be overlooked in our study. In Galatians 4:4, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." This word "made" in the Greek means "to cause to be."

Jesus was a creation of the Lord God. Mary asked, "How shall this thing be?" The answer was, "The power of the Holy Ghost." It was this same power of the Holy Ghost that created the earth and all things therein. Medical science will show that the blood of the child comes from the father. Where, we ask you, did Adam get his blood? Jesus obtained His blood from the same source, and did not pollute His with sin.

A prophecy in Isaiah 53:2 teaches that Jesus was a creation, that He was planted. "For he shall grow up before him as a tender plant, and as a root out of a dry ground." The word "dry" means "barren, arid, desert." "Root" means "to strike into" or "cause to take." In reasoning this out, it means that this prophecy was speaking of one who would be planted and made to grow in a place where there was no fertilization or anything to promote growth. Jesus was that *One*.

Jesus Himself said, "These things saith the Amen, the faithful and true witness, the beginning of the creation of God" Rev. (3:14). This is the beginning of the second creation which we call *the creation in righteousness*. Paul wrote of this, "Who is the image of the invisible God, the firstborn of every creature" (Col. 1:15).

Why was it necessary that Jesus be a new creation? The answer is found in Psalm 49:7, "None of them can by any means redeem his brother, nor give to God a ransom for him." Adam's blood became sinful through his sinning. That sinful blood was passed from generation to generation. Therefore, it was not possible for one of Adam's race to redeem his descendants. Jesus was born of Adam's race but with new blood. He was a man, not God. He was carnal, not divine. But He kept His blood pure and, when it was spilled on the cross, it could redeem Adam's race.

God did this because of His great love and because it was the only way. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned

sin in the flesh" (Rom. 8:3). "We have seen and do testify that the Father sent the Son to be the Saviour of the world" (1 John 4:14).

THE COMMUNION

(Continued from page 7)

One cannot enjoy the Communion service if he has not been baptized. He has not been cleansed of his sins. Then, one remembers his Lord in partaking of the bread and the cup. He receives strength to walk faithfully in the paths of duty and to keep the commandments of the Lord.

The communicant should leave the service feeling better because he had associated himself with others of like precious faith.

I personally feel that the Church of God has minimized the great importance of the Communion service. In many of the churches the Communion service is pressed between the sermon and the time to go home; between the sleepy eyes and the hunger pains.

There is no service or fellowship that will bring one so close to the sacrifice of Jesus Christ, as will the Communion service. There is no substitution nor comparison. It is impossible for any child of God to serve his best if he deserts the Communion service. Restraining the Communion service for a long period of time is to walk in darkness and to be without the blessings of His blood and body.

The Church of God holds out to the world a very rigid set of rules. A sinner who may want to become a member of the church must have knowledge of the Kingdom of God. He is required to be baptized by immersion for the remission of his sins. But when once in the church, we teach him he has only to enter into his secret closet and there confess his sins to his heavenly Father.

The Communion service is for those in Christ. It calls our attention to the deep guilt of our sins and the price of our redemption. The Communion is the place for the confession of sins. "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). The ordinance of baptism and of Communion are for the same purpose. They differ only with the individual's relation with Christ.

Be sure to attend services at your church every Sunday. Your church needs you and you need your church. Worship, pray, study, and fellowship with others of "like precious faith."

AN EASTER JOURNEY IN JORDAN

(Continued from page 9)

been done in recent years to restore the economic and political life of the country. Most of the unfortunate people have had to live in tented encampments on meager rations provided by the United Nations, and their assimilation into the new homeland is going forward very slowly.

We can only hope and pray that the ever-present reminders of our Lord and Saviour Jesus Christ, in the form of the numerous churches and shrines which are found throughout this land, will help to restore peace and prosperity and engender the feeling of brotherly love among all who live and journey in the Holy Land.

THE BIBLE AND THE NEWS

(Continued from page 12)

select Senate committee. In its endorsement of the investigation as *due and proper*, it comments: "We think the American public wants it. They are concerned and disturbed by the highly publicized stories of gangsters looting union welfare funds, and reports of extortion in some unions. They wonder how widespread these practices are and they want more information. . . . The labor movement is not outside or above the law."

A CAUSE OF DELINQUENCY?

"Busy, busy, busy, busy,
Meetings everywhere.
The rise in child delinquency
Has brought quite a scare.
P. T. A. and guidance groups
Are strictly on the ball
With welfare clubs and benefits,
And I respond to all.
Lectures, lunches, conferences,
Colored slides, and tea,
I listen and confer like mad
On child psychology.
The welfare of our children
Is a noble cause and fine —
My only trouble seems to be
I have no time for mine."

—*The Home Journal*;
selected by Mrs. George Thibault.

CHURCH BUILDING PICKETED

Pause for Reflection features a news report covering the construction difficulties being imposed upon the Eagle Rock Christian Church in California. Because of the limited funds available, volunteers from the congregation

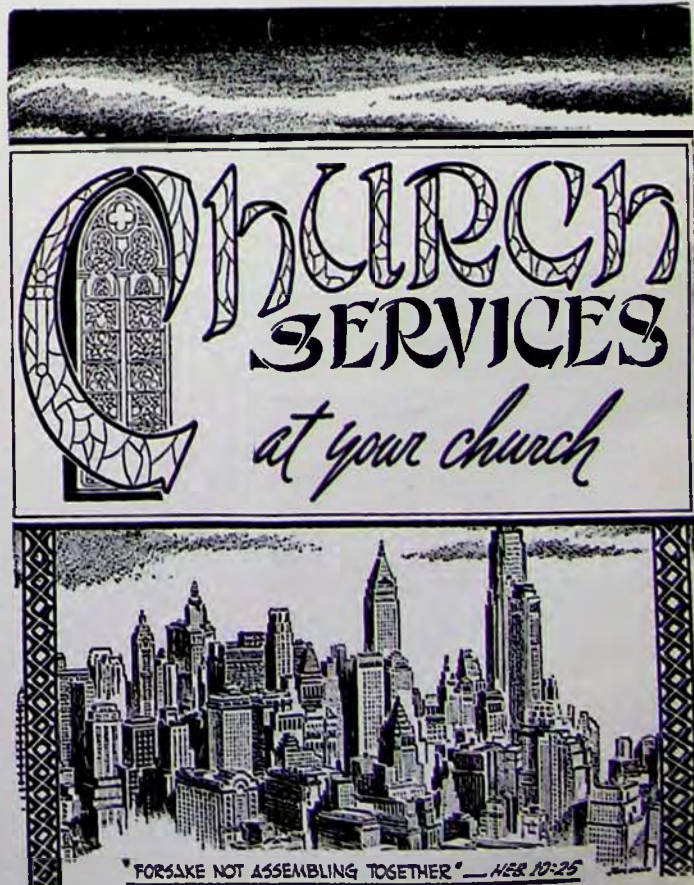
are helping to erect the new church building. The Carpenters Union has thrown a picket line around the scene of the project. Engaging the services of the organized carpenters offers no solution: they will not work alongside of the nonunion volunteers. The latter thus are forced to procure and haul the building materials required from the suppliers who cannot deliver across the picket line.

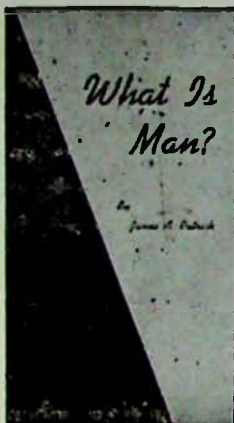
CHICAGO DELINQUENCY PROBLEM

Chicago police are putting on an all-out campaign against teen-age hoodlums who are terrorizing school children and teachers. Armed squads of police are cruising in the area of south and west side schools to protect the children to and from school and while on the school grounds.

Recently, fifteen teen-age boys were indicted for the slaying of a seventeen year old Negro boy. When they appeared before the County Coroner, only six of the boys' parents were in attendance. The Coroner, Walter McCarron said, "I think it is a shame that most of these parents did not think enough of their children to come here. It explains why something like this could happen. Good government begins at home."

Parents who are lovers of pleasure more than lovers of God, and children who are disobedient to parents are indications of the moral degeneration of these last days. (2 Tim. 3:2, 4.)



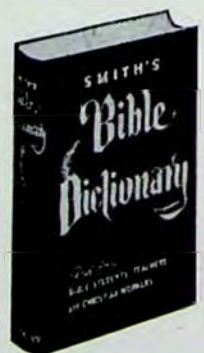


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April 30, 1957

The

Restitution Herald

VOLUME 46, NUMBER 21

SPECIAL ISSUE ON PROPHETIC SIGNS AS SEEN IN THE MODERN CHURCH AND MORAL CONDITIONS.

Frank, timely articles, analyzing modern life in the light of prophetic scriptures.

YOUTH IN DANGER

The great danger of the low moral standards of our day is to the children and young people in and out of Christ.

The stimuli of the crowd and public opinion has a great effect upon these young people as they are establishing standards, choosing mates, and deciding careers.

For the sake of our children and young people the church must resist the tide of evil which is sweeping many before it in these last days.



Be Strong in the Lord!

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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The Handwriting on the Wall

In times past, the wrath of God has often fallen upon nations, and once upon all the inhabitants of the earth, save eight. Without exception, the major reasons for the outpouring of wrath and the destruction of a civilization has been the terrible moral conditions which it had developed.

At the time of the flood, God loosed destruction because "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Moral wickedness, drunkenness, corruption, violence, and immorality, incited God to end that age.

The burning of Sodom and Gomorrah resulted from the fact that "their sin was very grievous" (Gen. 18:20). The wickedness of this place is still a byword in modern language.

When Israel went into the Promised Land, it was with instructions from God to annihilate the people there. Why? Because the iniquity of the Amorites and the Canaanites had come to the full. Their foul practices can hardly be imagined.

Israel itself came to the end of its independent life in the land because, as Amos said, they oppressed the poor, crushed the needy, and said to the masters, "Bring, and let us drink." They lay upon beds of ivory, and stretched themselves upon their couches. (Amos 4:1; 6:4.)

Judah fell under the hand of the Babylonians because they had become hardened to sin. Jeremiah spoke of his generation in this way: "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall. . . . I will consume them, saith the Lord" (Jer. 8:12, 13). All sense of shame at evil was gone. Things which would once have made the people blush had become commonly accepted. The wrath of God fell on the nation.

It was while the Babylonians, under Belshazzar, were having a great, drunken feast and carnival (not unlike Mardi Gras) that the hand wrote on the wall warning that the end had come for this evil nation.

The handwriting is on the wall for our generation. As the articles which follow, and your own observation will tell you, the same moral degradation has overtaken us as was present at the flood, at Sodom, in the land of Canaan, in Israel, in Judah, and in Babylon before the wrath of God was poured out.

Drunkenness, corruption in labor and politics, inability to blush at evidences of immorality, resort to violence, insincerity in love and marriage, and lewdness in talk and publication, are the handwriting on the wall for this generation.

The Modern Church

Signs in Christendom

THE CHURCH of the last days is accurately described in the prophecies relating to the end-time. To get the subject in our minds, a picture of the nominal church as portrayed in Scripture is cited: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. . . . Ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:1-5, 7).

This prophecy definitely concerns the last days; that is, the last days of this dispensation. A careful reading of the text would indicate it concerns the apostate church instead of the world. At least it applies to those who "have a form of godliness." This would seem to connect the conditions mentioned with the professors of religion rather than the non-professors. It most surely belongs to those who profess to be godly.

The nominal church today winks at social and moral infractions of the code of discreet living. Paul indicts the powerless professing Christians of the last days. Churches are finding it necessary in many places to have commitment Sundays to get their members to sign pledges of abstinence and temperance. Why should it be necessary for one who has committed his life to the Lord Jesus, to be encouraged to live temperately? Something is wrong in such a life.

Form of Godliness

A "form of godliness void of the power" is to be much in evidence in the last days. The trend in church life today is robbing people of the dynamic power of the Christian life, and leaving them nothing but a hollow husk—just a "form of godliness." The Christian is admonished to "abstain from all appearance of evil." The modern church is becoming worldly. The dance is fast becoming a part of the social life of the modern church and, apart from the liquor traffic, the dance has contributed more to the downfall of young people than any one thing. The very moral foundations of church life are being undermined by so many church folk desiring to be in the church and yet live like the world.

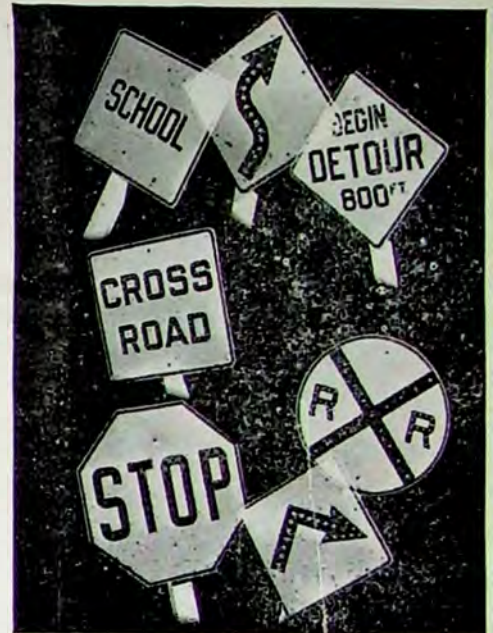
By

Pastor

C. E. Randall

Omaha

Nebraska



Lovers of Pleasures

Another condition which Paul sets forth has to do with pleasure. He says many will be "lovers of pleasures more than lovers of God." This surging love for pleasure is the primary cause for the discontinuance of Sunday night services in so many churches. The majority of city churches no longer have Sunday evening meetings. Why is it that such large numbers prefer going to the beach, for a drive, or visiting, instead of attending evening services? Has love of pleasure taken the place of love of God?

Forsaking the Faith

Scripture very clearly and in unmistakable terms affirms there will be a falling away from the faith in the last days. Paul puts it this way: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thess. 2:1-3).

There are several important truths set forth in this scripture. 1) The day of Christ is coming. 2) When Christ comes, the brethren of whom Paul speaks will be gathered unto Him. 3) Before that day comes, there is to be a falling away from the faith. Paul knew some would ridicule the idea of a falling away, so he warned: "Let no man deceive you by any means."

Seducing Spirits

In his Epistle to Timothy, Paul stated that many will be led away from truth by seducing spirits. (Read 1 Tim. (Please turn to page 15)



The Death of Modesty

By H. F. Gilbert

WHAT SHOULD be the position of the Christian, the preacher, and the religious press in the matter of the seminude fashions of the day?

The reason that this is an almost untouched issue is that it is "too hot" to touch. Like a nettle, it must be firmly grasped, if at all. The writer is well aware that some readers will bring out the countercriticism that he sees harm in the present fashions of dress or undress because he himself is evil-minded. Knowing that we are men and women of "like passions," influenced by the bodies of the opposite sex, let us look frankly at the matter. Is there an issue? and, if so, how can it be met?

The unrestrained freedom in dress of our day is not an isolated phenomenon, but is one aspect of the moral letdown of this generation. We will agree that there has been a tremendous moral decadence in society. This fact may be brought out by the quotations from current periodicals.

The Watchman-Examiner of September 2, 1954, says: "New York newspapers report that illegitimacy is so rife that abortion has become an industry." In the *Christian Herald* of January, 1952, Howard Whitman quotes headlines: Borger, Texas—"Teen-age non-virgin club probed in Texas town"; Decatur, Indiana—"Girls thirteen and fourteen admit to orgies, implicate twenty men." Mr. Whitman says further: "According to a study by Dr. Lewis M. Terman, of Stanford University, sixty-eight per cent of our brides are not virgins," and, "According to Dr. Luther E. Woodward, sex experience among unmarried girls is twice as prevalent as it was twenty-five years ago."

Lowering Morale

Simultaneously with, and a part of, this general lowering in morals, there has been a radical departure from the dress customs, fashions, and taboos of forty years ago. This will be granted by all who were adults when this period began. It will also be granted that the present popular near-nude attire of the bathing beaches, of our streets and homes, on band drum majorettes, and on festival queens, has been arrived at garment by garment and inch by inch. In our school days, we learned this stanza from Pope's *Essay on Man*:

"Vice is a monster of so frightful mien
As to be hated needs but to be seen.

Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Does this not apply to our present situation? The voices of protest that were raised years ago have become well-nigh inaudible.

We are not even mildly shocked by what has taken place on many college campuses—hundreds of men rushing *en masse* through the girls' dormitories demanding and obtaining the only two garments which the girls have not already, on occasion, dispensed with for public appearances. I refrain from using the popular name given to these raids.

It is scarcely too much to say that three fig leaves, on the body of one of either sex, will satisfy the censors and the general public of today. While men and women are equally blameworthy, it is a fact that women are in a greater degree displaying the body for the *sake of display*, and being exploited at every possible opportunity. No popular festival occasion is complete without a half-naked queen, chosen largely for her "curvaceous figure" from a number of equally unclothed contestants.

The most outstanding admission of the secular press which we have seen may be found on page 88 of the December 1954 *Readers' Digest*. That page ought to be *digested* by every Christian. The article is by Lois Long in the *New York Times Magazine*. We quote: "After the terror of the French Revolution, all hell broke loose. Women cut their hair first, then took off most of their clothes. They tossed away their corsets, and to quote, James Laver's *Taste and Fashion*, 'The disappearance of corsets is always accompanied by two related phenomena—promiscuity and inflated currency.'"

And where is that thing called modesty today? It is almost a memory of yesterday. Modesty is no longer con-

.....
This message has been printed in more than twenty different religious publications and more than sixteen thousand pamphlets have been distributed by the author, a retired missionary. A stroll along the beach, or by the theater marquee, or through a magazine store, will soon convince us that the author has not overstated his case.—Editor. Reprinted by permission of the author from "Watchman-Examiner."

sidered necessary to the protection of virtue. What place can it find in all the present freedom, in "sex-appeal," and in the free mingling of the sexes in nearly all situations in life? Scanty clothing is considered a mere matter of choice. "Sex-appeal" is regarded legitimate for both non-Christian and Christian. A minimum of clothing is deemed sufficient for both sinner and saint. Near-nude "queens" are encouraged by half-nude church members.

FBI statistics for the United States state that, in the first half of 1954, forty-eight rapes were reported to police every twenty-four hours. Is not half-clothed female society an encouragement to the licentious urge of the rapist, the subtle advances of the seducer, and sexual awareness in man in general?

Basic Bible teaching is found in the Genesis account of creation: "So God created man in his own image, in the image of God created he him; male and female created he them. . . . And the eyes of them both were opened, and they knew [were conscious of the fact] that they were naked. . . . Unto Adam also, and to his wife, did the Lord God make coats of skins and clothed them." It is true that we were created male and female, but God expects us, having become conscious of the fact, to clothe our bodies and make our differences of body as inconspicuous as possible. If we want men to see the *image of God* in our *faces*, we shall have to keep our *bodies* clothed.

Time to Speak Out

Roman Catholicism has spoken on the subject through the *American Quarterly of Papal Documents*, third quarter, 1954. We quote: "The current mode of dress constitutes a serious offense against decency, and decency is the companion of modesty, in whose company chastity herself is safer."

Greek Orthodoxy has spoken indirectly through its organized youth. The secular press states that an attempt was made to stage a popular bathing-beauty contest in Athens. Cries of "Shame, shame" from the Orthodox youth actually caused the contest to be called off.

The feeble voice of Protestantism has scarcely been heard, but there are some exceptions. *The Watchman-Examiner* has spoken emphatically on the immodesty of bathing-beauty contests. One Baptist state assembly has for years enforced these rules, printed this year as formerly, under the heading of "Christian Conduct": "Shorts are not to be worn at any time. Mixed bathing is positively prohibited. Everyone must wear a cape going to and from the pool." But in most religious circles the issue is entirely untouched. Criticism of the existing order is not wanted, and the existing order is that of "the world."

Let professing Christians drop the naive assumption that the bare human body no longer rouses a response in the bodies and minds of the opposite sex, or the equally naive assumption that if the body does rouse such re-

sponse, it is a legitimate and harmless thing to do so.

Having admitted that here is an issue, each Christian can have a part in striving to rectify the wrong. Knowing that, if Christians, our bodies are temples of the Holy Ghost, we can keep from wantonly exposing our bodies to public view. Let us who have seen this insidious change take place help our youth in their organizations to formulate standards consistent with their Christian profession.

Is it not time that our pulpits broke the unholy silence which has allowed modern undress to be adopted by a large part of the constituency of our churches? Let us hear some sermons from that text in Revelation: "Blessed is he that keepeth his garments, lest he walk naked, and they see his shame."

Let the religious press give space to an effort to stem the tide now flowing against the restraints of proper dress standards.

Certainly, our preachers and religious journals can speak as emphatically as the Pope, and certainly our Protestant youth can have as emphatic an opinion as Greek Orthodox youth. The prophetic voice, whether from the pulpit, the press, or the pew, should have no uncertain sound.

The history of moral movements shows that public opinion, in its tolerance of evil, has swung like a pendulum, and that an awakened conscience in the church can start the swing toward the right in any issue. Let us no longer leave this issue untouched.

A GREAT THREE-MEMBER TEAM





The Bible Creed

By Pastor Kenneth Milne
Rockford, Illinois

THERE is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6).

In these few verses we have the creed that Paul gave to the church at Ephesus. We believe that it is necessary to have a creed. There are some who say that it is not important to believe or teach doctrine. There has to be a foundation upon which to build a structure. The foundation on which we must build our spiritual structure is one of Bible doctrine, the teachings of Jesus, the apostles, and the prophets.

Here, Paul gives us seven of the important tenets in the creed of the early church. These seven doctrines are prefaced with the word "one." This shows that on these teachings one cannot have a number of opinions but must accept what the Bible clearly teaches.

There is *one body*. In Ephesians 1:22, 23, we are told that the church is the body of Christ. Paul informed that by one spirit are we all baptized into one body. The Lord God recognizes only one church, and if we are not in that body then we will not have part in the Kingdom of God.

The second tenet is *one spirit*. What is this one Spirit? Luke 24:29, speaks of "power from on high," Luke 1:35, of the "power of the highest" and Acts 1:8, "Ye shall receive power, after that the Holy Ghost is come upon you." These references are to the Spirit of God, the power, the influence, or the holy disposition of God. Nowhere in all the Bible do we find that the Scriptures teach the personality of the Holy Spirit.

Paul then reminded us of the *one hope of our calling*. In the Book of Titus we have the hope of eternal life. What a great hope for mankind! Who of us is there who does not want to live? Here we are given a hope of life, not for a few years, but for all eternity. When our Lord will return to this earth, those that are His will be changed. Then this mortal will put on immortality and death will be "swallowed up in victory."

There is also the hope of a resurrection. (Acts 23:6-9.) This is the main teaching of the church. The apostles went everywhere teaching the resurrection; first the resurrection of Jesus and then the resurrection of all mankind. The apostles never taught immortality of the soul, but a resurrection from the dead!

Jesus said, "I am the resurrection," meaning that our hope of a future life rests in Jesus Christ. If we accept Him we will have life, but if we reject Him we will be lost and without hope of life.

One of the important doctrines of the church is the Lordship of Jesus. Yet so many want to overlook this teaching. What does it mean to have *one Lord*? The word "Lord" means "Master, owner, or full possessor." Is the Son of God your owner? Does He have full control of you? It seems to me that many Christians in these days want an easy way. They want a place in the Kingdom, but they do not want to pay the price. The truth has not changed. It is still, "If we suffer, we shall also reign with him" (2 Tim. 2:12).

The early church believed in *one faith*. They did not give recognition to the popular idea that there are many faiths and all are equally acceptable. We are told by Jude to "contend for the faith which was once delivered unto the saints." Paul said to "resist steadfastly in the faith." The apostles never took their faith lightly. They gladly went everywhere to tell people that a kingdom was to be established. They gladly gave their all for the spreading of the gospel.

Paul very emphatically proclaimed the truth and place that baptism has in the plan of salvation. This was so important that he said there is *one baptism*. It is the Commission given by our Lord in Matthew 28:19, and again recorded in Mark 16:15, 16. The authority came from Jesus and the extent is to all nations for the purpose of making disciples.

Briefly speaking about the mode of baptism, let me remind you that in the Greek, the original language in which the New Testament was written, that "baptize" and "baptism" mean to "submerge, put under, or immerse."

There is one baptism. If we do away with that baptism we are tampering with God's plan of salvation. Let me warn you that baptism alone is not the only requirement
(Please turn to page 15)

The Falling Away

By Emma C. Railsback
Los Angeles, California



LET NO MAN deceive you by any means: for that day [the coming of Christ] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thess. 2:3). In another text we read: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1).

In both these texts the Apostle had referred to the return of the Lord Jesus Christ to establish God's Kingdom. (Acts 1:11; John 14:3; Matt. 25:31; Luke 18:8; Heb. 10:37.) Second Timothy 3 gives a detailed account of last-day conditions. These and other texts contain warnings to those who are living carelessly, including those who seem to think that any religious group is being blessed of God, because it has a large attendance, regardless of the fact that its teachings may be contrary to the truths of God's Word. Any group teaching inherent immortality in man, and all related falsehoods, are definitely teaching that which dishonors God and His plan of redemption.

After having been taught false, but popular, doctrines during the early years of my life—and yet never during that time being able to reconcile those teachings with my idea of a God of love and mercy—I believe that my appreciation of the truth may perhaps be greater than some who had never imbibed those errors, or, in other words, were taught the truth from the beginning.

All of Adam and Eve's descendants are prone to accept the serpent's lie. (Gen. 3:4.) Truth is not popular. It never has been. In the days of Israel's prosperity, after they had experienced such marvelous blessings from God, they wandered into idolatry. In the time of the Saviour's first revelation to the world, He was rejected, and asked for signs, after having given them many examples of His power and authority. He was accused of blasphemy, mocked, spit upon, and crucified. He died for the sins of the world.

Now, in these last perilous days of Gentile times when we see the judgment day approaching, we also see some whom we have learned to love because of their acceptance of the truth, falling away from the truth, and we wonder if they realize the jeopardy in which they will soon find themselves.

The Scriptures contain many exhortations and warnings to those who have learned and obeyed the truth, lest

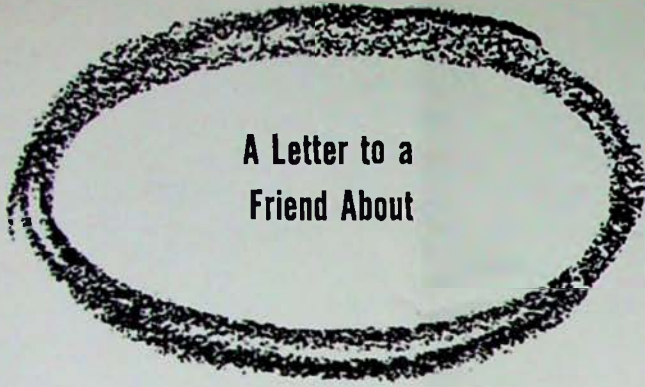
they become entangled with the false doctrines and evil practices of the world. What are some of the warnings of God's holy men of old who foresaw present-day conditions? One means of being able to resist the tendency to go with the popular group, is to assemble with those of the truth and to exhort them to love and good works. For the Apostle said that "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:23-27).

"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 Apostle Peter related even stronger condemnation for those who fall away than that of the Apostle Paul. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Peter 2:20-22).

This language is strong and positive. Those who are called to be heirs of God, adopted into His family, must walk the straight and narrow way, must add to their faith the Christian graces which are necessary to qualify us to be made partakers of the divine nature. Let us meditate upon the great and precious promises, which have

(Please turn to page 15)



A Letter to a Friend About

(Note: Many people today are coming into contact for the first time with "faith healers" and the people who believe in them. We have found that doubts of our own faith have crept in, and bewilderment has resulted. This article is an excerpt from a letter by the author to a friend who was puzzled by some "healings" she witnessed. Perhaps a few of the author's personal experiences with this teaching will help others.)

YOU ASKED my understanding about Oral Roberts, and the Pentecostal movement. The Bible has something on this subject I want to mention first; and, after all, our decision will have to be made by comparing the teaching of these folks with what the Bible says. My personal opinion would be no better than yours.

First John 4:1 says, "Beloved, believe not every spirit, but *try the spirits whether they are of God*: because many false prophets are gone out into the world."

The teaching of every group must be *tried* by comparing it with Bible teaching. I have tried their teaching, and find they believe man is immortal by nature; that is, has an immortal soul. They believe that everlasting torment, rather than destruction, is the fate of the wicked, thus changing God's Word. *Some* of the groups make healing just as important as salvation, when Jesus' *main* work was teaching the gospel of the Kingdom of God, and how we might enter the Kingdom. I have not found them to teach the gospel of the Kingdom of God. Most of them say baptism is not necessary for salvation, when the Bible says we must be baptized to come into Christ.

They claim Pentecostal powers. Close Bible study reveals the Pentecostal powers were given to the apostles for the purpose of *confirming* the Word. In other words, Peter would preach a sermon on salvation and the Kingdom, then heal someone. This showed all that what Peter said was true. It demonstrated conditions that shall prevail in the Kingdom.

The Word of God has been confirmed. (Heb. 2:3, 4.) It needs no further confirmation of its truthfulness today.

The apostles gave the power to perform miracles to certain others, a limited number. When these certain ones died, and the apostles had died also, there is no

Faith Healers

By Pastor James Muttison
Blood River, Louisiana

record that the Pentecostal power was given anyone else. Certainly it has not been given to false teachers today.

Jesus warned us about wonder workers, and healers in Mark 13:22, saying, "For false Christs and false prophets shall rise, and *shall shew signs and wonders*, to seduce, if it were possible, even the *elect*."

I understand the elect to be God's real people. These others are not His people. The false prophets want to deceive the true people of God.

Matthew 24:24 says the same thing.

Deuteronomy 13:1-5 says that even if they do give a sign, and the sign comes to pass, and they seek to lead you off after other gods, do not believe any of it. Put him to death. This was to Israel, of course, but the principle applies today.

The present-day false prophets, showing signs and wonders, are merely a preview of the False Prophet to come just before Jesus comes. Second Thessalonians 2:1-12 speaks of a falling away from the faith and the revealing of the Man of Sin, before Christ's coming. The Man of Sin is described here to have power, signs, and *lying* wonders. The ones he will deceive will be lost.

Revelation 13 speaks of two beasts, one in verses 1-10, and another in verses 11-18. The first beast will be a great power on the earth just before Jesus' coming. It will make war on the saints and overcome them. The second beast, called "the false prophet" in Revelation 19:20, is described as working hand in hand with the first beast. It also shows his work as a miracle man. It says, "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and *deceiveth* them that dwell on the earth by the means of those *miracles* which he had power to do in the sight of the beast."

This fellow is going to *deceive* many people. The true people of God will be slain rather than worship the image of the beast.

The healers today are just preparing the stage for this person to come. They do not speak the truth, and they deceive the people by their *lying wonders*.

Jesus told us many would rather follow such men than Him. "I am come in my Father's name, and ye receive me not: *if another shall come in his own name, him ye will receive*" (John 5:43). This is exactly what many are doing today.

While in Harlingen, Texas, I attended some twenty Pentecostal meetings which featured healings, talking in

tongues, and so forth, for the purpose of "trying" them. I must admit that at first I was swayed by their emotions. I wondered if they had the power of God. Now I know they have not. Their healings are *questionable*, and are for the purpose of deceiving. They cannot raise the dead. They cannot walk on the water. They cannot restore a withered limb—though I have seen them try. They cannot drink deadly poison and live. The bite of poisonous snakes affects them like it would us. They have never made a blind man to see, or one born deaf to hear. They do have many tricks, and use a mass hypnosis, and lead good people away after them.

There are certain catch phrases used, like, "Hallelujah," "Praise the Lord," "Amen," and "Glory." This is an essential part of the healer's technique to get the people on his side.

Audience answer techniques are used extensively, such as holding up your hand, or everyone saying, "Amen." This is calculated to work up a mass emotion, so all will go right along with the speaker in everything that follows.

In the larger movements, the actual healing service is the center of attention, not the preaching of the gospel. In fact, many times very little Bible is used. Other times it is misused.

It is common practice of the healers to put words into the mouths of those "healed." Notice next time.

Of course, only the best men of the group are "healers." They are the ones who have power over people, whom we say have magnetic personalities.

Of course, money plays an important part. The handful of greater lights among the healers receive large salaries, or contributions. Jesus never took up one cent when He helped anyone. The *love* of money is the root of evil.

After studying them for several years, closely examining their teachings and healings, the Bible shows me they are the ones Jesus prophesied would come and deceive many.

Didn't I give you a little purple book about "The Modern Tongues and Healing Movement," by Carroll Stegall, Jr., 606 Pryor St. S.W., Atlanta, Ga. (\$1)? Read Mr. Stegall's findings. I have found his statements true.

If you can get the February 1957, *McCalls* magazine, there is a study of Faith Healers by John Kobler, a *McCalls'* reporter who was sent out to investigate the matter. He has put lots of study on it, and quotes many sources, and attended many of the healing services. I was really surprised he came out as strongly as he did.

The faith healers hold less than five hundred thousand people today, but I look for the number to increase greatly. The truly righteous will decrease.

As to speaking in tongues, "tongues" in the Bible always means "languages," that is, languages used by people of this world. The word "unknown" in front of "languages" in the Bible is always a supplied word. They were unknown to the ones who did not understand that language.

We hope this letter helps you some.

Submitted in love for the "elect,"
James Mattison.

They Are Counting on You!

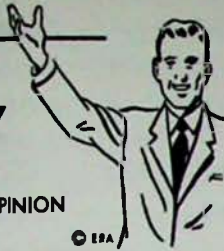


With moral conditions getting worse and worse as time progresses, responsibility upon Christian parents grows greater. Our children are being subjected to a bombardment of advertising and public opinion that could completely confuse their sense of right and wrong.

Christian parents are hard-pressed to counteract the appeal of the world, and must make special effort to keep their children in the way of the Lord. Home devotions, Bible stories for the children, Christian records, and constant parental guidance become more important as each day brings us close to the end of the age.

The place of the Sunday school and church in our lives must also assume more importance, for these agencies can help stem the tide of evil that would sweep us all into unrighteousness. Our children are counting on us for guidance in these difficult times. How shall we lead them?

This is *THE* way

SELECTED BY THE EDITOR FROM
CONTEMPORARY THOUGHT AND OPINION

Many religious publications come to our desk. These magazines and bulletins represent the best in current religious thought. We will bring you selections from the writers to help keep you in tune with events and attitudes of the religious world.—Editor.

SUNDAY SCHOOLS

People are rip-roaring mad about the *Life* article poo-hooing the effectiveness of the Sunday school—the “wasted hour of the week.” Personally, we didn’t notice that Sunday school was any less crowded the Sunday after than the Sunday before the piece came out. We leave it to the experts to answer the author with authoritative rebuttal (as they’re doing with alacrity!). We have our own answer. We found an answer to the author’s last *Life* outburst, too—that preachers were folding up all over the place because they’re overworked. We looked and looked, and couldn’t find a preacher who had folded.

And now we’re looking around too, and we’re seeing the adult church members of America who came up through the Sunday school and into the church because of the Sunday school, and we’re seeing the churches those grown-up Sunday school kids have built, and the missionaries they’ve become and sent out and we’ve reached the conclusion that the Sunday school isn’t as bad or as ineffective or as frightening as the *Life* piece says. Sure, it could be better. And it’s getting better all the time.

The best answer to the *Life* outburst is simply to work harder and prove conclusively that the author (who maybe was trying all the time to accomplish just this!) had on his blinders the day he wrote.—Gabriel Courier in *Christian Herald*.

WE ALL THINK IN CIRCLES

Ministers and religious writers are often blamed for repeating themselves. The implication is that an idea, once it has been announced, should be left behind and mentioned no more forever, the notion being, apparently, that ideas are like birthdays: nobody can have the same one twice, or if he does, there is something wrong with his memory or his honesty.

The truth is that we all think in circles. It is totally impossible for anyone to take off on a train of thought and move away in a straight line from the point of departure. We are all compelled by the structure of our minds to move around a circle, passing every so often the same ideas, which appear to us as loved and familiar landmarks.

There are accessible to mankind only a relatively few ideas, and these make up the whole fabric of human

thought possible to anyone from a schoolboy to Plato. New facts may be added to the sum of our knowledge day by day to the end of our lives, but these can do no more than enlarge the tapestry somewhat; they cannot change the color or alter the pattern appreciably. Greatness lies in the ability to combine and recombine the old and familiar ideas to form new and “original” beauties.—A. W. Tozer in *Alliance Weekly*.

PRINCESS GRACE

Most newspapers ran the story that after the heir of Monaco was born, Princess Grace’s physicians recommended a glass of beer at each meal because “it’s good for convalescing mothers and she loves it anyway.” Six outstanding pediatricians in Washington, D.C., unanimously denied any special benefit from beer consumption, and made these comments:

“Although an increased intake of liquid is advisable during nursing, there is NO proof that beer is any more beneficial than any other beverage.

“There is no reference in any reputable medical text to recommend beer for nursing mothers. The practice grows out of ancient folklore and is now outdated.

“No generally accepted authority would recommend beer over any other liquid, for instance, milk.”—Gabriel Courier in *Christian Herald*.

RELIGIOUS LIBERTY

Referring to the recent canceling of the showing of the film, *Martin Luther*, on a Chicago television station, the liberal Roman Catholic magazine, *Commonweal*, had some harsh things to say about the pressure that was brought to bear on the station to cancel the film. Daniel Poling, editor of *Christian Herald* quoted from the *Commonweal* article in an editorial. Part of the quotation is as follows:

“. . . And this limited set of assumptions leads to an obvious action: protect the unknowing from the film by pressuring the station into withdrawing it. The Catholics who followed this course of action were, unfortunately, successful. No matter how good their intentions, they have damaged the fabric of our democratic society; they have damaged the Catholic Church; and they have damaged relationships between Catholic and Protestant in

this country. . . . Even if the decision in this case is reversed and the film is shown on TV, every television studio will tread more warily in scheduling programs in the future. This unfortunate reaction will inevitably impinge upon all religious groups, including Catholics. The result is that the freedom of this medium has been, in effect, severely curtailed. . . .

"Those outside the church consider it quite proper for the Catholic Church to guide its own members, but they find it naturally repugnant for Catholics to impose their will on others."

A NEW LOW

According to an article recently called to our attention, there are two brewery companies which are marketing what they call "cereal beverage" or "New York Special Brew." Evidently the consumers in the plan of these breweries are the children of America. The idea seems to be that the children drink this brew while their parents drink full-fledged beer: thus they guarantee a new generation of booze drinkers—for the children are already "liquor conscious."

In any case, we are against the liquor business. We have seen too much of what it does, of the blight it causes, of the wrecks it makes. For many things we are thankful: among them that we do not have to face the high court of absolute justice with our hands bloody from the profits of such a nefarious business. We agree with the article called to our attention: here is "a new low in the brewery circles."—*Moody Monthly*.

THE BACKWARD LOOK

How very quickly we Christians can forget the mercies of God!

If you doubt it, think back to the last time—not very long ago—when you urgently, even desperately brought that special need before God's throne of grace. Remember how earnestly you prayed; how all else faded into nothing? You felt—and may have said—that if God would just grant this *one* request, other things would not matter. And God said, "Yes!"

What happened then? Quickly, so quickly, the situation that had been a mountain became a hill and the hill melted quite away. In its place, however, a new problem loomed, so large and important that other things seemed of no consequence. And soon you were thinking, "If God would only deal with *that* situation, nothing else would matter . . ."

We see ourselves so plainly as we read how the Israelites in the wilderness again and again forgot God's provision of a few days or weeks or months before. And in spite of the greater measure of grace which is ours, we too tend to forget the past as we face a new "emergency."

There is a place, then, for the backward look. In think-

ing of ourselves and our failures, we do well, of course, to forget "those things which are behind." But in thinking of God's dealings with us, a backward look from time to time should help our faith. As we think again of God's favor through the years, our hearts will say with the Psalmist (Psalm 25:10), "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."—*Moody Monthly*.

SALES ON SUNDAY

The growing trend of Sunday selling throughout the United States received a slight setback when the New Jersey Supreme Court outlawed the Sunday sale of automobiles in the state by a 6-0 vote.

It was a victory for religious forces in the state. They have been conducting a campaign against the rising tide of business-as-usual on Sunday.

The state legislature last year enacted a law prohibiting the Sunday sale of automobiles. Its validity was attacked by two New Jersey used car dealers.

In June, Superior Court Judge Howard Ewart declared the law unconstitutional. He said it had not been enacted to promote the general health, safety, and welfare, but had as its main purpose the controlling of competition in the sale of new and used cars.

The high court's opinion, prepared by Chief Justice Arthur T. Vanderbilt, rejected this contention. It maintained that the dealers were not being discriminated against because the ruling applied to all motor vehicle dealers and all were "protected in their businesses."—*Christianity Today*.

CAREERS IN TEMPERANCE

"American churches should train young people for careers in temperance work just as they prepare missionaries and chaplains." That is the opinion of Bishop George Epp of the Evangelical United Brethren Church, Harrisburg, Pennsylvania. "The temperance movement is going to die out in America unless we win the generation that will follow us." He pointed out that the "church needs to dedicate itself to a fresh teaching program to educate youth concerning the evils we face today." The bishop said the modern problem of alcoholism is more serious than that faced by previous generations because it is based "on the false and insidious doctrine of moderation" and is backed by millions of dollars of advertising designed to "encourage Americans to drink more and more."—*These Times*.

THE RESTITUTION HERALD, a publication of the Churches of God does not necessarily endorse all the ideas which appear in these pages of quotations. We bring them to you for your study and enlightenment, and to stimulate your thinking on the religious thoughts of the day.

The Mark of the Beast

By Pastor William Dick
Pomona, California

Today's cities, like Jerusalem of old, reject the way of Christ. In His place are leaders and teachings which will pave the way for the mark of the beast.



JESUS said that in the last days men's hearts would fail them for fear, "and for looking after those things which are coming on the earth" (Luke 21:26). It is our responsibility to give warning about the things that will come upon the earth. After describing the conditions of the end time, Jesus urged us to take heed lest "that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21:34, 35). One of the most terrible things coming on the earth will be the "mark of the beast."

What is the mark of the beast? In Revelation 13:17, 18, we read that it is a "mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." According to this, the mark of the beast could be the number—666. This does not mean that the mark definitely must be this number, however, for the Scripture states that it could be a mark, or a name, or a number. A move in that direction can be seen even now. Nearly everyone in the United States can be identified by some number, whether it is selective service, social security, or driver's license.

Where will the mark of the beast be placed? Revelation 13:16 states that the people will "receive a mark in their right hand, or in their foreheads." It will probably be a permanent mark, like a tattoo. This reminds us of the prisoners of Hitler's concentration camps who were marked with tattooed numbers on their arms. Recently, a gang of hoodlums which could be recognized by a particular mark on their hands attempted to terrorize southern California. Civil Defense suggests that every citizen wear individually numbered tags for purposes of identification in event of a national emergency. Such markings point to a time when all will receive marks on their persons—either in their right hands, or in their foreheads.

What will be the purpose of the mark of the beast? No one will be permitted to buy or sell unless he displays this mark. (Rev. 13:17.) Think of it! Without this mark, you could not buy food, or clothing, or gasoline. Neither could you sell anything you have. See what a strangle hold the beast will have on all people over the earth! It would be impossible to live without the mark. War rationing is an example of how effective such a restriction could be. A trend in the direction of the mark of the beast can be noted today in the influence of labor unions upon our country. It is almost impossible to buy or sell a product that does not bear the union label. It is very difficult to get a job or hire workers or get work done without co-operating with the labor unions.

Who must receive the mark of the beast? It will be a requirement for "all, both small and great, rich and poor, free and bond" (Rev. 13:16). No one will be able to es-

cape the mark! This mark will be a command of the world dictator as well as an economic necessity. It is easy to see how such a law affecting the exchange of money could bring into subjection all peoples of the earth. Our way of life is built upon economic foundation. If the financial status is altered in the slightest way, the whole structure topples. For example, the blockade of the Suez Canal paralyzed all of western Europe. This was only one tiny source of supply. Think what could happen if all sources were cut off! Recently the enemies of Israel tried to force her to withdraw her armies. Their military strength failed to bring about such a withdrawal. So what was the next step proposed by the Arabs? Economic sanctions! They knew that would work. Even our own prosperous country is buffeted by every little commercial storm; so much so, that the slightest change in the president's health affects the stock market.

When will the mark of the beast go into effect? When the Antichrist gains control of the world. In Revelation 13:5, we are told that he will have full sway over the earth for forty-two months or three and a half years. It is our understanding that the church will be taken away or hid during that period of time and will escape the terrible power of the beast.


What will happen to those who refuse to receive the mark of the beast? Anyone who dares to defy the Antichrist and his law will be writing his own death warrant. Following the pattern of a communist purge, the beast will "cause that as many as would not worship the image of the beast should be killed" (Rev. 13:15). This is not the end of those who refuse the mark, however, for Revelation 20:4 assures them a place in the Kingdom. "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not wor-

shipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." These evidently did not qualify to meet the Lord when He came for His church. Later they saw their mistake and chose to die rather than submit to the devilish beast. We know that the living church will not have to endure the Antichrist's destruction, for several scriptures indicate that there will be living believers on the earth who will be transformed at the Lord's coming.

What will happen to those who do receive the mark of the beast? They will suffer untold misery during the reign of the Antichrist. "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" (Rev. 14:9, 10). They will be victims of God's indignation when He pours out the plagues of wrath upon the earth. When they give allegiance to the beast, they cut off any hope of eternal life, for "all that dwell upon the earth shall worship him, whose names are not written in the book of life" (Rev. 13:8).

What will happen to the beast? His three and a half years of lawless dictatorship will come to a sudden end. For the Lord Jesus will be revealed with power and might, and will destroy the beast "with the brightness of his coming" (2 Thess. 2:8), and will cast him into the lake of fire, which is death (Rev. 19:20). After all enemies are made His footstool, then the Lord will establish His perfect Kingdom of righteousness and peace.

Our only hope of escaping the mark of the beast is to be found faithful when the Lord returns. "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).



Christian Charity

By Don Ward
Oregon Bible College

*"Above all things put on charity,
which is the bond of perfectness"*
(Colossians 3:14).

Unless we have love we are useless to ourselves and everyone else. (1 Cor. 13:1, 2.) Love is the binding force that holds together and gives meaning to Christian virtues. Love is like mortar between the stones of a building. We know from the study of Scripture that love should be taught and emphasized more, perhaps, than any other fundamental doctrine of Scripture.

Certainly, the world today is suffering from a love deficiency. If the nations were united in love rather than hate and greed, there would be a bond of perfectness. Inability in the United Nations to co-operate would be eliminated. People who are starving could be fed by the sharing of others.

Only the love of Christ, however, is sufficient. The love of Christ in the hearts of men is the great lack in the world and sadly so in the church. Giving love is like giving ourselves. When we truly love God and Christ, we can then and only then devote ourselves to doing the will of God.

To help people know God and His Son, and to realize the gratification of Christian service we must do our best by conversation and example to instill God's love in their hearts and minds.

G I D E O N



God's Strategy

By your Storyteller

Muriel Hass

We are like Gideon. Sometimes God has to prove His power over and over to us. He blesses and blesses us and yet we forget to even thank Him or acknowledge Him.

God told Gideon there were too many Israelites ready to battle the Midianites. It would be too easy and the Israelites might take the credit for the success of the battle. So Gideon told the people if any of them were afraid they could leave Mount Gilead. Twenty-two thousand people were afraid.

Ten thousand people stayed to battle the enemy. God told Gideon there were still too many people and He gave them a test to eliminate some more. God told Gideon to take them down to the water. All who got down on their knees to drink were to leave. Those who lapped water from their hands with their tongues like a dog laps water, were to remain. Do you know how many were left to go into battle? Only three hundred! This battle was to be won by God's strategy, not by man's power.

God reminded Gideon that Israel would win. However, if Gideon was at all doubtful, God had another sign for him. A man had a dream that Israel was to be victorious and this finally convinced Gideon.

The strategy they were to use was this. Each of the three hundred men was to have a trumpet in one hand and a torch in the other. Gideon's small army surrounded the camp of the Midianites at night. There were so many Midianites that they looked like a valley of grasshoppers. At a given signal, each man was to blow his trumpet, and break the pitcher that covered the torch.

This would be a startling thing for a sleepy person to awaken to. More than that, the Midianites would suppose there were thousands more of the enemy around them. Ordinarily, each trumpet player and each torch bearer would be accompanied by a company of men. That was pretty clever planning, wasn't it? The Midianites fled before the Israelites, just as God had promised Gideon.

Perhaps we, like Gideon, should learn that no matter what the difficulties are, "If God be for us, who can be against us?" (Rom. 8:31).

This is one of the most exciting stories in the whole Bible. Gideon, under God's direction, defeated an enemy of Israel.

One day Gideon and his father were threshing wheat for their food. An angel of the Lord appeared. He told Gideon that God would direct him in a battle with the enemy Midianites. Gideon could hardly believe this. He belonged to the weakest clan. But God promised Gideon he would be successful in this battle. Gideon asked for a sign that it was really an angel of God that had talked to him.

This was the sign. Gideon brought a young goat, some unleavened cakes, and broth. The angel told him to put the slain goat and cakes on a rock and pour the broth over them. Then the angel touched these gifts and they were burned up. The angel disappeared. This was a most surprising experience. Gideon was both frightened and assured.

That night God had instructed Gideon to tear down the altar to the idol Baal where Gideon's family worshiped. Gideon was to replace that altar with an altar to God. This act almost cost Gideon his life. The Baal worshippers wanted to kill him.

Gideon was still doubtful if he would be able to save Israel. He asked again for a sign. Gideon was to put some wool fleece on the ground. If the fleece was wet with dew and the ground dry, Gideon would know he was to be able to save Israel.

The next morning there was so much dew on the fleece that they wrung water out of it. Now Gideon should have been sure he was to save Israel. But no! Gideon still doubted. He was afraid God might be angry with him. However, he asked for another sign. He wanted the opposite to happen this time. The next morning the fleece was dry, but the ground was wet.

CHILDREN'S CORNER

THE MODERN CHURCH

(Continued from page 3)

4:1.) Never were so many teachings—deceptive teachings—being proclaimed as at present. Many people fail to observe in these teachings the element of error, and are readily deceived by them. The Bible warns that in the end the faith of some will yield.

Stand fast for truth and righteousness!

THE BIBLE CREED

(Continued from page 6)

for salvation. Belief in the gospel, repentance from sin, faith in Jesus Christ, and then baptism is what Peter preached on the Day of Pentecost.

Last but not least is the important teaching of the *one God*. This is very important! It is true that there are those who will agree with us on the other tenets that we have discussed, but there are few today who believe and dare to stand for the oneness of God.

The Bible says, "Hear, O Israel: the Lord our God is one Lord" (Deut. 6:4). Not only do we have this great doctrine set forth in the Old Testament, but we have it in the New. "One is your father" (Matt. 23:9). "There is one God" (1 Tim. 2:5). "To us there is but one God" (1 Cor. 8:5). All the evidence of Holy Writ is on the side of the unity of God. There is not one direct text to support the doctrine of trinity.

Now we have set before us the Bible creed. Let us not follow the creeds set forth by men, but let us accept the one given to us by the inspired Apostle.

THE FALLING AWAY

(Continued from page 7)

been given to the overcomer, and renew our zeal for the cause of truth and righteousness, with the hope of soon hearing the "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things" (Matt. 25:21).

Dear reader, look up all these Scripture texts: read them and their contexts, and then meditate upon the dangers of being among those who have no desire to know the truth or have deserted it. It is the truth that makes us free. (John 8:32.)

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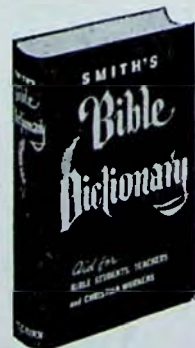


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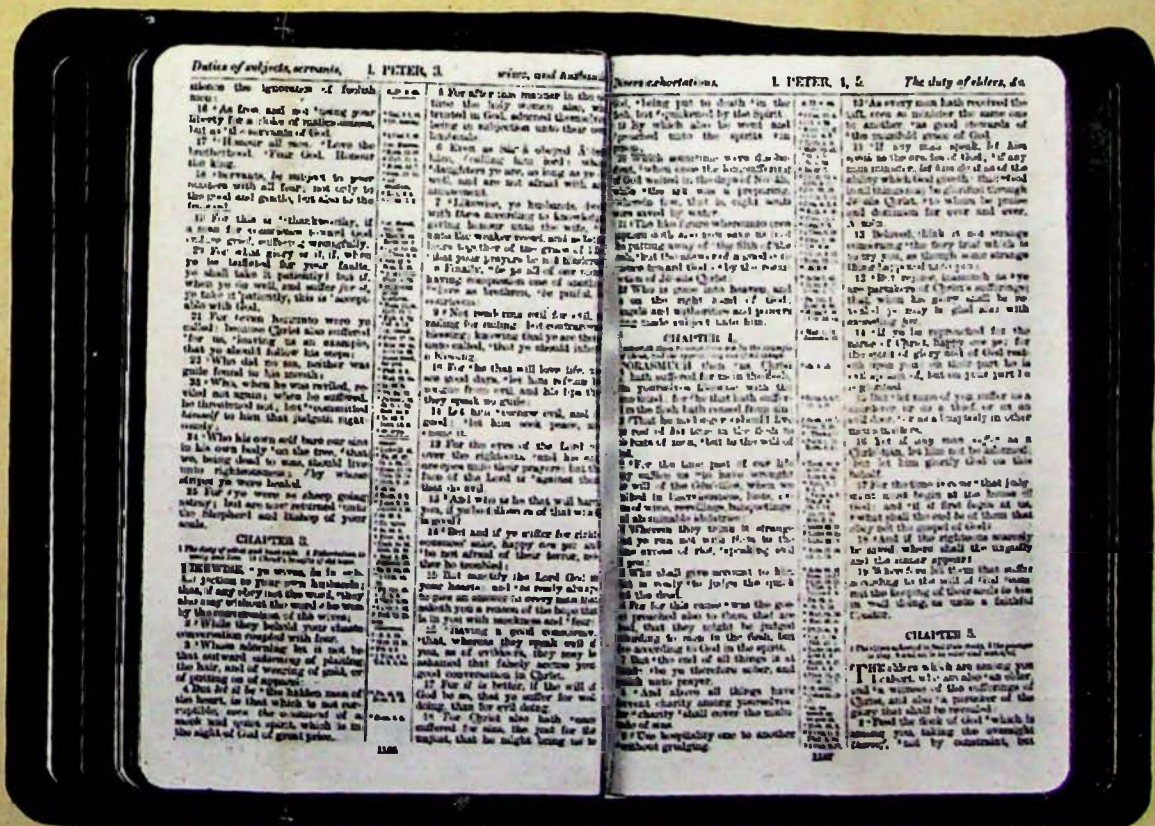
The Restitution Herald

VOLUME 46

MAY 7, 1957

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OREGON BIBLE COLLEGE AND MEMBERSHIP ISSUE



Oregon Bible College is founded upon and dedicated to the teaching of the Word of God. Training ministers, evangelists, missionaries, and teachers in its use is its primary function. Better Bible understanding is its first concern.

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. May 6. Luke 4:23-28. Jesus points out that the miracles of the prophets were rare.
- T. May 7. Matt. 11:4-6. Jesus' miracles proved Him to be the Messiah.
- W. May 8. Acts 3:1-13. The miracles of the apostles proved Jesus the Messiah.
- T. May 9. Acts 5:14-16. The apostles experienced no failures.
- F. May 10. Acts 14:8-18. Paul and Barnabus refused to receive worship.
- S. May 11. Acts 3:22. Miracles, signs, and wonders were Jesus' credentials from God.



Pictured: C. E. Lapp, Louise Lapp
Otto E. Dick

Oregon Bible College

By *Otto E. Dick*
Superintendent

OREGON BIBLE COLLEGE has been in operation seventeen years and has graduated forty-nine students, including the three who will graduate this year. Eighty others have completed one semester or more; forty part-time students have earned fewer than fifteen hours of credit or one semester, and about forty others have withdrawn before earning any credits. The total enrollment this year has been twenty-five. Your College, then, has instructed over two hundred students since it was organized by the General Conference in 1939. In addition to this number, the College Correspondence Department has instructed over thirty, exclusive of those who were included in the above figures, seventeen of whom have also taken correspondence work.

What does this mean to you? What is the result of such instruction? What benefit is our Church deriving from the training received by these two hundred students? An accurate measure of the value of such training to you and to the whole Church of God cannot be made, so your guess is as good as ours. Of one thing we are sure: God is blessing the work of the College and will continue to make our College a blessing to Him and to His Church as long as we adhere to our established purpose. We wish that we could have trained even more students but realize that we must not complain. Instead, we are thankful that God has blessed us in the responsibility we have assumed.

For the first time, we shall be able to offer a course in New Testament Greek, a course to be taught by Bro. William Wachtel, who will begin his new pastorate at Dixon, Illinois, this fall. This course should enable the student to read the New Testament from the original language in which it was written. Bro. Wachtel is an excellent teacher and will add strength to our staff.

The prospect for next year is very good. We feel that we are not too optimistic to expect fifteen new students, judging by the number of inquiries we have had and by the number who have already enrolled. Especially encouraging is the number of young married men in school at present and the number who have expressed an interest in coming next fall. When a young man and his wife are willing to give up their home, and in many instances a good income, to train for the Lord's service, we feel that the whole Church should be greatly encouraged. Such devotion deserves our respect, support, and rejoicing.

Finally, thanks to all of our friends who have supported us through contributions, assistance to students, prayers, and general good will. We need your continued support and pray God's richest blessing upon your work in support of your College. We know the tremendous responsibility that is upon us and pray that we may justify your trust. Please pray for our students and former students in the service they are performing. Pray that your College will grow in numbers and in devotion to its divine purpose.

IN JESUS' model prayer, He said, "Pray, Thy kingdom come. Thy will be done in earth, as it is in heaven." All Christians hope that God's will *will* soon be done on earth as it is now being done in heaven.

Even one who is physically blind can realize God's complete will is not being done on the earth. There is malice, hate, fear, and ignorance in the lives of men. Truly, men are "lovers of their own selves . . . disobedient . . . unthankful, unholy . . . traitors . . . lovers of pleasures more than lovers of God." The very creation of God is awaiting a change—a change for a better way of life. John, in Revelation 21:1, revealed he "saw a new heaven and a new earth." Peter said, in 2 Peter 3:13, "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The promised Kingdom so often referred to in the so-called Lord's Prayer will be established. "The Lord shall be king over all the earth: in that day there shall be one Lord, and his name one" (Zech. 14:9).

The eleventh chapter of Isaiah's prophecy discloses the nature of this Kingdom to come. First, it tells who the Ruler will be and then His qualifications are stated: "A rod out of the stem of Jesse . . . a Branch out of his roots . . . the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Then, because the "earth shall be full of the knowledge of the Lord," "the wolf also shall dwell with the lamb"—an unheard of occurrence in our present world—"the lion shall eat straw like the ox"—a lion eat straw? since when? Because we have not seen such wonders, we cannot visualize them in even our "mind's eye." Yet, we realize the whole creation is waiting for these things to come to pass.

The Kingdom of God

By Lois Worley

Senior, Oregon Bible College

At this time, too, the Lord shall start to regather His scattered people from "the four corners of the earth."

Isaiah says that God will set up a sign for the nations. He will "assemble the outcasts of Israel, and gather the dispersed of Judah." Will not that be a sign to the nations, with the hated and persecuted Jews going back to their homeland? Israel and Judah, the two divisions of a once great kingdom, will again band together to form an even greater nation—a nation whose leader is the Lord!

When shall these things be? "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31). Then will His name surely be called "KING OF KINGS, AND LORD OF LORDS" (Rev. 19:16).

We read that the resurrected saints will be with Him executing judgment. They shall be joint-heirs. (Rom. 8:16, 17.) Then the twelve disciples will sit upon twelve thrones judging the twelve tribes of Israel. (Matt. 19:28.)

We believe that the Bible teaches the believer's future home will be the Kingdom of God upon the earth, an earth which has been cleansed of all that has cursed it since man sinned centuries ago. The former things will be passed away. (Rev. 21:4.)

Jesus said, "The meek shall inherit the earth" (Matt. 5:5). It is my belief that Jesus meant the literal earth, and I am looking forward to His coming and the time when all things will be made new!

By Daniel Fyfe



The Maranatha Staff

We are happy to be able to bring you another special College issue of *THE RESTITUTION HERALD*. The staff has tried to plan this Maranatha in such a way as to give a better understanding of life at Oregon Bible College. As a group of students here at Oregon Bible College, we have the blessings of Christian fellowship and companionship. While going through our days of study and work, we are made to realize how important the Lord's work is and the great privilege that is ours in being able to be here at Oregon Bible College to better prepare ourselves for the Master's service.

Realizing that you are the ones that help make it possible for us to be here, we have prepared this Maranatha issue of *THE HERALD* as a means of letting you get better acquainted with us. It is a joy for us to bring you these articles and pictures and we hope that they will be a blessing to you.

The members of the staff wish to express their thanks to all who helped in the preparation of this College issue of *THE RESTITUTION HERALD*.

Won't you plan to come to Oregon Bible College and share with us the joy and blessing of Christian study and fellowship?

Student Activities

Student Council

By Jesse Pestle

The Student Council of Oregon Bible College is composed of two representatives from each class. The following students are members of the Council this semester: Rex Cain and Jesse Gallegos, freshman class; Nancy Demmitt and Jesse Pestle, sophomore class; Austin Railton and Richard Dick, junior class; and Billie Kennedy and Daniel Fyfe, senior class. The Council officers are then elected from this group.

The officers for this semester are Daniel Fyfe, president; Austin Railton, vice president; Richard Dick, treasurer; and Jesse Pestle, secretary.

This year the Council divided the entire student body into two committees, namely: the Service Committee and the Social Committee. These two committees were then organized and helped carry on the work of the College.

At present, the Council meets semi-monthly with the Superintendent, Bro. Otto Dick, to discuss business concerning College activities and projects.

In general, the Student Council represents all students of the College and operates under the supervision of the Superintendent to provide a better environment in which young people may specialize in serving the Lord.

We, as Student Council members, would like to urge all young people who desire to serve the Lord, to attend Oregon Bible College and experience the Christian fellowship that we all enjoy.

The Service Committee

By Nancy Demmitt

This past semester the Service Committee, guided by the wishes of the student body and faculty, have been



THE SOCIAL COMMITTEE

MIXED QUARTET



TEACHING AT EAST OREGON



THE RESTITUTION HERALD

putting into practice the first steps of a general College improvement plan. This includes the physical improvement of the building, especially the library, witnessing projects whereby students get actual experience in telling others about Christ, a College reporter who writes about College events such as gospel team trips and submits his writings to the local paper for publication, and planning chapel programs enabling students to have interesting speakers, and discussions of their own choice.

So far, this is what has actually been done or is in the process of being done. An illuminated picture of Christ is to be placed in the hallway situated so as to light both halls and cast enough light to eliminate groping for the switch at night. Name plates for the pictures of Bro. S. E. Magaw and Bro. F. L. Austin are going to be made in the near future and placed on their portraits. In the library we are planning to reduce the glare on the table tops, improve lighting, and build handy bookshelves on the library tables. The library, due to the willing cooperation of students, has become a quiet, pleasant place in which to study.

Students met one night last month and divided the group, half going to the hospital and the streets of Mount Morris, and half going to the streets of Oregon. They handed out tracts and used their opportunities to witness for Christ. It was a highly rewarding evening and those who participated are eager to do it again.

The Service Committee is acting only with the approval and participation of the student body. It is a job that increases our loyalty and devotion to the school, because each one of us is doing his part to make Oregon Bible College, more than ever before, a college to be proud of.

The Social Committee

By *Richard Worley*

The Social Committee for the second semester of the school year is made up of the four following members: Richard Dick, Lois Worley, Jesse Pestle, and Richard Worley, Chairman. As he is president of the Student Council, Daniel Fyfe is present at all of our Social Committee meetings.

Our first social of the semester was a party held in the basement at the home of Bro. and Sr. C. E. Lapp, on Thursday evening, February 28. The evening's entertainment consisted of a mock television program, "Truth or Consequences" (sponsored by "Gloom" toothpaste), and two educational films.

On March 29, the students, instructors, and their wives enjoyed a banquet of food and fellowship in the Pine Room at Kable Inn in Mount Morris, Illinois. For special music for the occasion Sr. Betty Magaw played a violin solo; Sr. Louise Lapp and Sr. Nancy Demmitt played a

lively piano duet; and Bro. James Klepinger sang a vocal solo, "I Never Walk Alone." Bro. Don Ward was the Master of Ceremonies, and Sr. Harold Doan gave an interesting, inspiring, and most enlightening after-dinner speech.

On Memorial Day, the Lord willing, we will travel to Springfield and New Salem, Illinois, as our annual field trip.

We also have a Junior-Senior Banquet planned for June 3. Details of this banquet are as yet incomplete.

We believe much is gained when Christians get together for a time of fellowship.

Practice Teaching

By *Hollis Partlowe*

Perhaps one of the best opportunities that Oregon Bible College students have is teaching at East Oregon Chapel. In this work we have a twofold purpose. One is to teach the children God's great plan of salvation; the other is to learn to teach effectively. The Church of God has a great message; surely we need many trained workers to present this message to the dark world.

The East Oregon grade school comes to East Oregon Chapel for one period each week. Grades one through four come one week and grades five through eight come the following week. How wonderful it would be if all our churches had this privilege! We have a short opening exercise each day which consists of singing choruses and offering prayer, with one of the students in charge.

Students who take part in this teaching are Ingrid Gallegos, Anita Humphreys, Don Ward, Larry Townsend, Richard Worley, and Hollis Partlowe. Bro. C. E. Lapp is our able instructor. He visits each class a few minutes each day. We praise God for the opportunity to take to these children the foundation truths of God's Word.

Flagg Center Extension Work

By *Don Ward*

Many students of Oregon Bible College serve regularly at the Church of God in Flagg Center. Thus, these students are provided with a work that gives them needed experience and opportunities to serve God in a very real way.

Student pastors deliver the sermons for the worship services each Sunday morning. Student teachers help with the Sunday school teaching and Tuesday night Bible study classes.

The staff of workers from the College has varied during the year, as some found it necessary to discontinue

(Please turn to page 7)



College Quartet

By John Lewis

"Make a joyful noise unto the Lord all ye lands. Serve the Lord with gladness: come before his presence with singing."

How wonderful it is that we have voices with which we can make a joyful noise and serve the Lord. Many gospel messages can be presented in music and it is important that we use this outlet. Many can be reached by song when they would not listen to the spoken Word.

We can see in this modern age that music has a tremendous effect upon the attitudes and emotions of people. It is up to Christians to see that the right type of music is presented to those with whom we come into contact. There have been instances when those who have heard many sermons have been won to the Lord by a single message in song. The most important work that Christians have is that of telling the good news. It is also important that we use every talent and means we have in doing our work.

Two of the music groups here at school which are striving to serve the Lord with singing are the male quartet and the mixed quartet. During the Easter vacation the male quartet made a gospel team trip, visiting Hope Chapel in South Bend, Indiana; Brush Creek, and Cleveland, Ohio; and Browntown, Maurertown, and Fort Valley, Virginia. Earlier in the year they visited Flagg Center, Illinois.

The mixed quartet made a week-end trip to Omaha, Nebraska, for the Nebraska Spring Conference. Both quartets visited Rockford, Illinois.

The College Choir

By Louise Lapp

The purpose of our choir is expressed very well by the Apostle Paul in Colossians 3:16, "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." To

select songs that "teach" means that they must have a real message as well as good music.

This year we are singing our first anthem, or "psalm." Since words of Scripture are sung, this is the most inspirational and "admonishing" of all music. It has been a real challenge to do something much more difficult, but the students have responded so well that we hope we can include more anthems in our repertoire.

At the beginning of the fall term, we begin preparing music for the Midwinter Ministerial Conference, since the College usually provides all the special music. We welcome an opportunity to sing for any church within reasonable radius of the College. Our most frequent performances are for the Oregon Church.

The next big event for which we prepare is our spring concert. This year it will be held on May 19, 7:30 p.m., at the Oregon Church of God. We give you a cordial invitation to attend.

Our choir practices once a week and sometimes extra help is given to individuals or certain sections of the choir. All of our music is memorized. If we are to reach the hearts of the people, we must sing from the heart.

At present, there are nineteen members in the choir. Since three fourths of the group are young men, this determines the kind of music arrangement used. There must be a balance of parts, so male quartet music is used and the girls sing first tenor which is really alto range. This arrangement balances our choir perfectly.

A student, Sr. Nancy Demmitt, has played for the choir this year and Richard Dick is directing one of the numbers. This provides development in leadership.

To begin our practice periods, we either do a few vocal exercises to warm up, or harmonize, *a capella*, on familiar songs. Next, we sing our easiest number and then work on the more difficult numbers. Our closing number is always a joyful one and one we can sing well. This sends everyone from choir with a happy feeling.

One of our greatest rewards is to hear some of the students singing as they leave class. If one can have a song in his heart, he need not worry about how the other problems of the day will be solved.

Student Testimonies

By *Billie Kennedy, Senior*

As we travel around we are asked what our opinions of the College really are. To give my full experience I will go back to the time I first met our instructors. I shall never forget it. At the time it was summer and I was helping a man on his house. We were plastering the living room when they drove up. There I was with no shoes on and no shirt. They introduced themselves and made me feel right at home. From that time forward I have felt the same way.

There is joy when you can sit down and talk with Christian friends and ministers of your own faith. This joy I have shared for four short years at Oregon Bible College. The experience of playing, working, and praying together is something this world cannot give. It is true that the people out in the world say they have these things, but they do not. They do not have the peace that passes all understanding.

All of us at school at one time or another have been asked why we give up the opportunities we could have. Why? It is not worth the sacrifice. But we do not think of it as a sacrifice. It is just one blessing after another. The Lord has opened the windows of heaven and blessed us beyond our uttermost thoughts.

So, you see, the fellowship and study that we have together at Oregon Bible College are beyond compare. The world could never supply these wonderful experiences.

By *Rex Cain, Freshman*

I came to Oregon Bible College for this reason: I had no goal in life. I was wandering about, completely lost, with nothing which I could grasp firmly. I was gaining and doing nothing of great value for my fellow man. Since I had been exposed to church activities, and have

seen the realm of living which Christian families were enjoying, I knew there must be something more to life than what I was receiving. So, after consulting with people of like faith, and those who are closely related to Oregon Bible College, I decided to attend.

Here at Oregon Bible College, I am learning a new and meaningful way of life, a life where there is a beautiful and bright future, a life in which I can help my fellow man in many respects. Also, in connection with finding a solid foundation, a goal, in this, our carnal life, there is the hope of the life hereafter, the life which all of us should make our goal.

At Oregon Bible College we come to know the Lord in a strong united faith; we study His Word; we witness with others; we love and strive to follow Him and give our all to Him, our Lord and Saviour.

For any of those, especially of the younger set, who feel lost and are looking for a goal as I was, for those who find their life empty, and have nothing solid to hold on to, let me give you my thought: I feel that Oregon Bible College has filled my need, in relationship to spiritual guidance and to my future. The College is doing God's work, and I have received benefits beyond measure, more than I had ever thought possible. Yes, I have found my goal!

FLAGG CENTER EXTENSION WORK

(Continued from page 5)

their work there and others stepped in to fill the vacancies.

Devotion to the work of the Lord, along with good teamwork among both the students and those of the Flagg Center Church, has helped raise the Sunday school attendance this year from the thirties and forties into the fifties and sixties. Church worship services and Bible study classes have been doing well in attendance also.

"The harvest is great but the labourers are few."



Graduates

of 1957



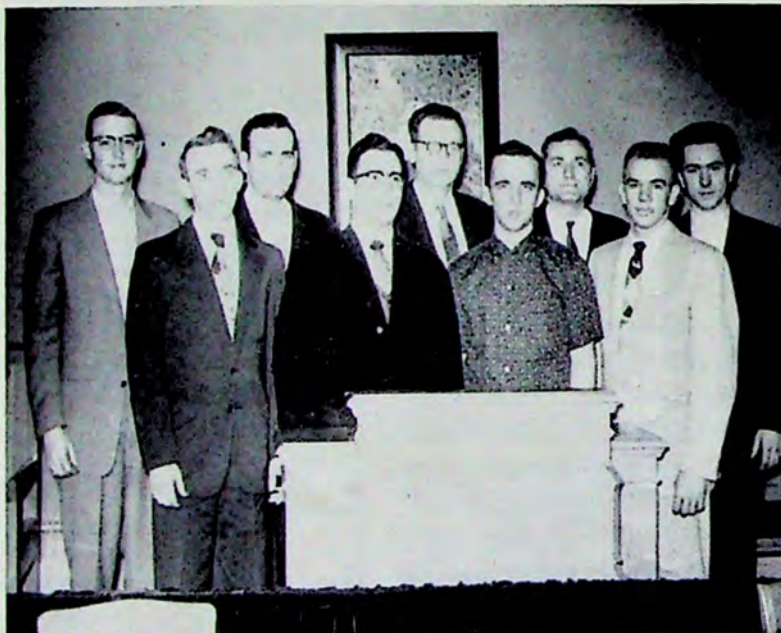
Lois Worley



Billie Kennedy



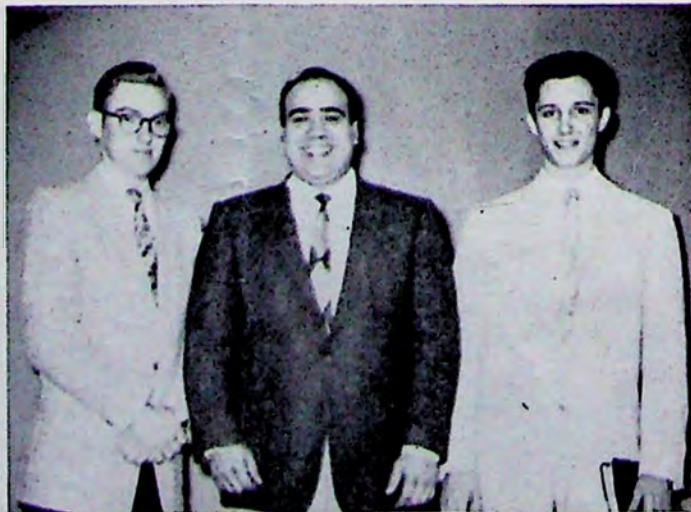
Daniel Fyfe



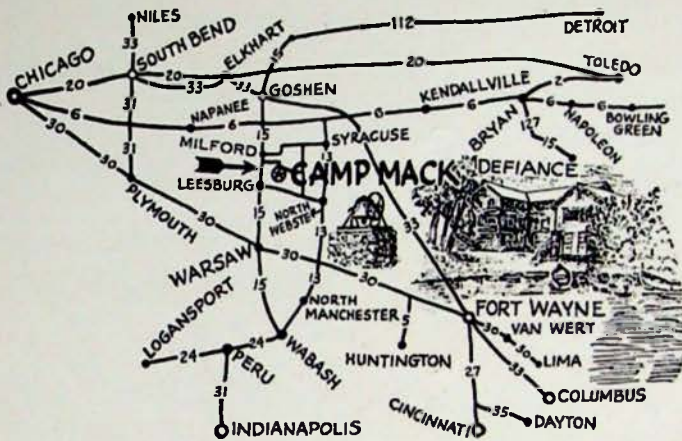
Graduates of 1958: Richard Dick, Don Ward, James Klepinger, Adib Lid-dawi, Austin Railton, Dallas Demmitt, Hollis Partlowe, John Lewis, Richard Worley, Larry Townsend (not pictured)

Graduates of 1959: Jesse Pestle, Anita Hum-phreys, Nancy Demmitt (not pictured)

Graduates of 1960: Rex Cain, Jesse Gallegos, Edward Houser



General Conference News



GENERAL CONFERENCE, AUGUST 4-9, 1957 CAMP ALEXANDER MACK

The site of the 1957 General Conference will be beautiful Camp Mack, on Lake Wawbee, near Milford, Ind. (See map.) This is a large camp with excellent facilities, owned by the Brethren Church.

General Conference will begin with an evening service, Sunday, August 4. The camp will be open for registrations after noon that day. There are cabins for men, and cabins for ladies, and some private family accommodations on the grounds. There are private cabins and motels for rent near by.

The charges made to the General Conference are: breakfast, \$.50; dinner, \$.75; supper, \$.75; lodging, \$.75 per night or \$2.00 per week, whichever is cheaper. These charges include the use of all the facilities. All bills are paid from offerings taken at evening services. Total costs will be about \$2.80 per day per person.

You will enjoy the Christian fellowship, worship, preaching, Bible classes, and discussion periods of the 1957 General Conference. Plan now to attend!

WHAT HAPPENS WHEN YOU DIE?

The Church of God has a definite and unique theology about the nature of man, and a Bible answer to the question, "What happens at death?" Our understanding that at death our works cease and our influence ends, should cause us to think seriously about what will happen to the property over which we are stewards in this life.

Will it be used as we wish? Will that property be used to the glory of God? There is a way to continue our work after death and that is by remembering the Lord's work in a will.

It is possible to make a direct bequest, to establish a trust fund, or to do any number of other things that will insure that your property will be used after your death as you desire.

Further information on this matter will be supplied by your General Conference on request. Write: General Conference, Box 231, Oregon, Ill.

CHRISTIAN WORKER'S MANUAL

Last year much time and effort were expended by leaders in the Church of God to prepare the Christian Worker's Manual. This is an excellent book, designed to help you know how to do some of the organizational work that makes for an efficient church program. The Bible is, of course, our textbook, but the Manual can help you in the practical matters of church methods and relationships.

Those of you who have Manuals should take time to read them and those who do not have Manuals should get one for reference. You will be happy to have the information that the book contains and it may answer many of your questions about the Church of God and its work.

THE FINANCIAL PICTURE

Since our last membership issue was mailed, the General Conference Board of Directors authorized the sale of the duplex property owned by the General Conference in Oregon. Money from the sale of the property will be used to repay all but \$1,500.00 of accumulated debts.

Only two months of the current fiscal year remain in which to raise our approved budget of \$43,006.00. To date (April 26), contributions total \$26,603.62. This means that \$16,402.38 must be contributed by June 30.

If we can reach our budget goal in these two important months, your General Conference will be in sound financial condition and the budget picture for another year will be greatly changed. When we are on solid ground we can begin to move ahead with a real program of printing, evangelism, and leadership training.

We truly appreciate the co-operation of the churches and individuals who have rallied to the challenge presented by this year's program.

Total budget	\$43,006.00
Contributions through April	26,603.62
Contributions needed by June 30	16,402.38

Is Leadership Necessary to Church Development and Growth?



By Willis Turner
General Conference
President

FOR SOME TIME, I have felt led of God to write this article on leadership as one of the areas of church growth in the Decade of Development Program.

Your General Conference delegates adopted the Decade of Development plan with an overwhelming majority at the 1954 General Conference in Oregon, Illinois. The Decade of Development Program is a step-by-step plan to set forth certain desired aims and objectives to be accomplished by the entire group of church bodies known as the Churches of God, affiliated with the General Conference of the Churches of God.

Mainly, the Decade of Development is an outline to start from the place we were in 1954 as individual church bodies, and to develop into more effective groups of believers by 1964. The Decade of Development covers these main areas:

1. Improving and adding local church buildings by repairing, remodeling, and building.
2. Preparing to win more people, adults and children, and increase the influence of each church for the gospel's sake.
3. Strengthening the financial structure of the local church and state and national conferences according to needs.
4. Developing leadership in an orderly and effective way in the local churches, and in state and national conferences.
5. Developing a more effective College for the training of pastors and teachers and missionaries for the churches' expanded needs.
6. Developing a Christ-centered foreign missionary program.
7. Developing a home mission program to meet the needs of the growing churches of the Conference.
8. Establishing new churches as opportunity arises.
9. Establishing definite goals in each Sunday school, church, and state conference for next ten years.

The ultimate objective; ten thousand baptized members in the body of Christ by 1964; one hundred twenty-five active churches and pastors; one hundred fifty es-

tablished and growing Sunday schools; one hundred Berean youth fellowship groups; and an enlarged College with staff of five instructors and at least one student from each church during each four-year period. Total possible College-trained workers would be one hundred sixty during the Decade of Development.

10. Developing of an orderly and acceptable way of constant finance (stewardship) for the local church, extension churches and Sunday schools, and state and national conferences.

Someone may ask, "What has all this to do with developing leadership in the church?" Or, they may ask, "How can we ever do anything; we are so few?" Someone may say, "I don't think all this necessary." Others will say, "Someone is trying to build an earthly kingdom for self." Others are saying, "When will they quit trying all these foolish ideas so we can settle back to where we were?" Still others are saying, "I have no responsibility to man-made organizations and plans."

More members of the Church of God are saying, however, "Show us how, give us the plans, help us do it, and by God's spirit we will get it done." This is a positive attitude and, in my opinion, the first thing we must develop in order to work for God in the spreading of the gospel of the Kingdom of God.

A Positive Attitude

Quoting from a manual on leadership versus domination, we give you the following thought: "The leader wishes to stimulate growth and never aims at immediate results which are ahead of his group's understanding and major desires. He realizes that no person can grow except from the point he is just then, and he is patient and feels he can afford to wait for the culmination of the growth which he awaits. Counterwise, the dominator is a drillmaster to whom immediate results are of paramount importance. If the subject does not understand or sympathize, so much the worse for the subject."

What a contrast! There are several kinds of leadership influence that have a bearing on the growth of our churches in the land and the world.

1. The independence of the local congregation.
2. The area of misunderstanding concerning Scriptural duties and need for pastors and officers of the church group.
3. The need for more leadership training on all levels.
4. The recognition of the fact that with delegation of

responsibility to anyone must also go the authority to carry out the responsibility.

All Churches Need Leaders

Luke 10:1, 2 says, "After these things the Lord appointed other seventy also, and sent them two by two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." Matthew 9:36 records that before this, "When he saw the multitudes, he was moved with compassion on them, because they fainted [were tired and lay down, margin], and were scattered abroad, as sheep having no shepherd."

Certainly, we find this same situation existing around every Church of God in America, in every city, suburb, and hamlet in the world! We must train workers and leaders faster as the Lord provides. We are told to pray that the Lord will send forth laborers into the harvest. Christ might choose any of us to help Him with this work in some way.

What Is Leadership in Christ's Church?

We quote again from a manual on leadership: "The leader aims to make himself unnecessary. He exists so that there may be better leaders; in other words, he leads so as to *bring out* the follower and help him in developing himself to the maximum of his ability. The opposite is this, the dominator aims to keep his subjects in perfect dependence, for his social status is secure only so long as he can bend others to his will."

This is a conclusion I have reached in my study of this subject of developing leadership for the Church of God. In Matthew 7:24-29, Jesus told of the wise man and the foolish man who built houses and the results of their planning and leadership in carrying out the plans. In Exodus 18:21, 22, Moses was instructed in the art of leadership for the well-being of God's people, Israel.

In our churches through the land we see evidences of wonderful Christian leadership and we see the fruits of the efforts of these leaders. We have, however, many, many small unorganized groups of from a few to several members who apparently are *without any leadership* at all. Years of continuous existence is the only indication of life at all!

Quoting from my manual on leadership still again we learn, "Leadership represents control *from within* and depends upon the leader's capacity to enlist the voluntary co-operation and sympathy of his followers, but domination represents control from the *outside* and is based upon discipline and unquestioning obedience to one who is primarily concerned with asserting his own will. This

is not *bad* leadership, because it is not leadership at all!"

Leadership Gives Freedom to the Individual Member

One final quotation from the leadership manual! "The dominator limits the freedom of the action of his subordinates by strict regimentation, minute rules and regulations, and a constant insistence on discipline and literal obedience.

"Leadership is a liberating rather than a binding force. It rests upon the belief that people are made free when they are treated as free and allowed to find their own limits."

Too often we say we have no man-made creed. The Bible is our creed and yet we attempt to *force* our interpretation of the Word of God on our people. We must not force, but rather we must teach them and take them with us in understanding the Word and its relationship to our lives as Christians and members of the Church of God, so they can come to full knowledge and stature in the body of Christ.

This, then, is training of leadership for an expanded church, by bringing more people into the ministry of Christ and, with repentance and baptism, into His body for the glory of God.

I believe there is much more we can say on this subject of developing leadership. The Church of God should take leadership in this area by developing a right attitude toward it and then developing the needed methods. All ecclesiastically controlled churches are not interested in training the members to be leaders. Individually controlled sects are not interested in this area. But the congregationally controlled church owes its very existence to this important responsibility because God ordained it so. Let us prayerfully study this matter!

VACATION BIBLE SCHOOL SUPPLIES

Sr. Verna Thayer, General Conference evangelist, has prepared vacation Bible school materials for the Churches of God for several years. This year she will have three different sets of materials, all neatly printed. Two of the sets, "Walking With Jesus" and "Fruit of the Spirit" are already printed and the third set will be ready soon.

Just as it is important to place quarterlies which teach Bible truth in the hands of Sunday school pupils, so is it important to use Scriptural vacation Bible school materials. The actual time a child spends in class in Bible school is equal to that spent in several months of Sunday school classes. We estimate that more than *six thousand* children will be instructed from Sr. Thayer's Bible school books this summer.

You will be pleased with the General Conference Sunday school and vacation Bible school materials.

Meet Your Board of Directors

This month we introduce the secretary and the treasurer of the General Conference Board of Directors. They are: Bro. Stanley Ross, Litchfield, Minn., and Bro. Donald Overmyer, LaPorte, Ind.



From left to right: Harold Doan, manager; C. F. Pryor, Arlie Townsend, Stanley Ross, Donald Overmyer, Willis Turner

Bro. Stanley Ross is a charter member of the Litchfield (Minn.) Church of God where he has served as elder since the church was organized in 1947. Prior to that time he was a member of the Eden Valley (Minn.) Church of God. He now serves as superintendent of the Sunday school and teacher of the adult class.

Bro. Ross served as president of the Minnesota State Conference for seven years, and as its secretary for five years. He is now chairman of the State Sunday School Department. He also served as General Conference treasurer from 1950-53.

Bro. Ross is married to the former Elma Rubin and has three children: Kent, Scott, and Connie. He is the clerk of the District Court of Meeker County, being elected to the office in 1946, 1950, and 1954.

The following is the personal testimony of Bro. Ross: "I feel it is a great privilege to be able to be of service in some little way in the Lord's work. Though the various offices and positions I have do take considerable time and effort, I feel that I can never do enough to repay the Lord for all the wonderful blessings and mercies that He has bestowed on me and my family."

Bro. Don Overmyer is an active member of the Church of God at Burr Oak, Ind. He is an elder of the church and second vice president of the Indiana State Conference.

Bro. Overmyer was baptized by Bro. S. E. Magaw in November, 1950. He is married to the former Marjorie Hatten, and has one son, Randy. He has a responsible position with the New York Blower Co., in LaPorte.

Bro. Overmyer is a strong believer in tithing and is a student of church financial matters. He has contributed much help to his own church and to the General Conference in the way of systematic stewardship advice.

Have you prayed for our missionary?

SPONSORS FOR APRIL

Friends	\$ 37.90
Mrs. Henry Partlow	10.00
Oregon Church	31.60

Willis Turner Family	15.00	Mrs. Clara Avery	1.00
Mr. & Mrs. Harold Doan	10.00	Mr. & Mrs. George Jones	15.00
Evangelism & Missions	194.51	Mr. & Mrs. Otto E. Dick	10.00
Burr Oak Church	170.00	Olof Lewis	25.00
Minnesota Missionary Society	40.00	Helen Burnett	15.50
Mrs. Grace E. Ward	10.48	Illinois State Conference	50.00
Elizabeth Ordnung	10.00	Verna C. Thayer	5.00
Jack Hearp	30.00	Mary E. Elton	60.00
Mr. & Mrs. J. Don Swartz	50.00	Ira T. Rienour	100.00
Mr. & Mrs. C. E. Lapp	25.00	Mr. & Mrs. Clarence Schier	10.00
Brush Creek Church of God	109.72	Pennellwood Missionary Department	35.00
Mrs. Louisa Murdock	10.00	Ripley Sunday School	30.00
Macomb Church	26.82	Wilbur Burnham	5.00
Lawrenceville Church	24.40	Mrs. Frank Moran	5.00
Mr. & Mrs. Clark Ballentine	10.00	Dr. Karl Eychaner for Mother	
Mrs. J. B. Gaspar	25.00	(Mrs. A. J. Eychaner)	25.00
Anonymous	1.00	Maurertown Sunday School	53.14
Virda Sittler	10.00	Mr. & Mrs. Harry Payne	25.00
Aurora Church	5.00	Golden Rule Ladies Guild	10.00
Frances Cusey	1.00	Warren Story	25.00
Pennellwood Church	80.32	Mr. & Mrs. Fred Nelson	10.00
Mr. & Mrs. Theodore Armes	5.00	A Southlawn Friend	5.00
Virginia Henninger	1.00	Glen Elton Family	75.00
RT	100.00	Mansel Rogers	2.00
Maybelle Hanson	7.00	Mrs. Orland Barnes	3.00
Mrs. V. J. Reeves	5.00	Mr. & Mrs. Ralph Lutton	10.00
Mrs. Kate Olmstead	3.00	E. F. Marsh	2.00
Chicago Missionary Society	10.00	Arthur E. Poe	12.00
Mr. & Mrs. Alan McLain	5.00	Mr. & Mrs. K. Millard	5.00
Mrs. Dean Moore	5.00	Blessed Hope Church (Rockford)	77.35
Mr. & Mrs. Wayne Wilson	10.00	Mr. & Mrs. Clyde M. Long	10.00
L. H. Anderson	5.00	Mrs. E. T. Renner	25.00
Mr. & Mrs. Glenn Canfield	50.00	Ohio State Conference	500.00
Mr. & Mrs. Weldon Holland	10.00	Lulu Metzger	10.00
Doris M. Reye	10.00	Mr. & Mrs. Delos Andrew	5.00
Grace & Esther Laning	20.00	Mrs. May White	50.00
Mr. & Mrs. A. M. Jones	25.00	Dixon Church of God	26.85
Leila E. Whitehead	5.00	Orland F. Marsh	25.00
Mrs. F. L. Anstin	5.00	Truth Seeker's Church of God	25.00
Mr. & Mrs. Glenn Birkey	10.00	Golden Rule Ladies Adult Class	10.00
Mr. & Mrs. William Andrew	20.00	Mr. & Mrs. Herbert Stadden	25.00
Alice & Amy Young	25.00	Lois Blakely	5.00
Mrs. G. W. Marrs	10.00	Mr. & Mrs. Charles G. Jones	10.00
Litchfield Sunday School	6.10		
Nettie Nichols	5.00		
Georgia Draugelis	5.00		
Nina Hatcher	10.00		
Merle A. Patrick	180.00		
Mrs. J. A. Patrick	20.00		
Washington, D. C., Church	4.00		
Morning Star Church	34.34		
Mrs. Thomas Furber	25.00		
Happy Woods Church	23.12		
Mr. & Mrs. C. E. Mills	100.00		
Ripley Church	83.10		
Mrs. E. C. Railsback	50.00		
Mr. & Mrs. E. E. Warren	10.00		
Mrs. L. R. Hillard	25.00		
Mr. & Mrs. Clarence Wood	10.00		
Mrs. Ruth Blankenbaker	5.00		
Dora C. Morgan	5.00		
Mr. & Mrs. George Kugler	10.00		
Ethel Buchanan	10.00		
Mr. & Mrs. H. U. Krogh, Jr.	12.00		
Mr. & Mrs. E. Milton Hall	5.00		
Mrs. C. C. Fuson	10.00		
Mr. & Mrs. Harry Sheets	25.00		
Fonthill Church of God	61.54		
Mary M. Morgan	50.00		
Joyce Stadden	10.00		
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Edward Schroth	10.00		
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Mrs. Lulu Stilson	10.00		
Mrs. Amber Koontz	10.00		
Mrs. Barbara Whitworth	1.00		
Fred & Edna Tavenier	10.00		

Have you prayed for your pastor?

CONTRIBUTORS BY DISTRICTS

Illinois	608	\$5,181.26
Ohio	359	4,570.20
Southwest Conference	409	3,343.90
Indiana	608	2,506.79
Michigan	385	1,699.80
Minnesota	352	1,651.73
Virginia Conference	121	777.89
Northwest District	161	741.00
Texas	240	737.90
Kansas-Missouri	309	670.40
Nebraska	262	438.65
Louisiana	183	351.94
Northeast District	147	237.94
Arkansas-Oklahoma	273	173.05
Iowa	181	169.00
Southeast Conference	210	124.00

Have you prayed for the General Conference?

SISTER THAYER'S SCHEDULE

May 12-17	—Bible School, Chappell, Nebr.
May 19-24	—Bible School, Moorefield, Nebr.
May 27-31	—Bible School, Fremont, Nebr.
June 2-7	—Bible School, Omaha, Nebr.
June 9-14	—Bible Schools, Flagg Center and East Oregon, Ill.
June 16-21	—Bible School, Casey, Ill.
June 23-28	—Bible School, Browntown, Va.

CLARA JANE CHAFFEE

Clara Jane West was born in Butler, N. Y., February 6, 1860, and died at Manor House Convalescent Home, Polo, Ill., April 10, 1957.

In 1877 she was married to Charles H. Chaffee at Holland, Mich. They had one daughter, Lola. Mr. Chaffee and their daughter preceded her in death. The Chaffees lived for a number of years in Michigan and then moved to Chicago, where Mr. Chaffee died.

Sr. Chaffee had a mission school in Michigan at one time. She was the first resident of Golden Rule Home, having come in 1922 and lived there until 1952 when it was necessary to take her to a nursing home.

She was a long and faithful member of the Church of God.

Funeral services were conducted by the writer at the Farrell Funeral Home, after which she was laid to rest beside her husband in Woodlawn Cemetery near Chicago.

Harvey U. Krogh, Jr., Pastor.

LEWIS E. LINDSAY

Lewis E. Lindsay was born May 1, 1887, in Adeline, Ill., the son of Thomas and Margaret Koontz Lindsay, and died early Wednesday morning, April 17, 1957, at the Warmolts Clinic.

He married Mabel Kendrick on September 19, 1917, in Rockford, Ill., where they resided for some time. They moved to Oregon in 1932, where he delivered milk for many years until ill health forced him to retire.

He leaves besides his wife, one son, Edward of Bloomington, Ill., two granddaughters, and many other relatives and friends.

He was baptized about 1927 by Bro. F. L. Austin and was a member of the Oregon Church of God.

Services were conducted by the writer April 19, at the Farrell Funeral Home, after which Bro. Lindsay was laid to rest to await the call of the Master.

Harvey U. Krogh, Jr., Pastor.

AMANDA WINFREY

Amanda Elizabeth Wilminia Sturgeon Winfrey, daughter of Louis and Anne Spurgeon, was born on a farm northeast of Bosworth, Mo., on December 19, 1871, and died April 15, 1957.

In her late teens she was baptized and became a member of the Church of God of the Abrahamic Faith and was always willing to witness for her Christ.

On April 9, 1893, she was united in marriage to Elmer T. Winfrey. To this union were born two children, Ferd B. and Azalia, both of the home.

She was a good mother, neighbor, and friend. She leaves to mourn her death her two children, many nieces and nephews and friends. She was the last of a family of eight. Her husband was buried only four months ago.

Funeral services were held at the Rockford Community Church near Bosworth, April 17. She was laid to rest beside her husband and in a plot where four sisters and a brother-in-law had previously been buried. These five sisters certainly did "content for the faith."

A tribute of praise for them is found in the words of Paul, "That ye be joined together in the same mind and in the same judgment" (1 Cor. 1:10b).

Francis E. Burnett.

RANDI RICHARD OGDEN

Randy Richard Ogden, son of Richard and Martha (Burch) Ogden, Rt. 2, Waynetown, Ind., died suddenly, Monday, April 15, 1957, at Culver Hospital, Crawfordsville. He was born November 30, 1955, in Crawfordsville. Surviving with the parents are a sister, Brenda Sue, at home; maternal grandparents, Mr. and Mrs. Lawrence Burch of Walkerton, and his great-grandparents, Mr. and Mrs. Jasper Ogden of Bruce Lake. Words of hope and comfort found in the Bible were offered by the writer, after which Randi was laid to rest in the Tyner Cemetery to await the call of Him who is the resurrection and the life.

A. Weldon McCoy, Sr., Pastor.

OLEAN GERTRUDE HUFFER

Olean Gertrude Huffer, wife of Don Clarence Huffer, died at the family home near Hillisburg, Ind., March 20, 1957, after an illness of five months.

Born in Edna Mills, Ind., August 9, 1908, she was the daughter of Samuel Finton and Nancy (Young) Stevenson. Her marriage to Don Huffer took place October 10, 1928. She and Don became the parents of three children, Samuel Billey, Norman Charles, and Shirley Ellen, who is now Mrs. McQuinn.

For many years, Sr. Huffer was a faithful and active member of the Hillisburg Church of God. Though physically unable to take an active part in the affairs of the church during the last few months of her life, her keen interest in all that pertained to the church and its work never waned. Her unwavering faith and persistent cheerfulness throughout the trying days of her illness provide an inspiring example of trust and courage for those of us who still live.

Funeral services were held at the Hillisburg Church of God, March 22. She was laid to rest in the Greenlawn Memorial Park at Frankfort, where she awaits the call of Jesus at His returning.

J. R. McCrone, Pastor.

JOSEPH H. RUNDALL

Joseph H. Rundall was born in Linn County, Iowa, in August, 1874, and fell asleep, April 6, 1957. He was the eldest of three children, the son of David and Emma Rundall.

He was married to Clara Sigler on September 22, 1896. One daughter, Anna Maud, was born to them, who preceded her father in death in 1953. He leaves to mourn his wife Clara, many nieces and nephews, and many friends.

He was baptized last September 26, and the couple observed their sixtieth wedding anniversary on September 30, in the home of Mrs. Lillian Wilson, where they have made their home the last few months on account of poor health.

Bro. Rundall was laid to rest to await the return of the Saviour, following services conducted by the writer.

Harvey U. Krogh, Jr., Pastor.

RUTH M. VAN CAMP

Ruth M. VanCamp was born in Argus, Ind., April 9, 1896, and came to South Bend in 1916. In 1917 she was married to Ernest L. VanCamp. To this union were born a son,

Robert Leroy, of South Bend, and a daughter, Emma Jean, of Fort Wayne.

Sr. VanCamp was baptized into Jesus Christ and became a member of the Argus Church of God, which disbanded quite a number of years ago. While in South Bend she attended meetings when services were held in the Y.M.C.A. She was well liked by those who knew her and left a host of friends in her community.

The deceased had been in failing health for the past three years, but was able to work the day preceding her sudden death.

Surviving, beside the son and daughter previously mentioned, are her husband of 331 Eddy St., and two grandchildren.

Funeral services were held at the Forest G. Hay Funeral Home, and burial was in the Chapel Hill Memorial Gardens, Osceola, where she awaits the resurrection call of our Master.

Harry Sheets, Pastor.

KATHERINE BLANCHARD

Funeral services were conducted on April 4, 1957, at Pierce Brothers Mortuary in Los Angeles, Calif., for Sr. Katherine Blanchard, who died April 1, at the age of seventy-eight years. She had been in declining health and confined to a rest home for the last several years.

Sr. Blanchard was a member of the Christadelphian faith, but attended our Pomona Church for many years, where she was known to the writer. She is survived by a sister, two sons and a daughter, and several grandchildren and great-grandchildren.

May the object of her hopes soon be realized in the resurrection at Christ's coming.

T. M. Ferrell, Pastor.

Have you prayed for your pastor?



TRACT RACKS FOR SALE

Men of the Cleveland, Ohio, Church of God are making attractive tract racks for sale to churches. The racks are well made with strong, divided compartments for tracts, The Restitution Herald, and church bulletins. They have plexiglas fronts so that all the literature is visible. The racks sell for \$12.50 each (far below regular commercially made racks, and much more sturdy), and may be ordered from Pastor C. E. Pryor, 13808 Argus Ave., Cleveland 10, Ohio.



BAPTISM AT HILLISBURG, INDIANA

Jewel Richards of Michigantown requested baptism at the close of the morning worship service on May 14, 1957. On Easter Sunday, a group of the brethren met at the church and went to a near-by creek where Jewel was baptized into the saving name of Jesus.

Bro. Richards' decision to be baptized is the result of much careful and prayerful consideration. We feel sure that he has every intention of faithfully serving his Lord throughout his lifetime and that he will prove himself a valuable asset to the spiritual life of the church.

Jewel is a student at Purdue University, but his home is at Michigantown, Ind. Mail may be addressed to him at Michigantown.

J. R. LeCrone, Pastor.

BAPTISMS AT OREGON

We were made to rejoice when the following confessed Christ: Mrs. Fred (Leona) Barton, of 300½ Washington St., Mr. Marvin Cullen, Mrs. Marvin (Dortha Lawan) Cullen, of Rt. 1, Mr. Merle Cullen and Mrs. Merle (Anna Mae) Cullen, of 707½ Monroe St., all of Oregon. They were baptized in the afternoon, Easter Sunday, at the church, where Communion service was held following their baptism. We pray God's richest blessings upon these brethren in their new walk of life.

Harvey U. Krogh, Jr., Pastor.

BAPTISMS AT ELDORADO, ILLINOIS

On Sunday, April 14, 1957, Mrs. John Tyler, Miss Jean Tyler, and Miss Vicki Scott, all of Eldorado, were baptized in the saving name of Jesus. We pray that God's leadership will be upon their lives.

Raymond L. Brown, Pastor.

BAPTISMS AT CLEVELAND, OHIO

Sunday morning, March 31, 1957, members and friends of the Golden Rule Church of God of the Abrahamic Faith, Cleveland Ohio, rejoiced to see four of their young people take upon themselves the all-saving name of Jesus Christ by baptism. They were: Lois Stadden, Russell Reye, Glenn Swartz, and Roger Onderdonk.

Though all four are in a class of special instructions on fundamental doctrines of the Bible taught by the pastor, we give the credit for their understanding and acceptance of God's Word, first to God, and second to their mothers and fathers and Sunday school teachers. There may be times when Sunday school teachers take their teaching duty lightly, but when we are permitted to witness an occasion of this nature we immediately see that our labor is not in vain in the Lord.

May God bless these "babes in Christ" and give them overcoming victory in the end, is our earnest prayer for them.

C. F. Pryor, Pastor.

ROACH-COOK WEDDING

On December 31, 1957, at the Church of God at Kokomo, Ind., occurred the wedding of Benny Cook, Jr., Dayton, Ohio, to Virginia Shaw Roach, daughter of Bro. and Sr. Alton Shaw, Greentown, Ind., in the presence of many relatives and friends. The double ring ceremony was read by the pastor, and a reception in the church parlors followed.

We regret that Benny's business connections are in Dayton, for we shall miss them very much, and the two little boys, Timmy and Kenneth. But our loss is the Dayton Church's gain, for they have already become acquainted with and associate with the Dayton group. We pray God's blessings upon this newly established Christian home.

A. M. Jones, Pastor.

SHAW-CRONAN WEDDING

Easter Sunday afternoon, April 21, 1957, John Cronan and Judith Shaw were united in marriage at the Kokomo Church of God, Kokomo, Ind., in the presence of one hundred fifty relatives and friends. The double ring service was read by the pastor. Reception following was at the Y.W.C.A.

John is Sunday school superintendent and Judy is pianist for both church and Sunday school, and both are always in their places. We rejoice that they have established a home a few blocks from the church, at 1223 S. Ohio St. Judy is the daughter of Bro. and Sr. Alton Shaw, Greentown, Ind.

We pray God's blessings upon them as they go hand in hand down the highway of life.

A. M. Jones, Pastor.

NICHOLS-DEMMITT WEDDING

On Sunday afternoon, April 14, 1957, Nauey Nichols from Wenatchee, Wash., became the bride of Dallas Demmitt, Troy, Ohio. The double ring ceremony was read in the chapel of Oregon Bible College, where both are students.

The bride was attended by Sr. Ingrid Gallegos, and was given in marriage by her father, Bro. Vernon Nichols. The groom was attended by his brother, Bro. Duwayne Demmitt, Troy, Ohio.

The couple will make their home in Oregon until Bro. Demmitt's graduation from Oregon Bible College. Harold Doan.

Have you prayed for our missionary?

HEDRICK, INDIANA, NEWS

The church at Hedrick recently completed a self-analysis study conducted by Bro. James M. Watkins. All five nights were devoted to special tests designed to point out the weaknesses in our church. These studies, combined with Sr. Verna Thayer's recent classes, have impressed us with many urgent needs.

We were impressed to learn that the missionary spirit shown by the desire to bring others into the fellowship of the church was practically non-existent. It was also shown that seven new classes were needed in the church and Sunday school to provide for our educational needs.

A mental survey of the community was also made, and we were surprised to find sev-

enty new individuals who were interested in our church and needed added encouragement to attend regularly. It seems evident that several others will be added to the list as the work progresses.

As a result of our study, several steps are being taken to meet these needs and opportunities. Four new classes are being added to the Sunday school at the start of the new quarter in April. A better arrangement of proper Sunday school literature suggested by Sr. Thayer is to be started. A new calling campaign is now under way to call on all those interested in the church. Goals have been set for different classes to encourage a constant increase in attendance.

It was agreed that the minimum increase in Sunday school should be to double by Easter of 1958. Monthly goals have been established to accomplish this aim and the program is now under way.

Mrs. Kenneth Turnpaugh, Reporter.

Have you prayed for your pastor?

ON THE EVANGELISTIC EXPRESSWAY

Exit 1—Cleveland, Ohio

After our Bible school demonstrations at South Bend, Ind.; Blanchard, Mich.; and Burr Oak, Ind., our Bible school work began.

Our first exit was at Cleveland, Ohio. The school was conducted for the colored children. Last year it was in the home of one of those attending, but this year they let us use two rooms of a downstairs apartment. This gave us more room, and did away with the necessity of removing our equipment each day.

Just by way of comparison, we had ten the first day last year, and twenty-eight this year. Some of the ones from last year had moved away, but all the others were present.

The greatest inspiration of the school was the enthusiasm over learning Bible verses. If you could only have heard them say them. Some were pre-school age yet could say fluently the ten verses we were learning for these lessons. We studied "Walking With Jesus," with the motive of teaching and drawing the children to a closer walk with Him.

We extend our thanks to these people who so kindly opened their hearts and homes to us while there. We also want to thank Bro. and Sr. C. F. Pryor, who assisted all through the school.

While there, a vacation Bible school demonstration was conducted for the Golden Rule Church. Verna C. Thayer.

Have you prayed for your church?

TRACT RACK KITS

We are offering a selection of one dozen each of twelve different tracts for your tract rack, or personal distribution, for \$3.00. These are tracts selected for variety, and will be a good starter set for any tract program.

We also have on hand three new tracts. God's Tomorrow, by Alva Huffer; Why Be Baptized? by the late Norman McLeod; and Who Owns the Wool? are new titles printed in attractive styles. They are 30 cents per dozen, or \$1.95 per hundred.

Tracts and tract kits may be ordered from National Bible Institution, Oregon, Ill.

Clippings

Encouraging reports are being printed in Bro. Grover Gordon's bulletin, "Present Truth," about attendance at Chappell, Nebr. . . Southwest Conference ministers met at Tempe, Ariz., April 23-25. While distance is a handicap, the Southwest Conference and its leaders are very active. . . Bro. C. E. Lapp showed pictures from Israel at the Chicago Church of God, Friday, April 19. . . Plans are made for the Indiana Conference to help the Church of God at Lafayette to secure a church building as soon as possible. . . Several church bulletins are reporting greatly increased attendance at Sunday school and church services. Many are well over the hundred mark and several are close to two hundred. . . Several young people from the Fredericktown (Mo.) Church of God traveled to Saint Louis to present a program, "Beneath the Cross of Jesus," April 17. . . Bro. and Sr. Warren Sorenson plan to assist with the Blood River, La., vacation Bible school, June 16-27. The Blood River Church sponsored Casimir Lanowick and his Israel films at the local high school on April 16. . . The Hope Chapel (South Bend, Ind.) Church is in the midst of extensive remodeling. . . More and more Sunday schools are reporting having teacher training classes. Trained leaders are a must in a growing Sunday school and church. . . The men of the Brush Creek (Ohio) Church prepared a mother-daughter banquet for the ladies, May 3. The men of the Oregon (Ill.) Church had the same idea for May 6. . . Bro. C. R. Randall of Troy, Ohio, conducted pre-Easter meetings at the Omaha, Nebr., Church.

Have you prayed for the General Conference?

IN APPRECIATION

We are so thankful that the second cardiogram showed a normal heart. I still have some pain and have to be checked regularly, and the doctor has advised me to take it easy for a while. However, I am improving all the time. We feel this is a direct answer to prayer and we sincerely thank the brethren. May God bless all of you for your interest and concern.

Enid Maddock.

Have you prayed for your pastor?

PRISCILLA TRACT REPRINTED

The tract for distribution to those in sickness, "Christ, Our Strength in Sickness and Distress," has been reprinted, and copies are available free of charge from National Bible Institution, Oregon, Ill.

The Priscilla group wishes to thank all who contributed to the cost of the tract and made its printing possible.

Have you prayed for your church?

MACYS TO MINNESOTA

Bro. Emory Macy has accepted the pastorate of the Litchfield and Minneapolis, Minn., Churches of God and will begin his ministry there September 1. Bro. Macy has served the past ten years as Texas Evangelist.

CALENDAR

- May 30 - June 2 — Ohio State Youth Retreat, Camp Chaffee
- June 3-9—June Meeting, Brush Creek Church of God, Harold Doan, Speaker
- June 5-9—Minnesota Spring Conference at Eden Valley, Grover Gordon, Speaker.
- June 17-23—Family Retreat, Camp Merrill, Nebr.
- June 24-30—Michigan State Conference at Southlawn Church, Orville Westlund, Speaker.
- July 18 - 28 — Illinois Conference and Bible School, Oregon
- July 21-28—Southwest Youth Camp, Prescott, Ariz.
- July 25-28 — Southwest Conference, Mountain View Estates Camp, Prescott, Ariz.
- August 4-9—General Conference, Camp Mack, near Milford, Ind.
- August 11-17 — National Berean Youth Camp, Quaker Haven Camp, Syracuse, Ind.

Have you prayed for our missionary?

HERALD RECEIPTS

Mrs. Joe Chapman; Azalia Winfrey; Mrs. Noel Buckley; S. H. Boyer; John Houser; Ray Reynolds; Mrs. Roland Cox; Dale Ward; Mrs. Eva L. Page; D. Parsons; Mrs. Henry Partlow; Mrs. Jo Ann Brown; Mrs. Floyd Wood; John Hearp; Russell Currens (2); C. E. Randall; Jack Campbell; Don Ward; Alfred Hetrick; Kenneth Milne; Ruth Allen; E. B. Wood; Virgil Hammer; Mrs. W. Tempel; Mrs. Robert Rouch; Burr Oak Ladies Aid; Elzie Robbins; C. B. Elliott; Mrs. Lela Peterson; Mrs. Gordon Guiles; Evelyn Bailey (3); Mrs. Iva Moore; Flossie B. Mahura.

Mrs. Ruth Townsend; Josephine Engebretson; Everett Emmons; Pearl M. Davis; Mrs. Vince Holt; Mrs. William Walker; Mrs. Burton Euerle; Howard E. Hucy; Mrs. Lyla Van Fleet; Gail Brossard; Charles W. Hutchinson; Mrs. Ethel Buchanan; Terry Ferrell (2); C. Needham; L. C. Authon (2); Catherine Davis; Burton Smith; Helen Burnett (2); Mrs. Jennie Thorpe; Leota B. Hanson; Mrs. Nellie Gesin; Harold Edwards; Mrs. Clara Claypool; Mrs. William D. Lawrence; Guy Mills; Daniel Hayes (2); Mrs. Horace Haines (2); Mrs. Glen Dolph; Ralph Thomas; Ben Carpenter (5).

Claudia Hoffman; Mrs. Flora M. Dorsey; Edward Bauerle, Jr.; Ruth Swan; Mansel I. Rogers; Mrs. Florence Pease; Mrs. Opal Pledger; Glen Elton; Mrs. Lou Lyon (2); Mrs. Vena Logsdon; H. S. Bell; Don Mattison (6); Hazel Cramer (2); Marie Lindsay; A. M. Jones; Mrs. Barbara Addington; Mrs. Marion Edwards (3).

Have you prayed for the General Conference?

PASTORS AVAILABLE

The following ministers have stated their desire to serve Church of God pastorates in the coming church year.

- Bro. Richard LeCrone, Rt. 1, Michigantown, Ind.
- Bro. Arnold Johns, 505½ S. Second St., Oregon, Ill.
- Bro. Daniel Effe, Oregon Bible College, Oregon, Ill.

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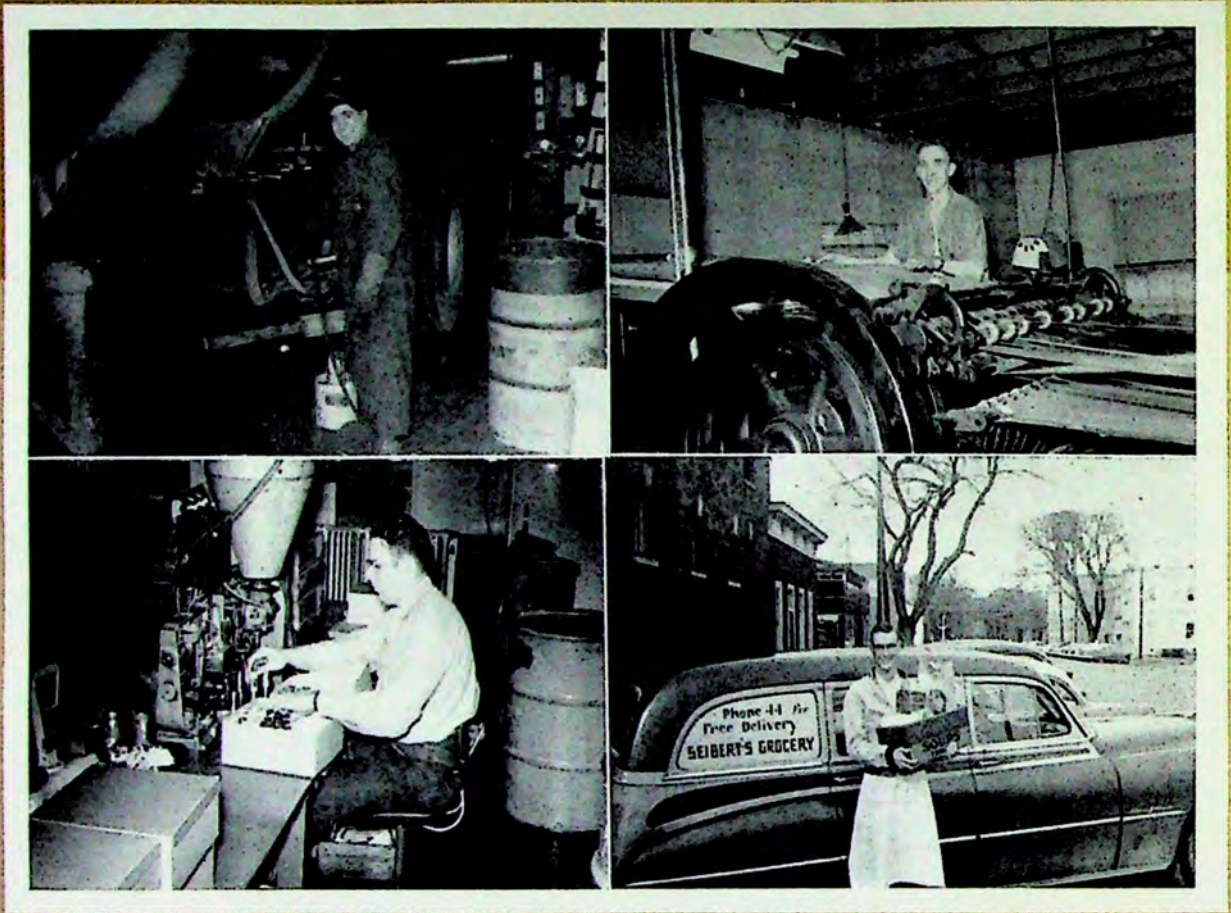
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Most Oregon Bible College students work their way through school. A variety of occupations can be found in the community. Employers are sympathetic to the needs of College students and are glad to have their help.

May 15, 1957

The

Restitution Herald

VOLUME 46, NUMBER 23

MESSAGES OF INTEREST IN THIS ISSUE

SHOULD CHRISTIANS GAMBLE?

What about church bingo
games and raffles?

ISRAEL MINE INHERIT- ANCE

Beginning a series of arti-
cles on the history and
destiny of Israel.

Many other articles and fea-
tures of current interest!

HUNTING DIAMONDS IN ARKANSAS

Pictured here is the site of the
only known diamond field in
North America. It is near Mur-
freesboro, Arkansas. The area
has produced gems weighing
as much as forty-eight carats.

The Lord also has many jewels
on the earth and they can of-
ten be found in the most un-
likely places. Imbedded in sin
and difficult to recognize, each
person is a potential jewel for
the Lord's crown. We who are
in Christ must find them.

(Authenticated News photo)



The Lord Requires Faithful Stewardship

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

Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed the 7th, 15th, and 30th of each month.

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M. May 13. Eph. 4:22-32. "Put off concerning the former conversation."
T. May 14. 1 Cor. 3:1-7. Evidence of spiritual malnutrition.
W. May 15. Eph. 2:18-22. The foundation of our spiritual house.
T. May 16. Isa. 28:16, 17. A precious cornerstone.
F. May 17. Psalm 118:22-26. The stone which the builders rejected.
S. May 18. Isa. 8:11-15. A stone of stumbling.



God Hardened Pharaoh's Heart

When Moses in Egypt was pleading for the people of Israel that they might be released from their captivity to go with him to the Promised Land, Pharaoh continually resisted. When a plague was caused to come upon Egypt, Pharaoh would soften to the idea of releasing the Israelites, but when the plague was over and normal times returned, he would again resist Moses' plea to set God's people free. "When there was respite, he hardened his heart, and hearkened not unto them as God had said" (Ex. 8:15).

Pharaoh's heart was hardened by the love of God. When there was respite, that is, when God showed mercy to Pharaoh, Pharaoh's heart was hardened. It was not trouble that was Pharaoh's problem, but peace. It was not when punishment was at work, but when God pleaded through Moses and there was an easing of trouble that Pharaoh resisted.

While it is true that many people today are embittered by tragedy or by trouble, it is also true that many hearts are hardened by peace and by the preaching of the love of God. When the nations are angry and trouble comes, people turn their thoughts to the Lord. When tornados recently ripped through Texas towns, people fled into the streets calling the name of Jesus. But when the trouble is over, people soon forget.

The preaching of the gospel actually hardens some hearts while it softens others. Unwilling to admit their own sinfulness and need of a Saviour, men harden their hearts to the loving call of God. God hardens men's hearts with His love and mercy and call to repentance and blessing, for this is the way that the carnal heart often reacts.

"Antipas Was My Faithful Martyr"

In His letter to the church at Smyrna, Jesus was commending the church because "thou holdest fast my name, and hast not denied my faith" (Rev. 2:13). In the same passage Jesus praised Antipas "my faithful martyr who was slain among you." When the church was losing its first love, and Judaism was making inroads in the faith, Antipas was slain for the faith rather than deny the name of Jesus.

We know that there were many who died for the faith in the second century, the age typified by the Smyrna church. Antipas is one of the few named in the Bible, however, and the reason for his martyrdom is clearly stated. He would not compromise with error. He would not deviate from truth. He would not let Jesus be minimized in honor. He was faithful unto death.

In this age of tolerance and antipathy, this testimony puts muscle in our faith. The blood of Antipas, Jesus' faithful martyr, cries out to us, "Do not forsake the Bible faith, the faith of Jesus Christ, for the errors of the times."



Israel Mine Inheritance

By Pastor Francis Burnett
Tipp City, Ohio

Part I
Beginning a series of studies

God's Chosen

SINCE ISRAEL has been in the news so much of late, the minds of many of us have been keen with interest. The *great promises* of the Lord our God concerning Israel are a challenge to every person of the world. It is with regret that we know that the majority of the people of the world are not concerned with the *promises of God*. These same ones do not believe that Israel has any definite *hope* or that they are to be considered more than any other nation.

Israel does have a special place in the plan of God. Israel is God's people, chosen by Him for Himself. In these articles we plan to study about Israel from their beginning to their end. In this message we want to bring to you the scriptures which show that Israel belongs to God.

Reading in Deuteronomy 32:8-10, we find, "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. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." It is hard for us to realize that in the days of the tower of Babel ["and from thence did the Lord scatter them abroad upon the face of all the earth" (Gen. 11:9)]

that this scattering was done according to the number of the children of Israel. We also read in Deuteronomy 4:7, 8, "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" There is no other nation in the history of the world that can name God as the giver of its laws and statutes except Israel.

Israel *was, is, and will be* God's people. "They shall put my name upon the children of Israel; and I will bless them" (Num. 6:27). "All people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee" (Deut. 28:10). Though the nations of the world boast against Israel today, yet we can sense they are afraid. Isaiah said, "Hearken unto me, O Jacob and Israel, my called" (Isa. 48:12). Yes, Israel is "the called of God."

Israel had its beginning in Abraham who was called out of Ur of the Chaldees. God chose Abraham because, as He said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19).

The covenant was renewed with Isaac and again with

Jacob. It was in Jacob's time the nation began to increase and "God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel" (Gen. 35:10). It was to Moses that God said, "Thus saith the Lord, Israel is my son, even my firstborn" (Ex. 4:22). "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:5, 6). "But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day" (Deut. 4:20). "Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm" (Deut. 9:29).

We find that Israel was chosen by the Lord God. Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth" (Deut. 7:6). "Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; O ye seed of Abraham his servant, ye children of Jacob his chosen" (Psalm 105:5, 6). "The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure" (Psalm 135:4).

In considering Israel as God's chosen, the lack of

faith is shown by people saying the nation is too small. Israel always has been small in comparison to most of the nations of the world. God pointed out: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, 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). "Thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God" (2 Sam. 7:24). "The Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken" (Deut. 26:18, 19).

Yea! Israel is God's people! They transgressed and committed iniquity against God. He caused them to go into captivity, to be scattered as we will see in a later study. But Israel, a people bearing the name of God, which is *Prince of God, is God's Chosen, His Inheritance*, "the people of his pasture, and the sheep of his hand" (Psalm 95:7).

World Eyes Middle East

By Pastor William Wachtel
Litchfield, Minnesota

THE EYES of the entire world are now focused on the momentous events going on in the Middle East. It is obvious to all thinking people that whatever takes place in that crucial area will undoubtedly have repercussions throughout the world. Many of the leading statesmen have expressed the fear that any outbreak of hostilities there will eventually involve all the nations. The very presence of United Nations troops in the Gaza Strip area is an indication of the urgent desire of world governments to prevent such an outbreak at all costs.

Egypt's part and blame in the present crisis are undergoing close examination by many. In its current issue, *Life* editorializes: "Now that the spotlight of U.N. moral pressure glares upon Egypt rather than Israel, the time has come for Nasser to prove himself or hang himself, to rise to statesmanship or fall irretrievably into self-destructive folly."

Nasser and his henchmen have yet to learn that "no weapon that is formed against thee [Israel] shall prosper" (Isa. 54:17). The hatred of Esau and Ishmael—the Arab peoples—flames as it did of old against their brother, Israel. It has been a "perpetual hatred" (Ezek. 35:5). But God will requite this perpetual hatred by means of "perpetual desolations" (Ezek. 35:9) inflicted upon the haters of Israel.

The principle is still true that God blesses those who bless Israel and punishes those who do them ill. (Gen. 12:3.) All history bears potent witness—from Abraham till now—to this inescapable fact! It behooves you who know your Bible, to let the truth of this sink deeply into your heart, and to apply its lessons properly!

Moreover, remember that the present happenings in the Middle East are a plain warning that the Lord is coming soon! *Are you ready?*

The Abrahamic Faith

By Pastor T. M. Ferrell
Los Angeles, California



THE official name of our local church is "The Los Angeles Church of God of Abrahamic Faith." While we recognize that the name "Church of God" alone is the Scriptural name for the true church, the name occurring about ten times in the Scriptures, there are at least two reasons why the church has added "of Abrahamic Faith" to its name.

First of all, it distinguishes this church from about ten other organizations which also call themselves "Church of God"; the majority of them being "Pentecostal." Secondly, the addition "of Abrahamic Faith," emphasizes our belief in the importance of the Abrahamic covenant and the faith of Abraham as a man of God.

We emphasize the Abrahamic covenant, the promises made by God to Abraham, because the Bible teaches that the only hope of blessing to the Christian comes through this covenant. (While the other covenants, such as the Davidic and New, are important too, they basically only elucidate the details of the Abrahamic covenant.) In Ephesians 2:11, 12 we read, "Wherefore remember, that ye being in time past Gentiles in the flesh . . . at that time ye were without Christ, being aliens from the commonwealth of Israel, and *strangers from the covenants of promise*, having *no hope*, and *without God* in the world."

The promises God made to Abraham, some eighteen hundred years before Christ, were "gospel" to him (Gal. 3:8), and included the birth of a son in his old age, and the prediction that all the world should be blessed through his "seed." Included was the promise that Abraham and his descendants would have the land of Palestine as an "everlasting possession" (Gen. 15:18; 17:1-8). The fact that Abraham did not receive the land in his lifetime (Acts 7:5; Heb. 11:13), does not nullify the promise, and Abraham will yet receive what was prom-

ised when God raises the dead and sets up His Kingdom on this earth. (Matt. 8:11.)

We can be heirs of the Abrahamic covenant by coming into the family of believers by faith in Jesus Christ, whom Paul declares to be the singular "seed" through whom all families of the earth should be blessed. (Gal. 3:16.) When we "put on Christ" in baptism, "then are [we] Abraham's seed, and heirs according to the promise" (Gal. 3:26-29).

When we believe and accept the promises God made to Abraham, and have sealed that faith in baptism, it is then that the faith of Abraham should show in our lives. Abraham was called out of his own country and away from his idolatrous family to serve the true God, and by faith he *obeyed*. (Heb. 11:8.) God later called on him to present Isaac, his son of promise, as a *sacrifice*. Abraham was willing, but God prevented him at the last moment. (Heb. 11:17-19.) Abraham had so much faith in God as "the possessor of heaven and earth," that he *voluntarily* gave tithes to God's representative, Melchizedek. (Gen. 14:17-24.) God recognized Abraham as a faithful man and knew that he would teach his children and household of God's ways. (Gen. 18:19.)

Yes, the Abrahamic Faith means much to us. May this hope in the unchangeable promises of God be "an anchor of the soul" (Heb. 6:19) to us in these last days. At the same time, while we glory in being made partakers of these promises of God through Christ, may we also realize that we must "also walk in the steps of that faith of our father Abraham" (Rom. 4:12). We must bring forth a measure of the faith, the obedience, the separateness, the sacrifice, the trust, and the devotion to godly instruction that was displayed by this "father of all them that believe" (Rom. 4:11), the works necessary to prove our Abrahamic faith.

“A Great Cloud of Witnesses”

By J. Ronald Rankin
Cashmere, Washington

A Study of Hebrews 12:1, 2

“BE YE DOERS OF THE WORD, AND NOT HEARERS ONLY.” — JAS. 1:22



“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb. 12:1, 2).

Witnesses

GOD'S faithful witnesses in the Old and New Testaments were testifiers of the doctrines of God in their lives, even to the extent that many of them became martyrs. The eleventh chapter of Hebrews gives an insight to hardships of the saints and why they were willing to endure such suffering.

Abel witnessed his righteousness by offering a pleasing sacrifice. Enoch walked with God and received the testimony that he also pleased his Creator.

The lesson in the lives of Abel and Enoch, for the called out of today, is that “without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb. 11:6).

The life of Abraham illustrates exceeding trust in that which God has promised. The result of such faith is, that the commandments of God are followed above all other things. The things of God should come first and foremost in the lives of the Church of God. “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matt. 6:33).

From Abel, through the prophets, even to the apostles, we have examples of holy (set-apart-for-God) lives. In Christ we have the greatest example of all. They did not put their confidence in that which is carnal, but “obtained a good report through faith” (Heb. 11:39).

Why were they such all-out witnesses for God? Because they believed God and looked for those things promised:

- 1) A city, whose builder and maker is God. (Heb. 11:10.)
- 2) An heavenly country to come. (Heb. 11:13-16.)
- 3) A reward. (Heb. 11:6, 26.)
- 4) A better resurrection. (Heb. 11:35.)
- 5) Perfection. (Heb. 11:40.)

Through the eye of faith they could see these things afar off.

Especially considering the time in which we live, we of the Church of the living God should look up, redeem the time, and walk circumspectly, not as fools (Eph. 5:15, 16), for God has promised “some better thing for us, that they without us should not be made perfect” (Heb. 11:40). Endurance unto the end assures us of a place among the saints of all the ages, together to receive life

everlasting, "when Christ who is our life, shall appear" (Col. 3:3, 4).

Weights and Sins

Seeing we have "so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us."

It is easier to believe something than to show faith in that belief by acting upon it. It is the duty of those of the faith of Abraham to show faith by action! To forge ahead as we should, all hindrances and iniquity must be eradicated. Paul, writing to the Roman brethren, admonished self-sacrifice. "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). Paul did not mean a piecemeal, half-hearted, part-time sacrifice, but an all-out, full-time, living sacrifice, which is only reasonable.

We have already noted in the life of Abraham, how he trusted God implicitly, even to leaving his home and family, going wherever God directed. We may not have to leave home and family, but we should be *willing* to do so if the need should arise. We have the words of Jesus concerning what and whom we should love most. "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 hundred-fold 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). "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:37-39).

Those who are willing to sacrifice everything for Jesus' sake and the gospel's have the promise of being supplied with all things necessary for this life, with tribulation, and in the world to come, eternal life.

The life of Moses is a graphic portrayal of the spirit that Jesus expressed. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward" (Heb. 11:24-26). Moses had the opportunity for position, name, pleasure, and wealth in this life, but he looked beyond and had respect for the reward God offers to His obedient people.

It is far better to be poor in the things of this world, but rich in faith, and an heir of the promised Kingdom

than to have wealth and worldly prominence. (See James 2:5.) The Psalmist expressed it thus: "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and a shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly" (Psalm 84:10, 11).

The lusts of the flesh by which the righteous are tempted are a hindrance in the race for life, and if not controlled, entrance into the Kingdom will be denied. (Read Rom. 6:12, 13, 23, and Gal. 5:19-21.)

Let us turn our attention now to the Book of James and note some qualities of one who overcomes weights and sins. "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves" (1:19-22).

The qualities of an overcomer are: peacefulness, meekness, the hearing and doing of the Word of God, the bridling of the tongue, the visiting of the afflicted, and keeping oneself unspotted from the world.

Among things that are hindrances to the strait and narrow way, there are entertainments (worldly), some types of habits, and unequal yokes with unbelievers. They not only affect our own zeal for the Lord, but also our effectiveness as examples of the way of Christ. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2).

Run the Race

Before we can run a successful race, we must lay aside all hindrances and sins. "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 that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:24-27). This was Paul's attitude toward the race for life.

In the worldly race only one can receive the prize, but in the race for eternal life all who obey the gospel and endure unto the end will receive the prize; an incorruptible crown of life.

"So run that ye might obtain."

(Please turn to page 15)

IN ORDER to clarify our question, let us first make it clear what we mean by the term "gambling." Webster's Unabridged Dictionary defines the verb "gamble," as: "1) To play or game for money or other stake, as at cards, dice, billiards, horse racing, cockfighting, etc. 2) Hence: to stake money or any other thing of value upon an uncertain event; to hazard something upon a chance; to wager." There are other definitions given, but for the purpose of our necessarily brief discussion these will suffice.

To the best of my knowledge, the word "gamble" or "gambling" does not appear in the Scriptures. Neither can I think of any recorded instance of gambling as we know it, though we are told that the Roman soldiers cast lots (probably by rolling dice) in order to determine who should have Jesus' coat. "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did" (John 19: 23, 24). This is recorded merely as a fact, and does not appear to be either approved or condemned in the recording.

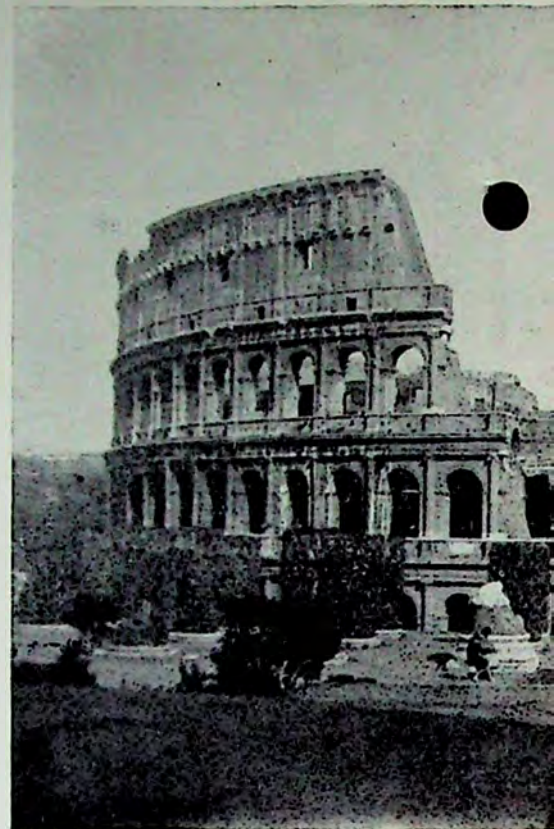
It is clear, however, that God from the beginning intended that man should live by the fruits of his own labors, and not from his winnings at games of chance. One of the reasons for the creation of mankind in the beginning is suggested to us in Genesis 2:5, where we are told that the Lord God made "every plant in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." The account of the creation of Adam that immediately follows implies that it was, in part at least, to meet this need for someone to till the ground that he was created. God intended men to be producers.

The Apostle Paul made it plain to the Christian converts at Thessalonica that every able-bodied Christian was expected to labor for his own food and clothing. In his second letter to the Thessalonians he wrote, "Even when we were with you, this we commanded you, that if any would not work, neither should he eat" (2 Thess. 3:10).

Most business men are against gambling, in principle, simply because experience has taught them that habitual gamblers do not make good customers. They are poor credit risks.

But let us put gambling in the best possible light. Let us suppose that we do not gamble as a means of gaining a livelihood, or even in the hopes of winning some lux-

*Civilizations
have perished
for love of
pleasure, and
"easy money."
What is the
implication of
gambling in
the world, and
in modern
churches?*



Should Chris

uries that we cannot otherwise afford. Let us say that we gamble merely as a means of relaxation—for the sheer excitement and thrill of it. To make it appear even less reprehensible, let us suppose that we gamble only with what we can afford to lose and that we restrict ourselves to gambling with others who can also afford to lose what they gamble.

If I win, what has happened? Well, first of all, I have increased my wealth without producing anything. I have taken something from another, and have given him nothing in return. In short, I have robbed him, even though he was willing to be thus robbed. But God commanded, "Thou shalt not defraud thy neighbour, neither rob him" (Lev. 19:13).

But if I lose? I have spent my money on that for which I received no return. Not only was it unprofitable to me, it was also spiritually unprofitable for the one who won it from me. I have, as the Prophet Isaiah expressed it, spent my money "for that which is not bread" (Isa. 55: 1, 2), or as Haggai expressed the same thought, I have "earned wages to put into a bag with holes" (Hag. 1:6). In this way the prophets said, "You have spent your money and have nothing to show for it."

There seems to be a widespread feeling that gambling,



By
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Christians Gamble?

if the profits are spent for a good cause, is justifiable, or, at the worst, excusable. The State of Ohio, for example, has a law which forbids gambling to all but churches and patriotic organizations. Even in many states where it is illegal to all, authorities often look the other way while churches use bingo as a means of raising funds. Thus, under the guise of aiding Christianity, people will unhesitatingly take what they have not earned. If they lose, they will shrug their shoulders and say, "Oh well, it was for a good cause."

Every thinking person realizes that the appeal is not to Christian charitableness, but to that same lust of the flesh which leads to thievery, robbery, cheating in all of its forms, and even to murder—the desire to get something for nothing, to increase our wealth without labor.

The proper source of funds for Christian charities is pointed out in Ephesians 4:28, and it has nothing to do with gambling. "Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." If it be a question of meeting the current operating expenses of the church, God's approved source of money is pointed out in 1 Corinthians 16:2. "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."

Nor does the fact that our gambling may be restricted to betting on horse races, playing numbers games, or trying our luck at any of the games of chance controlled by the highly organized gambling syndicates in any way alter the fact that any possible winnings must come eventually from the pockets of our friends and neighbors. The only difference is that a middleman is introduced into the transaction, who takes the lion's share of the winnings.

Perhaps the greatest curse of the gambling fever is that it encourages people to bring a "take-a-chance" attitude into their relation with God, and to gamble with their eternal life. Because we cannot foresee even the immediate future, and what will happen from day to day, we tend to say that life itself is a gamble. But eternal life is no gamble! The rules are clear and simple, and the results are sure. Whether or not we gain eternal life in the Kingdom of God is not a matter of chance. The rules for gaining life are clear and simple, and the results of following these rules are sure. Whether or not we lay hold on eternal life is our own decision.

There is no uncertainty or quibbling about the Great Commission that Jesus gave to His disciples. 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" (Mark 16:15, 16). Jesus was not playing percentages. He did not say that he who believes has a better chance to be saved, neither did He say that he who believes not runs the risk of being damned. He said, "He that believeth and is baptized *shall* be saved; but he that believeth not *shall* be damned."

Peter is equally positive in his listing of the characteristics that go along with and demonstrate our faith, making it perfect. "Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

He who gambles, robs not only his neighbor, but himself as well. This is true whether he gambles with money or with his eternal life.



sought to touch him [Jesus]; for there went virtue out of him, and healed them all." In Luke 8:46 Jesus also said, "Somebody hath touched me, for I perceive that virtue is gone out of me." In both of these scriptures "virtue" is translated from the Greek word *dunamis*, and this word means "power."

During the three years that Jesus worked personally in Israel, people (even His enemies) recognized the "virtue," the strength, the force, the power, especially of mind and heart, that went out from Him in word and deed, always victorious. This virtue kindled faith in the hearts and minds of many, chiefly the needy and the humble.

Through the channel of this kindled faith they received within themselves a measure of the virtue outgoing from Him, as did the women who touched the hem of His garment; as did the palsied man who received healing as evidence that his sins were forgiven; and as did also the adulterous woman who was brought to Him by His enemies for the purpose of testing His loyalty to Moses and to the condemnation of the law given by God through Moses. Jesus passed their test. He knew that the power operating through Himself by God's anointing was above and far beyond the power of fear that operates

A Scripture Study

By Alta King
Palo Alto, California

"Giving all diligence, add to your faith virtue" (2 Peter 1:5).

A RECENT sermon by Brother Gerald Cooper of San Jose, California, was based on Peter's addition problem recorded in 2 Peter 1:5-8. He introduced his analysis of this problem with two key thoughts that help to unlock the depth and richness of the meaning that Peter put into this scripture. His first key thought was that the word "virtue" in verse 5 has a stronger meaning than the meaning usually ascribed to it. His second was that Peter's addition was not like arithmetic addition in which each number added increases the value of the preceding number. In Peter's addition each item "added" is inherent in the first item, faith, which is the source of that which is added. The following study is the outgrowth of meditation on Peter's "addition" in the light of these two key thoughts.

The meaning usually ascribed to "virtue" is goodness, man's moral goodness. But the Greek word for virtue in verse 5 is *arete*, and this word means "force, strength of mind or body" (*Young's Concordance*). The word "virtue" is used in Luke 6:19. "The whole multitude

through God's law and its condemnation.

With the strength of fearless courage born of this knowledge Jesus declared the woman free from the condemnation to stoning hanging over her by the law, and at the same time He implanted in her heart and mind a measure of the power that was within Himself, the power of God's love that overcomes sin and therefore cancels condemnation. After He made her accusers so conscious of their own sin and shame that they would not attempt to execute the condemnation that was due her by the law, then He, who was free from guilt and also knew the power of God's love to overcome sin, said to the woman, "Neither do I condemn thee: go and sin no more."

The virtue, the force, the power of the infinite God that operates with victory in Jesus and through Him to teach, to heal, and to redeem begets faith in the heart and mind of man. Through this begotten faith, man receives a measure of the virtue by which Jesus begets faith. This begotten faith, this gift of God to man through Jesus is the first item in Peter's "addition" problem.

Jesus does not now, in the present time since His ascension, work personally and visibly among people as He

did in Israel for three years, and thus begetting faith in the mind of man. Nevertheless, Jesus is at this time the avenue through which God implants saving faith in man. After the ascension of Jesus, Paul declared that faith comes by hearing (understanding) God's Word. (Rom. 10:17.)

God's Word centers in Jesus, in prophecy and in fulfillment of prophecy. Man's initial understanding of this Word may be small and the faith it begets just a stirring of hope, but his understanding grows as he continues to hear and meditate on the written Word in which the one God, the God of Israel, declares Himself and His purpose and work through Jesus Christ of Nazareth, crucified and resurrected, and also His progressive fulfillment of this purpose and work. As man realizes this progressive fulfillment, his faith deepens and expands. As faith thus deepens and expands, it "adds" ("furnishes abundantly," *Young's Concordance*) to the believing heart and mind an increasing measure of the virtue, the force, the power that comes from the infinite God through His anointed Son, the Christ of Israel. This virtue, continuously and abundantly furnished through hearing and meditation and their resulting unfolded faith, enables the heart and mind to receive increasing knowledge of God and of His work through Jesus.

This increasing knowledge engenders temperance, restraint of self-thinking and self-pride. This temperance engenders patience, some portion of the infinite patience by which God, working through Jesus, is bringing believers up into His image and likeness. Out of this patience stems godliness, deep respect with wonder, awe, and love for God who thus works. Out of this godliness comes brotherly kindness for all men. Out of this brotherly kindness blossoms charity, God's patient charity over all.

Truly, these seven "additions" to faith are not like arithmetical addition. They are the fruitage of that faith in God which flows from Him through His anointed Son. They are the unfoldings of that which is inherent in the faith that results from understanding God's spoken Word fulfilled in Jesus of Nazareth, crucified and resurrected. Faith in God through this Son furnishes these fruits abundantly to the believer, and as the believer partakes of them they make him that he shall "neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (vv. 5-8).

Peter's depiction of the believer's growth into God's charity fits into his thought in verses 1-4. The "your faith" of verse 5 is the "precious faith" of verse 1. This "precious faith" is an "obtained" faith, obtained through the righteousness of God and of Jesus our Lord. This multiplied grace and peace are according to the fact that "divine power" has "given" to the believer "all things

that pertain to life and godliness." These "all things" are "given" through the "knowledge of him that hath called us to glory and virtue."

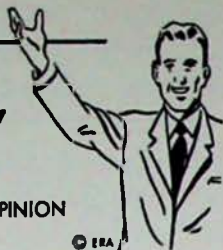
When Peter wrote his Second Epistle to believers, he knew, through humbling experience, that believers are called by the glory and virtue (power) of Jesus Christ. He had not forgotten the pull of this glory and power as Jesus worked in Israel. Nor had he forgotten that he had failed to realize this glory and power when he drew his puny sword to defend Him who, at that time, was his master in word only. Nor had he forgotten that he had dared to rebuke his "master," and that the Master had turned on him with the stinging rebuke, "Get thee behind me, Satan." Nor had Peter forgotten his three hot denials of his "master" when He was in His darkest hour, nor the later forgiveness he had received from the resurrected Jesus. These experiences had burned deep into Peter's consciousness that all believers, including his boastful self, are called by the glory and virtue of Jesus Christ.

Peter's "addition" problem, considered in the light of Brother Cooper's two key thoughts, takes on meaning that is far beyond and far above the meaning that we ascribe to it when we think of it as arithmetical addition, and of virtue as good works to be added by the believer to his faith. Arithmetic addition is not comparable to the unfolding of the rich resources that are inherent in the faith that comes by understanding God's Word, nor is the virtue of man's good works comparable to the virtue that went out from Jesus and drew people to His redeeming presence and work.

"Giving all diligence, add to your faith virtue." Since faith in God comes by "hearing" His Word (His spoken Word made victoriously alive and active in Jesus Christ, God's anointed Son out of Israel, the Word of God made flesh), and since this faith is the avenue through which God's virtue flows to and into man, it follows that man "adds" God's virtue to faith by "giving all diligence" to get understanding of God's Word by prayerful consideration of and meditation on that Word spoken and fulfilled. As this understanding unfolds, man realizes through God's anointed Son an unfolding, deepening faith in God who is Father. As he yields himself to Him who is the avenue of this faith he receives within himself an increasing measure of the Father's virtue, His infinite power and wisdom and love which work his redemption from sin and death.

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NEW BOOK PUBLISHED: A new book, written by Ambassador Abba Eba has been published by Horizon Press. The book is a history of modern Israel and may be purchased from National Bible Institution, Oregon, Ill., (\$3.95).

This is THE waySELECTED BY THE EDITOR FROM
CONTEMPORARY THOUGHT AND OPINION**WHY FOREIGN NATIONS DISTRUST US**

One of the reasons that foreign nations seem to believe that Americans are "not quite right," is evidenced in the State Department's sending Dizzy Gillespie to the Near East to provide an example of American "art and culture." This little venture by the State Department (which claims in its budget appeals to need every penny it can get) cost American tax payers more than \$100,000.00.

Dizzy Gillespie is a jazz musician, the inventor of Bop or Be-bop, an imbecilic modern slang. He renounced Christianity in 1949 and became a Mohammedan.

This strange act is indicative of our government's whole childish policy in the Near East.

ARAB THREATS CONTINUE

While Western diplomats have been doing everything short of giving Israel to the Arab states, in order to bring peace to the area, Arab antagonism against Israel and the West have not been dimmed at all. *Middle East Press Review* quotes the following from a Syrian and a Jordanian newspaper: "The stand taken by President Eisenhower towards Israel in his address to the American people is considered to represent a revolution in America's traditional relationship and policy towards Israel. It is up to us Arabs to widen the breach between the United States and Israel in order to isolate her from all her friends and turn Palestine into a grave for her."

Radio Cairo, on February 15, broadcast, "The will of Egypt and the aggressiveness and solidarity of the Arab people will stop the vessels of Israel and the imaginary American guarantees, and this may lead to a world war." That this is not an idle threat is seen in American statesmen letting the dictator of the Nile have his way with the Suez. The troubles in the Middle East may indeed lead to a war that will be the last war.

ARAB UNITY BROKEN

Failing to seize Israel in a war of aggression in 1948, Egypt and Syria have now turned on one of their "friends," Jordan, like wolves on a wounded member of the pack. The much-boasted "Arab unity" is built on hatred of Israel and everyone else in the world including each other. The Muslim religion fosters hate and vengeance and can only be overcome with conversion to Christ, and the God of love.

MAKING CIGARETTES SAFE?

Dr. Wynder of the Sloan-Kettering Institute has decided that the cancer-causing agent in tobacco is the wax-like substance found on the leaves. It is when this substance is burned that it creates the cancer-causing agent in cigarettes.

Dr. Wynder has suggested two ways of making cigarettes safer. De-waxing them with a chemical, or causing them to burn at a lower temperature might make them safe, he suggests. We suggest, "Why make them at all?"

PROTESTANTS INCREASING IN ITALY

The Vatican recently released a report by the Paulist Fathers revealing that Protestant missions in Italy are growing. This is possible because the highest court of Italy released Protestants from the necessity to have special permits to hold services. Since then several Protestant churches have been making strides in winning converts to their faith.

CHURCH ATTENDANCE

A new poll reveals that 51% of American people attend church services. Only 14% of British people attend church. In Britain 27% of the people polled thought religion was "old-fashioned." Only 7% of Americans polled had the same opinion.

UNDERSTATEMENT OF THE GENERATION

After his usual over-indulgence in vodka, Russian Premier Khrushchev warned Polish Premier Cyrankiewicz, "We are not saints." We submit this as the most conservative statement of the year.

MORE ALCOHOLICS

"The Yale University Center of Alcoholic Studies reports that there are now 4,589,000 known alcoholics in the United States and that the number is increasing. It has nearly doubled since 1940, and the rate of increase among women is greater than among men."—*Signs of the Times*.

THE LOST FIFTH GOSPEL

Sunday supplement readers were informed on April 7, 1957, in *The American Weekly*, that a fifth gospel, the *Gospel of Thomas* has been discovered and translated. We are in the midst of an epidemic of newly discovered scrolls and secret information about the Bible. We know nothing about this find, but the examples of the so-called additional sayings of Jesus printed with the article, make us inclined to catalog this scroll with the other documents people have dug from the ground which claim to be additions to the Bible.

Reincarnation

By R. H. Judd, Colborne, Ontario

THE topic of reincarnation seems to be abroad these days. Reincarnation is no new doctrine. It has been taught in India for centuries, but what good has it done? According to that theory (and it is nothing more than theory), a man or a woman may be incarnate in beast. It is for that reason that the cow and the serpent are held sacred in India and the East.

That the body is the person, is the only evidence of *personality* that any court of law will accept. A living human body is a living person. A dead human body is a dead person. If that is not axiomatic truth, no one yet has seen his relatives. The Bible says: "The living know that they shall die, but the dead know not any thing." Science affirms, and rightly, that the brain is the deciding factor of human intellectual capacity.

People are running wild over ancient and new theories, but the plain facts of life they refuse to accept. Genesis 49:31 reads: "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." Resurrection to new life in a "changed" body is the only hope of future life according to both the Old and the New Testaments. Meantime men, in both Old and New Testaments, "sleep in the dust of the earth" with their fathers. Like the dormant seed, they will "awake" to new life. The body of Jesus was "changed," but He was recognized. Peter knew Him again, and said, "It is the Lord."

Some ministers have expressed doubt that Abraham ever lived. How they can do it is a mystery, for if Abraham never lived, he certainly could never have been buried.

"The instruction received at the mother's knee, and the paternal lessons, together with the pious and sweet souvenirs of the fireside, are never effaced from the soul."

Overlooking Trouble

Once John Wesley was walking with a friend whose troubles were vexing him sorely. He told them all to Wesley, and said sadly, "I can't understand it at all. If God is love, why have these things come upon me? It is too much for me; I can't see through it at all."

They were walking in the country, and Wesley noticed a cow looking over a wall. He pointed to it and said, "Why does a cow look over a wall?" The friend was surprised and gave the time-honored answer, "Because she can't see through it."

"Precisely," said Wesley, "and if you can't see through your troubles, try looking over them."—Stuart Robertson in *Christian Herald*.

In a Moment of Time

By Pastor Harry Sheets, South Bend, Indiana

LUKE 4:5 has left us this statement relative to the temptation of our Lord: "The devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world." Then he added this significant statement: "In a moment of time."

The devil hoped for success by granting but a fleeting glimpse of the kingdoms of this world, just as a salesman, promoting some questionable product or service, will state that "this unusual offer will end at midnight." Hasty consideration is the aim and hope of every deceiver.

"In a moment of time" it is possible to present the glittering, tempting highlights without allowing time for the "fine print." Jesus was not deceived. He was not impressed by the pomp and show of the emperor of Rome. He saw the thousands who died that Cæsar might be great; He saw poverty forced upon multitudes that the few might be rich; He saw the disease, suffering, and death of all classes; He saw the dagger in the hand of Brutus at the end of the road. Jesus was not deceived by what He saw "In a Moment of Time."

Moses, the type of Christ, chose "to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin" (Heb. 11:25, R.S.V.). He recognized the pleasures of sin for what they are; namely, "fleeting pleasures" that can wreck one's reputation, manhood, and health.

The world says: "Come with us. You'll get a big bang out of this." Many a big bang has proved to be a "blow-out." Death, or a life as a cripple, can be the result of a single drunkenness. About a quarter of a million girls each year exchange a high school room for a maternity ward. "The pleasures of sin for a season" can have a mighty big price tag.

A sign on a suit of clothes might well be placed on many a person. "Slightly soiled! Greatly reduced in price." The soiling may have been done "In a Moment of Time," but its damage was costly and permanent.

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A King Prays

God Answers

By your Story Teller

Muriel Nass

THERE are very few kings any more. The Bible tells us about many kings. The one in our story is King Hezekiah. This king was very young when he started to reign. He gave of the strength and energy of his youth to serve God. His father, Ahaz, had been a wicked king. Hezekiah had a large job cleaning up a wicked kingdom.

Ahaz had allowed the Israelites to worship Baal. They built altars and images. They worshiped in groves of trees instead of building temples. The people had made a brazen serpent when they were wandering in the wilderness. (Num. 21.) The people of Hezekiah's day worshiped this serpent image. So Hezekiah ordered all these idols and groves to be destroyed. He also instructed the people to return to worshiping God.

King Hezekiah's one aim was to do as God desired. He followed God's laws so closely that God was with him and prospered him. He taught his people that God would bless and deliver them from the enemy.

Did you know God will bless us, too, if we follow His laws? Matthew 6:33 promises that God will add unto us many blessings if we seek *first* the Kingdom of God.

As usual, Israel had many enemies. Always some greedy neighboring king came to war with Israel. One of the most persistent of these was the king of Assyria. Hezekiah finally made peace with this king by paying a huge tax. This amount of money was so great that Hezekiah even had to take the gold from the doors and pillars of God's temple.

This payment did not satisfy the king of Assyria for long. He sent a crafty fellow named Rabshakeh to the land of Israel. He talked and talked to people everywhere telling them that Hezekiah's trust in God was foolish. He tempted Hezekiah with a bribe of two thousand horses. He promised all the people prosperity and life if they would forsake Hezekiah and his God.

The people were loyal to Hezekiah. He had told them not to answer this evil fellow from Assyria. Israel knew God had delivered their fathers from trouble. They knew deep down in their hearts that God was their one hope of deliverance from Assyria or any enemy.

When Hezekiah heard of this troublemaker, Rabshakeh, he was very distressed. He tore his clothes and covered himself with sackcloth, which indicated great trouble. Hezekiah sent two of his servants to tell the Prophet Isaiah of this turn of events.

Isaiah told the servants to tell Hezekiah that he should not be afraid. Rabshakeh would be scared away. He was! But then he sent messengers to Hezekiah to trouble him again. Rabshakeh's idea was to tell Hezekiah so many times and in so many ways that God would desert him, thinking if he could tell this lie often enough, perhaps Hezekiah would believe it and deny God. But not Hezekiah! Do you know what he did when he was in trouble? He prayed.

Hezekiah prayed very sincerely that God would save Israel. God answered his prayers. He promised that the king of Assyria would not destroy Israel, because God was protecting Israel. That very night many Assyrians died.

Soon after this, Hezekiah had a siege of boils. He was near death. In fact, Isaiah told him to prepare for death. This made Hezekiah sad. He prayed to God and God listened to his prayers. God promised Hezekiah that in three days he would be healed. Hezekiah believed, and yet he wanted a sign to reassure him. The sign was that time should go backward. Immediately, the shadow on the sundial moved back twenty minutes. Hezekiah was then given fifteen additional years to live.

Do you see how powerful prayer can be? God can and will answer big and little prayers. If we are faithful and trust God, in spite of all other things, just as Hezekiah did, then we will experience answers to our prayers, too.

CHILDREN'S CORNER

A GREAT CLOUD OF WITNESSES

(Continued from page 7)

Looking Unto Jesus

As the Church of God presses toward the "crown of glory that fadeth not away" we can look to Jesus Christ as the perfect example of endurance and its result. As Jesus looked forward to the joy set before Him, the church looks forward to the receiving of the promises that were made sure through Christ. As Christ overcame and was set down at the right hand of the throne of God, so also the saints will sit down with Christ in His throne. (See Rev. 3:21.)

Look to the gospel witnesses. Look to Jesus. Believe and obey the gospel. Shed the weights and sins, and run with patience and endurance toward the Kingdom of God's dear Son.

YOUR PASTOR'S SALARY

As the *National Council Outlook* points out, increased emphasis is being placed upon a trained ministry: skilled in preaching and pastoral work, in organizing and administration, in program planning and finance, as well as in public relations. And the Protestant pastor is expected to be able to run his household, educate his children, dress decently, fulfill social obligations and provide for his old age. Yet, in an era of the greatest church membership in history, swelling contributions and an unparalleled church building boom, the average minister's salary is only insignificantly higher than that of the average waiter—provided that the latter's compensation does not include all of his "tips"! As of 1954, the latest year for which all such figures are available, the average annual clerical salaries for seven major Protestant denominations ranged from a high of \$4,973 (American Lutheran) to a low of \$3,972 (Congregational Christian). And all of these figures, except the lowest, *included* an allowance for housing, usually calculated at 15 per cent of cash salary!—*Dateline*.

BIRDS OF A FEATHER WORK TOGETHER

Selecting individuals who will mesh together in genuinely productive groups—for advisory councils, working committees and research teams—is a universal problem. *Business Week* now reports that a Harvard psychologist has come up with a formula for assuring teamwork and effective results in small-group action. Based upon actual group behavior and compatibility tests, Dr. William C. Schutz emphatically recommends the grouping of individuals who are more or less alike in this basic point of resemblance: *the degree of intensity of need to be "liked" felt by each member selected.*—*Dateline*.



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May 30, 1957

The Restitution Herald

VOLUME 46, NUMBER 24

IN THIS ISSUE!

The Church

Redemption

"Israel Mine Inheritance"

"A Burdensome Stone"

Do the Wicked Live Forever
in Torment?

Features of Interest

THE CHURCH

Pictured is a group of young people gathered to talk outside the doors of the church. They have just enjoyed a meeting with a gospel team from Oregon Bible College.

What better place for our young people to meet? Where could they better gather for fellowship and friendship?

The church is the best deterrent to delinquency. It is the most positive agency encouraging to useful, happy lives.

Support your church with your prayers, your presence, your time, and your tithes!



Do the Wicked Live Forever in Torment? See page 6

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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- T. June 6. Gen. 3:1-7. Example of yielding to temptation.
- F. June 7. Luke 4:1-13. Example of overcoming temptation.
- S. June 8. Heb. 12:5-11. Chastening as a trial of faith.



The End and the Means

A graphic article in *The Freeman*, by Ralph Bradford, points up the truth that the end does not justify the means. A worthy goal does not justify an unworthy method for reaching that goal, in government, in business, or in religion. Emerson said, "Cause and effect, means and ends, seed and fruit cannot be severed; for the effect already blooms in the cause, the end preexists in the means."

Jesus may have implied this truth in His famous saying, "Strait is the gate, and narrow is the way, that leadeth unto life" (Matt. 7:14). Life eternal is the goal in this case and the strait and narrow way is the means that leads to that goal. No other way would lead to the same end. There are no shortcuts, no easier ways, no side entrances! The goal can be reached by only one means, and the goal preexists in the means.

Jesus' statement in Matthew 16:18 also gives us cause to think. Jesus said, "Upon this rock, I will build my church." It is admittedly a worthy goal that the church be built. But what are the means of building? Jesus said, "I will build." Any other means, any substitute for the building of the Lord, is a means not justified by the worthy goal.

A public relations program cannot substitute for the preaching of the gospel. A well-organized campaign cannot substitute for the moving of the Spirit of God. Members brought in with little instruction and no conviction cannot replace converts. While the goal of building the church is vital, it will not justify compromise of principle to get there. The end in that case will be corrupted by the means, and the result will be a weak, unconverted, worldly substitute for the Church of God.

"If I Do Not the Works of My Father"

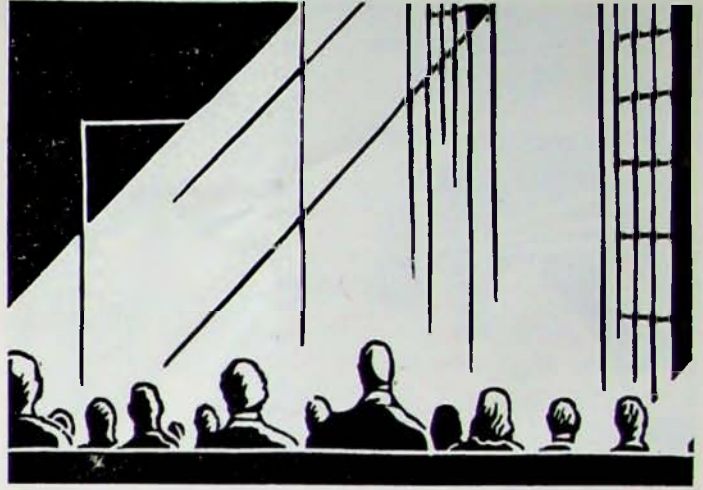
Jesus once said, "If I do not the works of my Father, believe me not" (John 10:37). Jesus was willing to have His faith and teaching tested by His works. He was evidently of the mind that fruit must result from valid faith. Jesus believed that actions indicate depth of conviction and belief. He knew that life should measure up to one's profession.

We know that we have not the power nor the purity of the Son of God. We are aware that our works often fall far short of our goals and God's expectation. On the other hand, we also realize that people require this test for the Christian. If his works are not compatible with his profession, the unbeliever will scoff.

Jesus said of those who would follow Him, "By their fruits shall ye know them" (Matt. 7:20). Our lives are the testimony by which we are known in our churches and in our communities.

Our fruits are the product of what we are. A person lies because he is a liar, he is not a liar because he lies. One does not do good works to make himself like the Lord, but He does good works consistently because he has been made like the Lord in accepting Him and receiving His spirit.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also 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" (Matt. 16:13-18). This text is one



The Church

*By Pastor Kenneth Milne
Rockford, Illinois*

that is full of meaning and yet it is little understood even by those who profess to be Bible students.

We call your attention first to the word "church." It is derived from the Greek word *ecclesia* meaning "an assembly of called out ones." You may ask, "From what is a member of the church called out?" Those who come into the church that Jesus established are called out from the world with all its sin, its corruption, its false teachings and paganistic ideas. We are called to be separated and not to touch the unclean things. If we do this, then there is a promise that we shall be called sons and daughters of the Lord.

When one builds a building, a church, or any other building, one thinks first of the foundation. The church that Jesus builds also has a foundation. We read Ephesians 2:19, 20 for a description of the foundation of the church. "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

What does it mean to be built on the foundation of the apostles and the prophets? Naturally, it means to be built on the doctrines of the apostles and prophets. Some make the boast that they are the New Testament church, but the true church goes back to the teachings of the prophets as well.

Again, this brings up the age-old saying that it is not important to preach doctrine. Let me share with you a quotation that I found recently: "A French Unitarian preacher once made the statement: 'Purity of heart and life is more important than correctness of opinion.' To which another preacher answered: 'Healing is more im-

portant than the remedy; but without the remedy there would be no healing.' Certainly it is more important to live the Christian life than merely to know Christian doctrine, but there would be no Christian experience if there were no Christian doctrine."

We must never let ourselves be taken by the modern thought that is everywhere prevalent these days that Bible doctrine is not necessary. If we do away with doctrine then we are doing away with the foundation of the church.

Since we have established the foundation of the church, it is our desire now to look at some scriptures which deal with the head of the church.

"He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:18).

"And hath put all things under his feet, and gave him to be the head over all things to the church" (Eph. 1:22).

There is no doubt that Jesus Himself is the head of the church. No one else is ever mentioned in Holy Writ as being head. When men do place other persons in the place of head of the church, they go against the plan of God. The church that man heads is not the church that God has given to the world!

One teaching that is overlooked by many Bible scholars is the Biblical name given the church. Some think it makes no difference what name is given the church, but God is very particular about this important matter. Everything we say should be tested by the Word of God. Paul gives more church truth than any of the other writers of the New Testament. It would be wise if we let him give us the Scriptural name of the church. "Give none offence,
(Please turn to page 14)



● *Because of idolatry, the wrath of God came upon the people of Israel and they were scattered over the world. Only in our time are they being regathered to their homeland.*

“Israel Mine Inheritance”

PART 2

*By Pastor Francis E. Burnett
Tipp City, Ohio*



The Scattering

OUR STUDY in part one (May 15) established that Israel is definitely God’s people. He gave them commandments by which to live. If they did not obey they were to be scattered. In almost every instance where the form of the word “scatter” is used, it means “to turn aside or to dash in pieces.” (Strong’s Concordance.)

“When thou shalt beget children, and children’s children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight

of the Lord thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you” (Deut. 4:25-27).

We read in Zechariah 7:14 that God kept His word. “I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.”

Israel to Be Punished “Seven Times”

Israel was warned in plain words long before God started this judgment. In Leviticus 26:14-18 we read, “But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes . . . I will set my face against you . . . and if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.” (Notice especially Leviticus 26:21, 23, 24, 27, 28, and 38. “Ye shall perish among the heathen, and the land of your enemies shall eat you up.”)

In the Book of Deuteronomy we have more warnings. “Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee: and they shall be upon thee for a sign and for a wonder, and upon thy seed for ever” (Deut. 28:45, 46). “Ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. . . . And the Lord shall scatter thee among all people, from the one end of the earth unto the other. . . . And among these nations shalt thou find no ease . . . and thy life shall hang in doubt before thee” (Deut. 28:62-66).

The Promise to David

There was yet another warning to Israel several years later which was spoken to Solomon. “If thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: then I will establish the throne of thy kingdom upon Israel for ever . . . but if ye shall at all turn from following me, ye or your children . . . but go and serve other gods, and worship them: then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will cast out of my sight” (1 Kings 9:4-7).

Israel began serving other gods and disobeying God's commandments soon after they left Egypt. They gradually grew worse. Because of this God began to administer the judgment which He had spoken to them.

"Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness" (Jer. 13:24). Toward the end of his life, Jeremiah saw them as God had foretold. "Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones" (Jer. 50:17). It was a punishment as we see from this verse, "They shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries" (Ezek. 12:15). Later, Ezekiel wrote, "I lifted up my hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols" (Ezek. 20:23, 24). God said to Ezekiel in prophecy concerning Israel's past, "Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. . . . And I scattered them among the heathen, and they were dispersed through the countries: according to their ways and according to their doings I judged them" (Ezek. 36:17-19).

A Remnant to Be Saved

God said that He would destroy Israel but that He

would not do that completely. He had made a covenant with David that must be kept. The covenant was that David's house was to be established forever. The tribe of Judah was to bring forth the ruler of Israel. The other tribes did not have this kind of promise.

"She conceived again, and bare a daughter. And God said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God . . . for ye are not my people, and I will not be your God" (Hosea 1:6-9). The Book of Hosea was written for *ten-tribe* Israel, also known as Ephraim and Samaria.

"Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb. My God will cast them away; because they did not hearken unto him: and they shall be wanderers among the nations" (Hosea 9:16, 17). "Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God and is faithful with saints" (Hosea 11:12).

How Long Is Israel to Be Punished?

How long is this judgment of God to be upon His people? Is it to be for a certain number of years? In going to Leviticus 26 for the answer, we find that judgment was upon Israel for "seven times." But this "seven times" was pronounced upon them five times.

Israel is to suffer for their iniquity and transgression until God has fulfilled it—their punishment—even to the
(Please turn to page 14)

"YTINASNI"

Moody Monthly (April, 1957) records an incident which occurred not long ago at an art show in a large city of the United States.

A reporter, in need of a story, took a cardboard which had been used by an artist to wipe his brushes on, placed it in an impressive frame, placed an old convention ribbon on it, and then hung the "art" picture in a prominent place among others and signed it "Ytinasi." He waited for comments. They came.

"Ytinasi—a Japanese artist, no doubt." "Sounds like Chinese, although I never heard of him." "A powerful bit of painting." "Strong. Very strong." "He paints from the heart." These were but a few of the comments.

If you will look again, "Ytinasi" is "insanity" spelled backwards.

We quote the editorial comment: "But for the spiritual mind there is more to learn from this incident, namely

By Harry Sheets, South Bend, Indiana

that all around us are people who fail to distinguish between God's truth and the devil's lie. Take a phony philosophy, add a name and a frame and a little pink ribbon, and thousands will flock to your standard. The natural mind will choose trappings to simplicity every time. It much prefers gingerbread to the unleavened bread of sincerity and truth." To this we can say "amen."

The serpent in the garden, by adding "trimmings," induced Adam and Eve to believe him instead of God. "Thou shalt not surely die" (your dear one is not really dead—modern version) is believed and taught today.

This same issue of *Moody Monthly* refers to "Ma" Sunday's death as her "homecoming." They adhere to the serpent's "phony philosophy." Jesus said that no one could follow him to heaven. (John 13:33.) Paul said that unless there was a resurrection of the dead, all who died in Christ were lost. (1 Cor. 15:18.) "Forward" or "backward" it is insanity to believe the serpent.

Do the Wicked Live Forever in Torment?

By R. H. Judd
Colborne, Ontario

• Reprinted from *The Restitution Herald*
February 1, 1938



WHEREFORE if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." (Matt. 18:8, 9).

God's Word is given to men and women in their own language, for the express purpose that they may understand it. In stating truths that are vital to our present need and future salvation, it makes use of the plainest terms possible—mostly elementary and monosyllabic—that there may be no question as to its meaning.

Anyone who will read carefully the passage quoted cannot but come to the (perhaps surprising) conclusion that it is the natural man, as we know and see him, that is said to be cast into hell. If this is true, and the hands and feet mentioned are literal, then the fire is literal also, and all are aware of the dreadful effects of fire on the human personality.

We cannot too strongly emphasize the fact that the Bible is a message to men and women as God created them (see Gen. 2:7). His history starts from there and is continued throughout the Scriptures with that point in view. Get this fact well in mind and the difficulties of many such passages will vanish.

We would next call attention to the fact that there are two outstanding contrasts; namely, "life" and "hell." One is put in direct antithesis to the other. In other words, one is the negative of the other. So accustomed have we become to the theological idea that there is life in hades, we are naturally confused by such a text, and believe also that life is not extinguished in Gehenna. A study of the Scriptural usage of the word "Gehenna" will reveal, however, that it denotes utter and irremediable destruction, a fact that has been frankly acknowledged by eminent scholars on both sides of this controversy. In these passages Christ was expressing in vivid language an already well-known fact. One so generally recognized, indeed, as to have passed into some of the trite proverbs known to man, such as, "For to him that is joined to the living there is hope; for a living dog is better than a dead lion" (Eccl. 9:4); "While there is life, there is hope"; "All that a man hath will he give for his life" (Job 2:4). Many a man has had arms and limbs amputated in order that he may *live*. The writer knows of at least one such person in Toronto. Throughout Scripture *life* and *death* are always in contrast.

Everlasting Fire—Everlasting Punishment

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared

for the devil and his angels. . . . And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:41, 46).

The meanings expressed in the former passage hold good here. The contrasts are *life* and *death*, for if life is the reward of the righteous, it obviously cannot be punishment of the wicked. If the reader will take a few moments to consider the matter, he will realize to his own surprise, no doubt, that *death* is the *only* punishment that can be everlasting. Every punishment that can be inflicted on man will terminate in death, and God alone can terminate that. People seem to temporarily forget that the sentence is pronounced against man, and not against some indefinable being of which we have no knowledge. Take away a man's *life* and what is left? His everlasting punishment is an everlasting *loss of life*, the only possible means of coming into conscious contact with all that gives value to being. His loss is the measure of what the righteous gain, and the duration of both is the same.

"And in hell [hades] he lifted up his eyes, being in torments" (Luke 16:23).

Why read Luke 16:23 without reading Luke 16:22? Or, better still, read the narrative from verse 19, where it begins. The only fair way to construe any person's language is to read the entire passage under consideration. The man described in verse 19 is unquestionably the *same* man referred to in verse 23. Most of us would have little difficulty in describing such a man, his whole physical make-up, including the most expressive portion of his being, his eyes. Verse 22 tells us that this same man, eyes and all, was buried and, without any change in the conversation, the next verse tells us that "in hell [hades] he lifted up his eyes . . . and seeth Abraham." How could a man that was *buried* lift up his eyes except in parable? Impossible, utterly impossible! In Genesis 25:7-10 we read: "And these are the days of the years of Abraham's life which he lived, an hundred and threescore and fifteen years. *Then* [mark the word] Abraham gave up the ghost, and died in a good old age, an old man full of years . . . and Isaac and Ishmael his sons buried him in the cave of Machpelah." John, chapter 8, and Hebrews, chapter 11, also record the fact that Abraham died. If Abraham was "an old man" in 1853 B.C., we leave the reader to calculate his age in Luke 16:23, and to explain how the rich man, never having seen him before, recognized him. Obviously, the story is a parable.

Someone may remind us that the beggar "was carried . . . into Abraham's bosom." If we should ask him what it was that was carried, like others, he would doubtless reply that it was his "spirit." The narrative, however, does not even mention "soul" or "spirit." We would point out that if it was the spirit that was carried, then, according to verse 22, it was the spirit that "died," for

that which "died" was "carried." But we doubt whether our friend would be prepared to admit that a *spirit* required to be *carried*.

The sheol (or hades), where the rich man was, *is the place of burial* (in the generic sense), where people "perish" and are "consumed." The following passages should be sufficient to convince the most skeptical: Numbers 16:33; Job 24:19, 20; Psalm 49:14; Isaiah 38:1, 18; Psalm 6:5; and many more that might be quoted.

Tormented Day and Night Forever

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10).

Here we have the devil, the beast, and the false prophet. The beast is unquestionably, as all eminent Bible students agree, representative of political power. Logically the other two are representative also. Space will not permit us to go into these details.

Fire and brimstone and the effects they produce have been well understood throughout human history. What fire *does* is well described in the previous verse. Why it should do one thing in verse 9, and quite a different thing in verse 10, needs explanation that no man has as yet given. The word "are" is in italics, and may be as correctly translated "were." It is no uncommon thing, even today, to speak of an object as still in the fire long after it has been consumed. Comparison of scripture with scripture will show that the "smoke of torment" and "the smoke of her burning" are equivalent expressions. Smoke has no torment.

The word "torment" does not always mean conscious suffering. In Matthew 14:24 the same word is used in reference to the boat in which Christ slept. The beast and the false prophet are represented as being *cast alive* into the lake of fire, but not *kept alive*, any more than Korah, Dathan, and Abiram were kept alive when they went down into sheol. They "*perished*" in their iniquity. In Daniel 7:11 we read: "I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame." This is commonly believed to be the same beast (the Roman world power) which is referred to in Revelation. The word "for ever" in Scripture is always limited to the lifetime of the person or object to which it is joined. To this very day property is deeded to "him and to his heirs forever." Hannah said she would take Samuel to Shiloh "that he may appear before the Lord for ever" (1 Sam. 1:22). In verse 28 she says, "I have granted him to the Lord as long as he liveth."

"The Smoke of Their Torment"

"And the smoke of their torment ascendeth up for ever
(Please turn to page 14)

"A Burdensome Stone"

By Pastor William Dick
Pomona, California

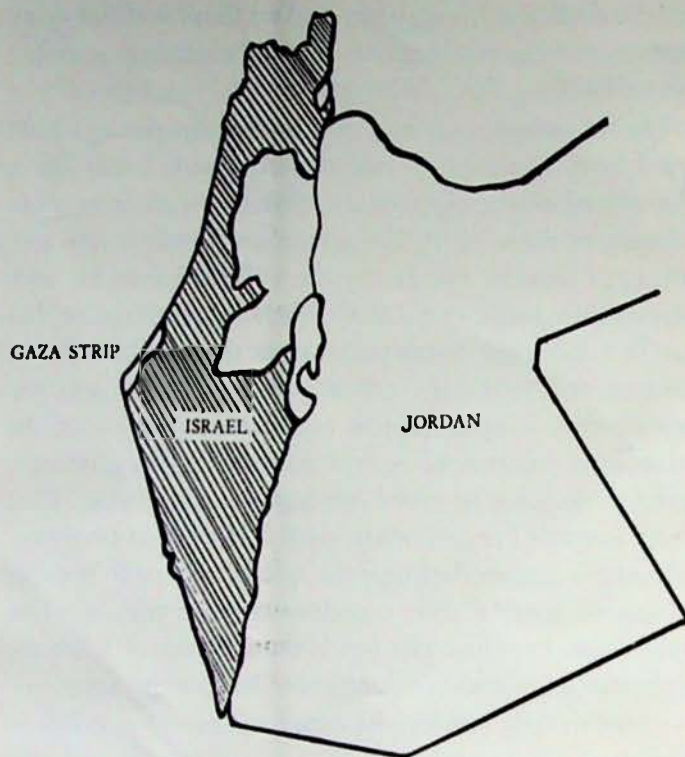
Editor's note: Since this article was written in February, Israel forces have been withdrawn from Gaza and the shores of the Gulf of Aqaba. Jordan is suffering an internal crisis which could result in the invasion by Israel of that part of Jordan west of the Jordan River. Israel continues to be a "burdensome stone."

IN ORDER to understand the position of Israel in the world today, it is necessary to recall her historical development. As the number of Jewish immigrants pouring into Palestine increased, the tensions between the Jews and Arabs increased. In 1947, the United Nations set up a partition plan whereby definite boundaries were drawn to divide the land between the Jews and Arabs. The Arabs were not satisfied with this plan and immediately began attacking the Jews. The United Nations was apparently unable to stop them.

Finally, the Jews decided their best hope of survival was to organize a nation of their own. On May 15, 1948, the new Jewish state was formed. Then attacks from Syria and Lebanon increased. Egyptian planes bombed Tel Aviv. In 1949, the United Nations got the Arabs to sign truce agreements with the Jews, but attacks upon Israel continued. Egypt closed the Suez Canal to Israeli shipping. The new Egyptian leader, Nasser, formed the Arab League and boasted that they would drive the Israeli's into the Mediterranean Sea. The United Nations stood by helpless.

When Nasser struck at the Suez Canal in 1956, Israeli armies went into action. They drove back the Egyptians in the Sinai Desert and the Gaza Strip. After a cease-fire, Israel withdrew her armies most of the way. But now she refuses to withdraw from the Gaza Strip and strategic positions on the Gulf of Aqaba. Israel explains that she does not want the Gaza Strip, but wants the Egyptians kept out of it. Her reason for occupying points around the Gulf of Aqaba is to protect her only outlet to the Red Sea.

Israel's stubborn attitude causes her to be the problem child of the whole world. Arab and Egyptian hatred for the Jews grows daily. The United Nations is getting impatient with Israel, and several nations propose sanctions against her. Even the United States is giving her a strong



warning. President Eisenhower thought this whole issue was so important that he made a telecast to the nation on February 20, to state the policy of our country. He pleaded with Israel to withdraw her forces from Egyptian soil and threatened to use pressure, if necessary.

It is interesting to note that Bible prophecy describes this whole development and predicts that Israel will be a stubborn trouble maker. The Lord spoke in Zechariah 12:3, "In that day will I make Jerusalem a burdensome stone for all people." What is a burdensome stone? Bullinger says it is "a stone difficult to lift or move." No better description could be given of Israel today! No one seems to have the solution to settling the problems of the Middle East. Our representative to the United Nations, Henry Cabot Lodge, says that since 1949, the Palestine question has appeared on the Security Council's agenda more than ninety times. Jerusalem is truly a burdensome stone.

It is amazing to find also that Bible prophecy gives details of the actions of this burdensome stone. Read Isaiah 11:10-13 and observe that it applies to the restoration of Israel being fulfilled now. Then read verse fourteen. "They shall fly upon the shoulders of the Philistines toward the west." Since we have no Philistines today, who could this be? A look at a Bible map shows that the Philistines of the Old Testament lived in the area now called the Gaza Strip! In fact, Gaza was one of the principal cities of the Philistines. Do you remember the story of the prank Samson pulled when he carried off the gates of the city of Gaza? It was also the city where Samson destroyed the temple of the Philistines in his death. How

remarkable to see this prophecy being fulfilled before our very eyes! For Israel struck toward the west and attacked the Egyptians in the Gaza Strip.

Does Bible prophecy have anything more to say about Israel's future actions? We think so! Read the remainder of Isaiah 11:14. "They shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." Where was the land of Edom and Moab? It was to the east of Palestine in what is now called Jordan! It is significant to observe also that the capital of Jordan is the fast-growing city of Amman, similar to the "Ammon" Isaiah mentioned.

What does this prophecy mean? We think it means that Israel's next move will be to attack her eastern neighbor, Jordan! Even students of world affairs do not think this is out of the realm of possibility. A writer for *U. S. News and World Report* told about the weak condition of Jordan and said this about her, "The country itself, lacking natural resources, lacking a stable government, may one day vanish—the Palestine portion going to Israel, the old Trans-Jordan going to Arab neighbors." It appears that leaders of Jordan are afraid this will happen and are the strongest supporters of United Nations sanctions against Israel. Other prophets predict that Israel will move against Edom, now called Jordan. (Read Ezekiel 25:12-14.) Notice the words, "I will lay my vengeance upon Edom by the hand of my people Israel."

Why would Israel want to strike against Jordan? She

may want to stop the source of Arab border raids; but perhaps there is a more important reason than that. Actually, Israel does not yet occupy all of the Holy Land. Jordan possesses the eastern portion of Palestine which includes such cities as Bethlehem, Jericho, and Old Jerusalem. We think it will not be long until Israel will claim this entire area for her own.

The prophecy of Zechariah 12:6 seems to verify this. "They shall devour all the people round about, on the right hand and on the left." Those on the right are the Arabs of Jordan, and those on the left are the Egyptians in the Gaza Strip. Notice further, "Jerusalem shall be inhabited again in her own place, even in Jerusalem." This indicates that Israel will recapture the walled city of Old Jerusalem that has been in the hands of the Arabs for so long! Other prophecies predict that the Jews will be inhabiting Jerusalem when the Lord returns.

When we consider the position of Israel and her relationship with other countries, what does all this mean? It means that Israel will be a burdensome stone to all people. It means that it will do no good for anyone to oppose her—not even the United States. "All that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (Zech. 12:3). It means that God's purpose will be accomplished in Israel.

The present-day fulfillment of Bible prophecy should make us realize the significance of the times in which we live. Are you prepared for the great day of the Lord?

The Bible

All that Homer had to say has been told in twenty modern languages.
All that Shakespeare wrote has been translated into forty languages.
All that Tolstoy declared to the world has found expression in sixty languages.
Bunyan's *Pilgrim's Progress* speaks today in one hundred eighteen languages.
But the Bible in whole or in part is today translated into more than one thousand languages and dialects.

It has weathered all storms of hate.

It has withstood all thunderbolts of wrath.

It has triumphed over the edicts of tyranny.

It has endured all the anathemas of infidelity.

It has conquered all the gnawing teeth of time.

It has outlived, out lifted, out looked, out loved, outreached, out ranked and out blessed all other books.—Selected from the *First Baptist Beacon*; taken from the *Gideon Magazine* by Glenn M. Birkey.





SO CLOSELY related are the words "salvation" and "redemption" it is difficult to differentiate between the two. In fact, the two words are sometimes used interchangeably. In their true meanings, however, redemption is numbered with the six other words or terms which are results or benefits of salvation. In this manner redemption is one phase of salvation.

The word "redemption" was used in the days of the Apostle Paul and other writers of the New Testament, at the slave market, daily. The citizens of the small countries dominated by the rapidly growing Roman Empire were often placed in the slave market and sold as servants to the richer Romans. The only way they could obtain their freedom was by paying the price required to purchase themselves. This was considered impossible because they did not have the required price to liberate themselves.

Redemption means "a freeing or buying back; the state of being freed or bought back; to repurchase or ransom." This is the exact meaning of the word "redemption" as used in the Scriptures. Redemption, as used in the New Testament, is translated from three Greek words: 1) *agorazo* meaning "to buy or purchase, as at the slave market; 2) *exagorazo* meaning "to buy out of the market"; and 3) *lutroo* meaning "to loose or to set free by paying a price or ransom." From these words we are

given an understanding of complete redemption through Jesus Christ.

In Isaiah 52:3 God says to those in bondage to sin, "Ye have sold yourselves for nought; and ye shall be redeemed without money." When Adam hearkened to the voice of his wife, who had been deceived into disobeying God, he deliberately placed himself and his posterity in the position as "slaves to sin." To confirm this statement, notice the words of Paul, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). In this condition the destiny of the human race was to live in the bonds of sin and die with no hope beyond the grave.

Redemption

By Pastor C. F. Pryor
Cleveland, Ohio

That this condition might be changed, Jehovah God, in whom redemption originates, provided a Redeemer capable of performing deliverance. "Forasmuch then as the children are partakers of flesh and blood, he [Jesus] also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). Therefore, death today is not eternal, and is referred to by Jesus and others in the New Testament as a sleep. (John 11:11; 1 Thess. 4:13-15.) Thus Jesus purchased from the bonds of eternal death, caused by the disobedience of Adam, the entire Adamic posterity.

Do not confuse this with universal salvation. This phase of redemption guarantees a resurrection for all, both just and unjust. (John 5:28, 29; Acts 24:25.) This phase of redemption does not, however, guarantee a change in our physical nature. We are all mortal, subject to sin and death, but having the assurance of a resurrection. For some it will be the better resurrection, or the resurrection to immortality. For others it will mean a resurrection to judgment, condemnation, and the second death, from which no form of redemption is offered.

Since we are born into the world with the Adamic nature, we are subjected to sin ourselves, and stand in need of individual redemption from the power of sin over us. This also is accomplished for those who will accept the

(Please turn to page 15)

Pictures From God

By your Storyteller

Murriel Hass

This story is about a little known man. What he did was well known, though. He wrote a book in the Bible, telling mostly about Jesus and God's Kingdom. The surprising thing about this is the time of his writing. Isaiah wrote about Jesus many years before the birth of Jesus.

If you have learned the books of the Bible, you remember that in the Old Testament, Isaiah's book is the twenty-third one. It is the first of the division known as the major prophets.

There is not much known about Isaiah, but let's find out what we can about him. He lived about twenty-seven hundred years ago. That was long before Jesus was born!

His name, Isaiah, means "salvation of God." In those days people were named because of the meaning of their name. Today, you know, we are given names after someone or because our parents like the name. This name given to Isaiah was full of meaning. Most of Isaiah's writings tell about Jesus and, as you know, Jesus is the one who brings us salvation.

Isaiah was a prophet, which means that he told what was to happen in the future. He had visions, or pictures, in his mind from God. Then he wrote down these pictures in words to share them with others.

Isaiah was called an "evangelical" prophet because he wrote the good news of Jesus. Wasn't it wonderful that a man who lived seven hundred years before Jesus could write about Him?

Isaiah knew many words and how to use them wisely. His skill as an author is quite amazing. He spoke with great plainness and simplicity. He painted beautiful word pictures of time to come. His writings describe much action in some parts and quiet peace in other verses.

To know Isaiah as a person, let's read some of his writings. He wrote some verses difficult to understand, but there are some simple ones, too.

One of the verses has a precious promise. Isaiah 35:5 and 6 tells that the blind people will be made to see. The deaf will hear, and even the lame will be able to walk. Isaiah is telling us about the Kingdom of God and how we will be perfectly healthy in that Kingdom.

A favorite Christmas-time verse is Isaiah 9:6. "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." Do you remember hearing this verse at Christmas? Next year when you

The Prophet ISAIAH



hear this verse you will know a little more about the man who wrote it.

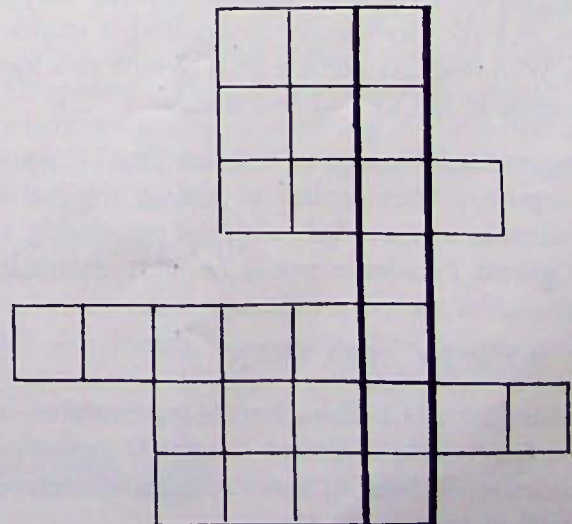
One of my favorite verses in the Bible is in Isaiah. There is a beautiful anthem written with this verse as the theme. It always thrills me to sing words from the Bible. Isaiah 55:6 says, "Seek ye the Lord while he may be found, call ye upon him while he is near."

This is a good verse for us to follow. We must look for the Lord. We have to make the effort to find Him. You are seeking the Lord when you go to Sunday school, when you sing hymns, and when you pray. As you seek the Lord, you will want to become better acquainted with Him. When you are baptized, you will try to live like Jesus. When Jesus comes, we will be part of His Kingdom. Then we will have the opportunity to talk to Isaiah. Won't it be fun to see this man who wrote about the pictures God gave him?

FIND THE HIDDEN WORD

Here is a puzzle for you. All of the answers are about our story or in the Book of Isaiah. Within the heavy border, reading down, is a word that tells what Isaiah was. Fill in the words across, starting at the top.

1. The twelfth word in Isaiah 11:8.
2. Isaiah 35:5: "The shall be unstopped."
3. Isaiah wrote a
4. He wrote down his visions from God.
5. Isaiah 35:6: "Shall break out."
6. Isaiah 35:6 "Lame man shall leap as an"





The Bible and the News

By the Editor

WHY PEOPLE SMOKE

In a new book, *The Hidden Persuaders*, Vance Packard analyzes the work being done by a branch of advertising known as motivation research. The researchers are conducting complex mass psychoanalysis to discover why people buy certain products.

Social Research, Inc., of Chicago delved into the reason why people smoke cigarettes. As reported by *Time*, "Americans smoke to prove they are people of virile maturity. They see smoking as proving their vigor, potency. This is a psychological satisfaction sufficient to overcome health fears, to withstand moral censure, ridicule, or even the paradoxical weakness of 'enslavement to the habit.' Youngsters who smoke are trying to look older and older people who do are trying to be younger."

PROTECTIVE MILK

"Two young scientists at the University of Minnesota Farm Experiment Station predict that some day we shall be protecting ourselves against a host of diseases by drinking a glassful or two of 'protective milk.' Sounds a trifle fantastic, doesn't it? However, work on producing protective milk has progressed to the experimental stage where successful tests have been made on small animals. Various substances are infused into udders of cows and thus form antibodies which the researchers feel will protect against a variety of diseases and conditions, including smallpox, diphtheria, mumps, chicken pox, dental caries, and allergies—simply by drinking a specific anti-milk. Who wouldn't prefer a glass of milk to a hypodermic needle in 19XX?" —*The Rotarian*.

Man, as the Bible says, is "ever learning." If equal zest and ingenuity were applied to seeking spiritual truths and values as are expended for secular pursuits, the advantages gained by science would be more enjoyable and lasting.

NEW BOOK BY ABBA EBAN

Ambassador Abba Eban, Israel's representative in the United States and the United Nations Organization has completed a new book in honor of the ninth anniversary of Israel's independence, May 6.

The book is a resume of Israel's history since 1948 and is written in the form of speeches delivered by Mr. Eban before various world organizations.

Voice of Israel (\$3.95, Horizon Press) is a fine source for the student of world affairs and Bible prophecy who is interested in the thinking and the accurate history of modern Israel. (The book may be purchased from National Bible Institution, Oregon, Ill.)

GIANT HAILSTONES KILL THIRTY-TWO PEOPLE

A freak hailstorm in Karachi, Pakistan, April 30, killed thirty-two people with hailstones that weighed as much as half a pound. The sudden storm also killed about one thousand sheep and goats. Panic-stricken villagers regarded the storm as a curse for their sins and flocked to the mosques to pray.

We are reminded that in the time of trouble yet to come upon the earth, hail will be an instrument of God's wrath. "There fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great" (Rev. 16:21).

NORWAY LIFTS JESUIT BAN

By a vote of one hundred eleven against thirty-one the historic Norwegian Storting recently lifted the century-old ban against the "Society of Jesus" by abrogating the paragraph in the constitution which stipulates that "the Jesuits shall not be tolerated." This provision prohibiting the activities of the Jesuits was introduced back in 1814 when the new Norwegian constitution proclaiming the sovereignty of the people was adopted.

Ever since its founding in the middle of the sixteenth century by the Spanish priest Ignatius Loyola during a meeting with a group of young men at Montmartre, Paris, this Roman Catholic religious order has been in the vanguard of militant Catholicism. However, because of their political activities and intrigues, the Jesuits soon found strong opposition within Catholic countries. They were expelled from Portugal in 1759, and soon other Catholic countries followed suit, like France (1762) and Spain (1767). In 1773 Pope Clement XIV went so far as to abol-

ish the order. However, less than fifty years later (1814), Pope Pius VII re-established the Jesuits.

The debate in the Norwegian Storting on the Jesuit question lasted for nine hours. During the discussion several members of parliament pointed out that the Jesuits are guided by the principle that "the end justifies the means," and that they have often led out in the struggle against liberty of thought. However, the majority sided with Mr. Jens Haugland, minister of justice, who expressed the opinion that Norwegian ostracism toward the Jesuits is an anachronism, and does not agree with the idea of liberty generally accepted in the world today.

Switzerland is now the only country left where the ban outlawing the "Society of Jesuits" still holds sway.—B. B. Beach, *Signs of the Times*.

BILLY GRAHAM IN NEW YORK

Beginning May 15 the noted evangelist, Billy Graham, started a preaching campaign at New York City's Madison Square Garden. The services will continue through June 30 and perhaps longer.

Intensive prayer and preparations have been made for this invasion of the world's largest and perhaps most wicked city. It will be a test to Mr. Graham, since only twenty-five per cent of the city is Protestant, and less than forty-two per cent of the people attend church services. Roman Catholics have been warned not to attend the services or listen to them on the air.

PIPELINES IN ISRAEL

The first section of a pipeline from Elath to Beersheba has been opened and is pumping oil. Plans are to extend the line to Haifa. When the line is finished, some two hundred tons of oil per hour will pass through it.

Completion of this line will mean serious competition to the Suez Canal, at least as long as the Gulf of Aqaba remains open. Since the blockade of the Gulf was lifted, more than one thousand new settlers have moved to Elath the new Israel seaport.

RADIATION WORRIES

There is much controversy among scientists about the danger of radiation from fallout of the many bombs being exploded in H-bomb tests. All the scientists admit that there is risk in the tests and that the accumulating strontium 90 building up in the bones of men and animals could cause bone cancer and leukemia. Albert Schweitzer, Nobel prize winner, and African missionary, believes the danger is great.

Not being a scientist, we cannot enter the discussion,

but we think of the things predicted to come upon the world in the future day of God's wrath. The physical suffering described in Zechariah 14:12, and Revelation 9 and 16:10, 11, certainly remind one of the warnings we have been hearing.

TEN COMMANDMENTS —FOR PREACHERS' WIVES

I. Thou shalt not tear down thy husband in public, remembering that one of the cardinal principles of a successful marriage is respect for thy mate's ego.

II. Thou shalt not look disinterested during a service of worship, even though thou hast heard this powerful sermon of thy husband's for the nth time.

III. Thou shalt not accept the presidency of the missionary society, for she who invests herself with office openeth the door to much criticism and robs others of leadership opportunities.

IV. Thou shalt not sing in the choir, even if thy voice is of operatic quality, unless thou hast the hearty consent of the choir director, the church officers, the staff, thy husband, and the sexton.

V. Thou shalt not extol thy husband's virtues in public, for his deeds are his best press agent; besides, thou wilt offend other women who also have perfect husbands.

VI. Thou shalt not take unto thyself a confidante, because today's confidante may be tomorrow's adversary. Moreover, confidantes always have good memories.

VII. Thou shalt not entertain lavishly, dress conspicuously, talk boisterously, or lead aggressively—two leaders in a minister's household often wreck the family and disturb an otherwise peaceful flock.

VIII. Thou shalt not show impatience when the former lady of the manse is extolled, and thy talents seem small by comparison.

IX. Let thy children be restrained by the ideal of being good for goodness' sake and not because of public opinion. "They are just p.k.'s (Preacher's kids)" can be a compliment rather than a gibe.

X. Thou shalt not fail to pray and to fill thy days with good works, for the quiet demonstration of God's presence and power in thy daily life may turn more to righteousness than the mighty preaching of thy honored husband. (Above all, let not thy spouse suspect this.)—G. Avery Lee in *The Plea*.

DIVORCE IN BRITAIN

Divorce was once practically unknown in Britain. Until 1857 only Parliament could grant a divorce and they did so at the rate of about two each year. The divorce

The Bible is as modern as the atomic age --- --- ---



rate in Britain is now about seven per cent of the marriages, while in the United States it is about twenty-five per cent of the marriages. There are now, however, five members of the British cabinet who are divorced men. Once political suicide, divorce is now accepted. We are again reminded of Jesus' prediction that in the end times men would be "marrying and giving in marriage."

ARAB RIGHTS IN ISRAEL

Israel was the first Middle East nation to give Arab women the right to vote without any qualifications. At present there are eight Arab members of the Israel Knesset (parliament). Eleven per cent of the population is Arab. More than eighty per cent of the Arab farmers work their own land. Ninety per cent of the boys and sixty per cent of the girls of the Arab population are enrolled in Israel schools. Infant mortality among Arabs in Israel has fallen fifty per cent in the ten years of Israel's existence as a nation.

Israel's treatment of her Arab population is in direct contrast to the treatment of Jews and Christians in Egypt and other Arab countries. Friendship with the Arab states must be based on oil, friendship with Israel can be based on similar moral principles in the treatment of others.

THE CHURCH

(Continued from page 3)

neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Cor. 10:32).

We find that mankind has been divided into three classes: 1) the Jews; 2) the Gentiles; and 3) the Church of God. The Jews are the natural posterity of Abraham, the Church of God is the spiritual posterity, and the Gentiles include all the rest of mankind not in Christ Jesus.

Paul also wrote, "unto the church of God which is at Corinth, to them that are sanctified in Jesus Christ, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's" (1 Cor. 1:2).

The last point we bring to your attention is the membership of the Church of God. How can I become a member of this church? Again, let us go to Scripture for an answer. "The Lord added to the church daily such as should be saved" (Acts 2:47). Who added to the church? A board? No! A pastor? No! Who? The Lord!

If the Lord adds to His church, then there must be some conditions to be met by the one who is seeking admission. Here again we are not left in the dark, for Peter gives us the way in Acts 2:38, 39: "Then Peter said unto them [those who had asked, 'What shall we do?'], Repent, and be baptized every one of you in the name of

Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Give your life to Christ that you may be counted among those who are members of the body of Christ and thus in the Church of God.

"ISRAEL MINE INHERITANCE"

(Continued from page 5)

time of the end. "First I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things" (Jer. 16:18). "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins" (Isa. 40:2).

Israel has been scattered according to the Word of God. She will receive *double* for her sins. In a measure of years, if it were to be exact to the number, it would be way beyond us in time. God has not forsaken His people! (See Jer. 51:5.)

DO THE WICKED LIVE FOREVER IN TORMENT?

(Continued from page 7)

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" (Rev. 14:11).

In connection with this verse, the reader is urged to read the following passages carefully: Isaiah 34:9, 10; Revelation 18:18 and 19:3. These, and other similar texts, together with Revelation 20:10, speak of fire and brimstone, smoke and burning, in harmony with our own experience with such things and, as we have noted, in the way in which the Bible universally uses the terms, as *agents of destruction*. Could any man of reason, facing the facts calmly, arrive at any other conclusion?

One word of vital importance that occurs in most of the passages cited is "smoke." The writer submits that this is one of the most forceful words in any of these passages, indicating complete destruction. There positively can be no smoke without consumption. Smoke is itself the *proof* of the destruction of that which produced the smoke. So true is this, that we say expressively, "It has gone up into smoke." A more apt illustration of utter destruction could not be found expressed in a single word. Bible words describing the ultimate fate of the ungodly are among the most simple, yet the most forceful, in the

English language. Here are a few: "death," "destroy," "perish," "blot out," "burn up," "consume," "corruption," "shall not be," "everlasting destruction," etc. THE RES- TITUTION HERALD has *never* taught that the wicked "won't go into everlasting punishment." They will do so, for the only punishment that can be *everlasting* is *death*, and death is "the wages of sin" (Rom. 6:23). Anyone who will read and believe from the heart, the clear and defi- nite statement of John 3:16, is unlikely to be led astray from any fundamental truth.

REDEMPTION

(Continued from page 10)

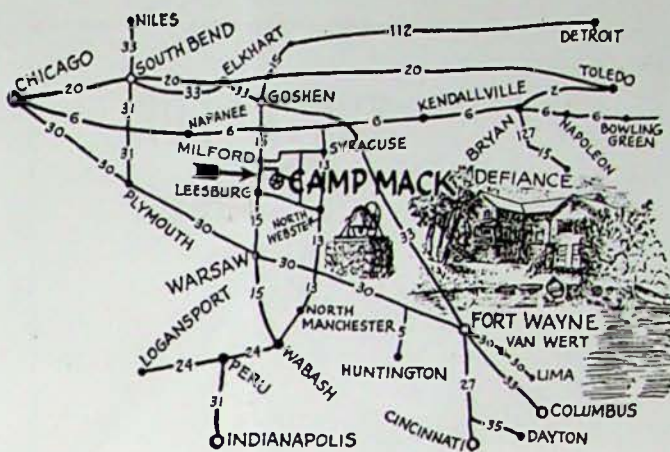
price Jesus paid to purchase us, and who will allow them- selves to be *taken out* of the bondage of sin.

Titus 2:11-14 says, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, deny- ing ungodliness and worldly lusts, we should live so- berly, righteously, and godly in this present world; look- ing for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us *from all iniquity*, and purify unto himself a peculiar people, zealous of good works." Here we are offered redemption from the power of sin. In our own life, as we are transformed in mind, our carnal mind becomes spiritual. We are no longer servants to sin, but we become servants of God.

Finally, for those who have today experienced libera- tion from the power of sin over their lives, complete re- demption will become effective when the prophecy spo- ken in Hosea 13:14 becomes a reality. Hosea prophesied of Christ, and gave this assurance, "I will ransom them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Paul tells us when this prom- ised redemption will be fulfilled. (1 Cor. 15:51-55.)

When the silent tombs burst forth with life, and the redeemed of all ages join together in singing the song of redemption found in Revelation 5:9, 10, we will have ex- perience the full redemption Christ has wrought for us when He purchased us from the bonds of sin and death by His own blood on Calvary.

There is a bridge, whereof the span
Is rooted in the heart of man,
And reaches, without pile or rod,
Unto the Great White Throne of God.
Its traffic is in human sighs
Fervently wafted to the skies;
'Tis the one pathway from despair;
And it is called the Bridge of Prayer:—*Selected.*



1957 General Conference

August 4-9

Camp Mack, Milford, Indiana

A full program of preaching, Bible classes, Sunday school discussions, missionary plan- ning, business meetings, fellowship, and rec- reation is being planned.

- Conference will open with a preaching service on Sunday evening, August 4
- Monday will be Missionary Day
- Tuesday will be Sunday School Day
- General Conference business sessions will be held on Wednesday and Thursday, and Friday morning.

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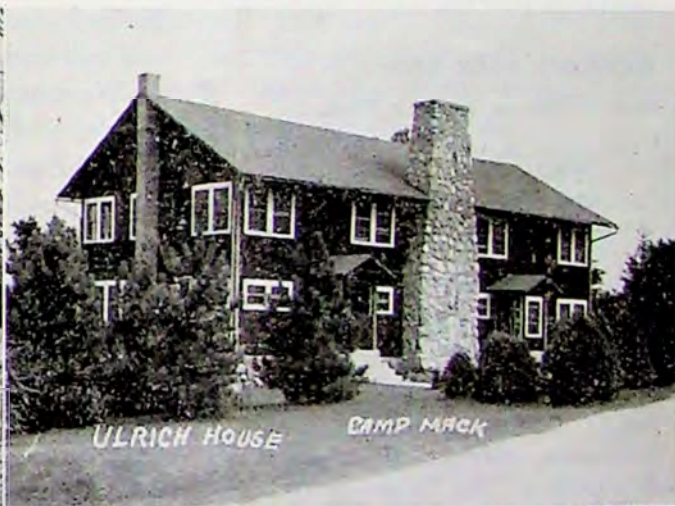
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The Restitution Herald

VOLUME 46

JUNE 7, 1957

NUMBER 25



Scenes at Camp Alexander Mack near Milford, Indiana

*Top left: Stone chapel; top right: One of the meeting houses and dormitories;
Lower left: Tabernacle; lower right; Entrance to the camp. (See back page.)*

Site of: General Conference -- August 4-9, 1957

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

Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed the 7th, 15th, and 30th of each month.

Members Only

This issue of The Restitution Herald is mailed to members only.

More than 1600 of these members are not subscribers, and thus do not receive the other two regular issues of The Herald each month.

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College Graduates

On June 5, 1957, three students graduated from Oregon Bible College. They are: Lois Worley, Daniel Fyfe, and Billie Kennedy. Sister Worley will continue working on the General Conference staff till she and her husband, Brother Richard Worley enter the ministry together next year. Brother Fyfe will be summer pastor of the Pennellwood Church of God, Grand Rapids, Mich., before taking a pastorate in the fall. Brother Billie Kennedy accepted the pastorate of the Harlingen, Texas, Church of God and will begin his work there after Texas Conference.

We express our congratulations to these students who have successfully completed their College training, and pray that the Lord will bless them now as they enter into greater service for Him.

Oregon Bible College, one of the important parts of the service of your General Conference is fulfilling its mission of training workers for the Church of God. Today, more than half of the active pastors in the Church of God are graduates of Oregon Bible College.

The Decade of Development Program

We hope that the Decade of Development program, adopted for the General Conference and in many churches and state conferences in 1954, has not become a forgotten document. It has not been forgotten by your General Conference Board of Directors. It is the program which guides their planning and action. As the decade passes, goals may have to be revised upward or downward, but the program of action in the six departments of the Lord's work involved remains.

Churches are growing. Missionary interest is increasing. Sunday schools are fast outgrowing their facilities in many places, and are improving also in quality of teaching and program. State conferences are launching out into new fields of evangelism. The cold figures in the Decade Program do not inspire us like the stimulating fact of awakening and growth.

This Is a Membership Issue

Every family in the Church of God receives this issue of THE RESTITUTION HERALD each month. There are, however, about sixteen hundred of these families who do not subscribe to THE RESTITUTION HERALD, and thus do not receive the other two evangelistic issues each month.

The other two issues of sixteen pages each are designed for good family reading and Bible study. There are articles of doctrinal importance, features of prophetic interest, messages which inspire to a more spiritual life, stories for the children, and current events of Bible significance.

If you are one of the *sixteen hundred*, why not become a regular subscriber and receive every issue of THE RESTITUTION HERALD? The cost is \$3.00 per year, or \$5.00 for two years. THE HERALD will help you, and your subscription will help your General Conference.

AFTER LAZARUS died, Jesus comforted Martha with these words, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25, 26). What did Jesus mean? This scripture is quoted often by popular teachers to prove that Christians will never die.

If Jesus meant that believers never have to experience death, then He contradicted other writers of the Bible. David said, "What man is he that liveth, and shall not see death?" (Psalm 89:48). No person that has lived upon this earth has escaped death so far. Wise Solomon asserted that "the living know that they shall die" (Eccl. 9:5). Why try to deceive ourselves? The Apostle Paul settles the issue with the statement, "It is appointed unto men once to die" (Heb. 9:27).

Furthermore, if Jesus stated in John 11:26 that believers would never die. He contradicted Himself! For in the previous verse (John 11:25) He mentioned dead believers and gave them the hope of life. How could Jesus say, "though he were dead, yet shall he live," if believers were not supposed to die?

Remember that the occasion for these remarks of Jesus was the death of Lazarus. A popular preacher speaking at the graveside of Lazarus today might read these words from the Gospel of John and declare that Lazarus was not really dead. But not Jesus! He stated plainly, "Lazarus is dead" (John 11:14). So Jesus' apparent contradiction grows even more serious.

To understand correctly this passage of Scripture, we must determine whether it applies to the time of all ages or just one particular time. We cannot deny the fact that Jesus said, "Whosoever liveth and believeth in me shall never die" (John 11:26). But the question for which we must find the answer is, "Was Jesus speaking of believers living now, or at some future time?" The answer to this question is given to us by Martha in John 11:24. It was her statement that prompted Jesus to comment about living and dead believers in the following verses. Martha said, "I know that he shall rise again in the resurrection at the last day." This is the key that unlocks our understanding to verse 26! Jesus was not speaking of the present day but of the *resurrection* day.

Jesus' words in John 11:26 might be paraphrased for better understanding, like this: "Whosoever liveth [or is alive at my second coming] and believeth in me shall never die." Those living in Christ when He comes again will be the only ones who escape death and will be the only exception to the rule. On the resurrection day, these living believers will be changed to immortality.

When Jesus returns to gather together the faithful ones, He will find them in two groups: 1) those who are dead and in their graves, and 2) those who are living

The Quick and the Dead

By Pastor William Dick
Pomona, California

and going about their usual occupations. So when Jesus explained the resurrection to Martha, He described what would happen to both these groups. About the dead believers He said, "He that believeth in me, though he were dead, yet shall he live" (John 11:25). About the living believers He said, "Whosoever liveth and believeth in me shall never die" (John 11:26). Furthermore, Jesus introduced these statements with the words, "I am the resurrection, and the life" (John 11:25). Although the words, "resurrection" and "life," could mean the same thing, it is possible that there is a shade of difference in their meaning, and that Jesus again was making a distinction between the two groups of believers. In effect, Jesus said, "I am the *resurrection* for dead believers, and the *life* [eternal life] for those living when I return."

The Apostle Paul supports the teaching of Jesus about this detail of the resurrection. In First Thessalonians 4: 13-18, he shows the difference between the two groups Jesus mentioned. About the dead believers, Paul said, "The dead in Christ shall rise first" (1 Thess. 4:16). About the living believers, he added, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (v. 17).

Paul explained further in First Corinthians 15:51, "We shall not all sleep, but we shall all be changed." Of those in their graves, he said, "The dead shall be raised incorruptible." Of those who had not died, he said, "We shall be changed" (v. 52). Then in verse 53, Paul described the resurrection change that would take place. "For this corruptible must put on incorruption, and this mortal must put on immortality." Now "incorruption" and "immortality" amount to the same thing—eternal life in the Kingdom. But could not Paul have been making the same distinction between the two groups of believers that Jesus did? Divide verse 53 in half and observe how it reads. "This corruptible must put on incorruption" refers to dead believers. "This mortal must put on immortality" refers to the living ones at Christ's return.

We trust that a study of these scriptures will help us to be better prepared to meet Jesus, "who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1).

General Conference News

GENERAL CONFERENCE PROGRAM

On the front page is a group of pictures from beautiful Camp Mack, on Lake Wawbec, near Milford, Indiana. This is the site of the 1957 General Conference. On the back page you will find a prospective program and some additional information about accommodations and facilities of Camp Mack.

SUNDAY SCHOOL QUARTERLIES MAILED

By the time you receive this paper, most Sunday schools will have received their quarterlies for all classes for the third quarter. We are sure that you will enjoy your new quarterlies which, thanks to the editors and writers, are getting better all the time. A Church of God deserves Church of God teaching helps.

NOTICE TO DELEGATES

Motions to be introduced on the floor of General Conference should be printed, if possible, in THE RESTITUTION HERALD, prior to Conference. This will allow delegates time to determine the desire of the churches they represent in regard to the motion. Send motions to Editor, National Bible Institution, Oregon, Ill.

THANKS TO DELEGATES AND LEADERS

During the past year regular, complete reports have been sent to General Conference stewards, delegates, pastors, state conference presidents, and other key Church of God leaders, telling of the progress and needs of the General Conference.

We are gratified to know that these reports are read, that they are in many cases brought to the attention of state conference meetings, and are often printed in part

in church bulletins. We believe that informed people are interested people, and are better able to make decisions about this part of the Lord's work.

THE FINANCIAL PICTURE

We are now in the last month of the first twelve months of the current fiscal year. The General Conference budget of \$43,006.00 was written and accepted for this twelve-month period (July 1-June 30). It was understood at General Conference and repeated throughout the year that this sum would have to be received either by contributions, or by contributions and the sale of assets, if we were to meet operating expenses, emergency needs, and repay accumulated debts.

To date, \$29,689.85 has been received in contributions. There is less than one month remaining in which to contribute the remainder of \$13,316.15.

Because the new fiscal year will not begin till October 1, there will be a three-month interim, during which approximately \$8,000.00 in contributions will be needed for the operating expenses of the General Conference.

These needs of the General Conference are real and immediate. They were understood and approved by your delegates at the last General Conference. The response of churches and individuals is needed now if we are to reach the immediate and long-range goals of the Decade of Development.

THE BUDGET

Budget (12 months)	\$43,006.00
Contributions (June 1)	\$29,689.85
Needed by June 30	\$13,316.15



Berean Youth Fellowship Camp

August 11-17

Quaker Haven Camp Syracuse, Indiana

- For Church of God young people ages 12-18
- A wonderful Christian experience to aid in Bible understanding and character development
- Tuition covering all expenses, \$25.00

For an application write: Berean Youth Department, Box 231, Oregon, Illinois

MAY SPONSORS, 1957

Mrs. Laura McCallister	\$ 10.00
Delbert Dunbar family	100.00
Ferd Winfrey	250.00
Mr. & Mrs. Hiram Schier, Jr.	8.75
Robert W. Waggoner	1.00
Mr. & Mrs. Russell Thoms	10.00
L. J. Elton	5.00
Mabel Drummond	50.00
Mr. & Mrs. Harold Donn	10.00
Friends	154.50
Washington D.C. Church	4.00
Mrs. W. E. Stewart	5.00
Oregon Church of God	49.12
Helen Burnett	23.00
George & Dorothy Sheeley	10.00
Macomb Church	16.00
Mrs. C. L. McCorkle	100.00
Aurora Church	17.25
Mr. & Mrs. C. E. Lapp	30.00
Mr. & Mrs. Willard Naylor	50.00
Virda Sitler	10.00
Emma Coleman	10.00
Truthseekers Church	25.00
Hope Chapel	10.00
Mr. & Mrs. William Wachtel	10.00
Mrs. Ed Eades	4.00
Mr. & Mrs. C. Ballentine	10.00
Lawrenceville Church	23.08
Mr. & Mrs. Fred Mills	15.00
Berean Youth Fellowship, Cleveland	2.79
Mr. & Mrs. John Lewis	35.00
Pennellwood Church	71.90
Mrs. Helen M. Doll	25.00
R. H. Judd	2.60
Conger Street Church	42.59
Mr. & Mrs. H. W. Simpson	10.00
Mr. & Mrs. Delos Andrew	15.00
G. Raymond Verity	2.00
Almeda Wertz	5.00
Dorothy Magaw	10.00
Mrs. Edith Fridley	5.00
Mr. & Mrs. Bert Decker	15.00
Mrs. Kate Olmstead	3.00
Evangelisms & Missions	100.48
Michigan State Conference	37.32
Silas M. Claypool	50.00
Morning Star Church	25.55
Willis Turner family	10.00
Virginia Henninger	.50
Mrs. Mabel Maysilles	10.00
Mrs. F. L. Austin	5.00
Leila E. Whitehead	5.00
Brush Creek Church	58.29
Mrs. Laura Keenan	10.00
Mr. & Mrs. E. E. Warren	10.00
Mr. & Mrs. James Dennis	2.00
Verna C. Thayer	5.00
Mr. & Mrs. Robert Follin	16.00
Mrs. L. F. Sloeum	50.00
Mr. & Mrs. Howard Moore	30.00
Hope Chapel Contributors	55.00
Hector Church	31.50
Mr. & Mrs. Raymond Brown	5.00
Dixon Church	21.91
Mauretown Sunday School	49.50
Missouri family	100.00
Mr. & Mrs. Charles L. Button	15.00
Mr. & Mrs. Loren Burnett	25.00
Mr. & Mrs. Kirby Billingsley	10.00
Mr. & Mrs. Harold Elton & Brenda	100.00
James Rowen family	2.00
Jorge R. Roque	20.00
Illinois State Conference	50.00
Blessed Hope Church (Rockford)	65.84
Mrs. L. R. Hillard	25.00

Ernest B. Dart	10.00
Oregon Bible College Student Council	75.00
Minnesota Missionary Society	20.00
Mrs. Francis W. Booth	35.00
Oregon Sunday School	16.86
Donna Claussen	2.00
Charles B. Compton by will	100.00
Litchfield Sunday School	8.96
Mr. & Mrs. Lyle Ashelford	25.00

Have you prayed for your church?

HERALD RECEIPTS

Luther R. Bengé; Gerald Lavitz; Mrs. C. L. McCorkle; Mrs. J. W. Wilson; Mrs. C. Majorian; F. H. Burke; Mrs. Russell Shellhaas; Mrs. Josephine Swihart; Dean Fuqua; Mrs. Guy Lewis (2); Delos Andrew; A. M. Jones; Cecil A. Smead; Mrs. Kate Olmstead; Mrs. Ed Ficken (2); Mrs. Edith Fridley; Linda Waggoner; Mrs. J. E. Waterman; Mrs. Ben Pritchard; Guy O'Bannon; Preston Landry; Harry Goekler; Paul E. Bond; Dale Ward; DeVon L. Kuhn; Floyd Dimmick; Mrs. James Rowen; Albert Kastner; C. F. Pryor; Flora Anthon; Wayne Holtkamp; Irene Cole; Zenas Murphey; Lawrence How-ell; Nettie Crundwell; Ida Kelley; Chalmer I. Thoms; Mrs. Osear Jenkins; Rev. Willis Jenkins; Dorothy L. Siple.

Mrs. Ella Dutcher; Mrs. Myrtle Hodges; Joe Couch; Mrs. J. C. Waller (2); Watson Weinberg; Mrs. Harry Payne; Mrs. H. W. Simpson; Miss Ida Lapp; Morning Star Mis-sionary Society (2); Mrs. Morris Zeller.

Have you prayed for our missionary?

JOHN R. FISK

John R. Fisk was born October 16, 1883, in Burlington, Kan. His parents were John Robert Fisk and Julia Fisk. He was one of a family of six sons: Frank, James, Elliot, William, Fred; and three sisters: Lulu, Nora, and Harriet. All of these are deceased, except Elliot.

In life he taught in the schools of Okla-homa and Kansas for many years. He also worked in the post offices of Sherwood, Ore., and Arkansas City, Kan. He farmed for some years in the latter part of his life.

On November 11, 1916, he was married to Mabel Chaplin. She was killed in a car ac-cident, July 16, 1954.

He and his wife were members of the Church of God in Christ Jesus.

He is survived by his son Robert, his daughter-in-law, and a grandson Robie, and one brother, Elliot Fisk of Caldwell, Kan.

He fell asleep in Christ and awaits the resurrection to life.

Have you prayed for the General Conference?

SISTER THAYER'S SCHEDULE

June 2-7—Omaha, Nebr., Bible school
 June 9-14—Flagg Center and East Oregon, Ill., Bible schools
 June 23-28—Browntown, Va., Bible school
 July—Southeast Conference Bible school

Have you prayed for our missionary?

QUARTERLY PICTURE

The church pictured on the cover of the new adult Sunday school quarterlies is the Blessed Hope Church of God, Rockford, Ill. Bro. Kenneth Milne is pastor.

BAPTISMS AT HOPE CHAPEL

On Sunday afternoon, May 5, 1957, ten people went into the waters of baptism with Bro. H. A. Sheets. The service was held in the St. Joseph River at Eagle Point, Osceola, Ind.

Those who took on the name of Christ were: Mr. and Mrs. Edward Pilarski and their three daughters, Margaret Jean, Marsha Jill, and Mary Joanne; William Heavner, Jr.; Mr. R. H. Metzger; Mrs. Rose Wick-izer; Karen Grose; and Michele Burroughs.

The members of Hope Chapel are very hap-py to welcome them into our membership and pray that God will richly bless their lives.

Lillian O'Neil, Secretary.

Have you prayed for your pastor?

ILLINOIS BIBLE SCHOOL AND CONFERENCE

Young People's Activities

Many of you no doubt have made plans to attend the State Bible School and Confer-ence at Oregon, Ill., to be held July 18-28. We feel that you will have so much fun play-ing and worshiping with other young people of the Church of God that it will be well worth your time to come and be at Oregon.

For recreation we have planned volleyball, badminton, horseshoes, and many other in-teresting activities.

If you have special music or other special-s suitable for church services, please come pre-pared. We would like to have at least one special from each church represented at Con-ference.

The teachers for the young people will be:

Junior High School

Bro. H. U. Krogh, Jr., "Problems of Chris-tian Youth"; Bro. Leon Driskill, "Lessons on the Kingdom."

High School and Young Adults

Bro. H. A. Sheets, "Life With a Purpose"; Bro. Roy Humphreys, "God's Sevenfold Plan of Salvation."

Be sure to invite all the young people you know and tell them this is a Christian Bible School, and that we are looking forward to having a lot of fun and pleasure with others in serving Christ,

J. Roy Humphreys, State Youth Director.

The Illinois Conference will begin at 7:30 p.m., DST, Thursday, July 18, with Bro. Harry Sheets as guest speaker. Bro. Sheets will speak each evening except the first Sun-day evening.

In view of the crisis in the Middle East and general unrest in the world, Bro. Sheets will enlighten us on certain phases of proph-ecy and also will ease the minds and hearts of Christians.

Daily Schedule

Friday, July 19 - Saturday, July 27

(except Thursdays and Sundays)

- 7:30 a.m. Breakfast
- 9:30 a.m. Devotional service
- 10:15 a.m. Class
- 12:00 noon Dinner
- 1:30 p.m. Class
- 3:15 p.m. Special day meetings
- 4:15 p.m. Young people's activities
- 5:30 p.m. Supper
- 7:30 p.m. Worship service
- 8:30 p.m. Young people's activities



Churches IN THE News

CALENDAR

- June 10-16—Nebraska Family Retreat, Camp Merrill.
- June 20-23—Northwest Conference, Felida, Wash. Gerald Cooper, Guest Speaker.
- June 22-30—Indiana State Conference and Bible School, North Salem.
- June 23-30—Texas Conference and Youth Rally, Gatesville.
- June 24-30—Michigan State Conference at Southlawn Church, Orville Westlund, Speaker.
- July 15-21—Washington State Bible Camp.
- July 18-28—Illinois Conference and Bible School, Oregon.
- July 21-28—Southwest Youth Camp, Prescott, Ariz.
- July 25-28—Southwest Conference, Mountain View Estates Camp, Prescott, Ariz.
- July 27-August 4—Missouri State Conference, Fredericktown. C. E. Lapp, Guest Speaker.
- August 4-9—General Conference, Camp Mack, near Milford, Ind.
- August 11-17—National Berean Youth Camp, Quaker Haven Camp, Syracuse, Ind.
- August 15-25—Virginia State Conference, Maurertown. Walter Wiggins and Verna Thayer, Workers.
- August 17-25—Iowa State Conference, Waterloo.
- August 28-September 1—Ohio State Conference, Cleveland. Harry A. Sheets, Guest Speaker.

BAPTISM

Eden Valley, Minnesota

At a very impressive evening service on the north shore of Eden Lake, Sunday, May 5, 1957, Mrs. Janice Mills, wife of Floyd Mills, Jr., was baptized in the saving name of Jesus. Mrs. Mills is the mother of two young children, and is one of our Sunday school teachers, as well as a faithful church worker and member of "Christ's Ambassadors."

We are sorry to have Mr. and Mrs. Kenneth Stilson leave our midst to make their new home in Pomona, Calif.

The Ladies' Aid met April 25, at the home of Mrs. Earl Brossard with thirty-four ladies attending. The group served the Letterman's Banquet at the local high school April 8, and is working hard to enlarge the Building Fund.

June will be a busy month for our church people. State Conference will convene June 5-9, with Bro. Grover Gordon as guest speaker. Vacation Bible school is set for the week of June 17, at the church, and Bible camp will be held at our new camp ground on Long Lake the week of June 24. Buildings are being erected, some are near completion. Each Saturday is set aside as "Work Day" at the camp. It is fast becoming a most beautiful place dedicated to the service of the Lord. Mrs. Earl Brossard, Secretary.

BAPTISMS AT PENNELLWOOD, Grand Rapids, Michigan

On Sunday, May 5, 1957, it was our privilege to baptize Roger Flesor and Larry Sheman into the body of Jesus Christ. These boys were led to the Lord by their Sunday school teachers and youth leader. We know the Lord will bless them as they live and serve in His family. Harold Doan.

Have you prayed for your pastor?

SOUTHWEST MINISTERS

The pastors of our four churches in the Southwest Conference met in Tempe, Ariz., on April 23-25, 1957. We enjoyed a profitable study of the Bible together as each one discussed his views on various Bible subjects. We also made further plans for the summer youth camp and conference. A church service for the benefit of the Tempe congregation was held each night with the four ministers taking turns in the pulpit. The sermon topics were: "Resurrection" by Vernis Wolfe, "A Message for Nasser" by Gerald Cooper, "A Burdensome Stone" by William Dick, and "The Faith of Abraham" by Terry Ferrell.

Since our fields of service in the Southwest are so remote from our other churches, we are thankful for this time of fellowship. We ministers feel that this meeting strengthened our faith in the Lord, and pray that we can continue to have such meetings regularly. William Dick.

Have you prayed for your church?

McGINTYTOWN, ARKANSAS

Church services here are held on the first and third week ends of each month. They are well attended, even though the roads have been in terrible condition because of heavy rains.

Easter Sunday was a full day of worship for us. Sunrise service was at six o'clock. At ten o'clock the Sunday school hour was turned over to the young people and children, who presented a program of readings, special numbers, and Scripture readings. At eleven o'clock Bro. C. Alan McLain preached a very good sermon. Our evening service was at seven-thirty.

Our sincere thanks go to Mrs. Russell Heiser of Culver, Ind., for the Easter gift she sent to our church. May the Lord richly bless her. Our thanks also to the General Conference for its work here in Arkansas. Although we have no reports of great changes made in the work here in the state due to this support, much good is being done. One must understand all the situations, the differences of each section of our country, to see the visible good being done. Our Sunday school, organized church, everything here at McGintytown, was brought about by efforts put forth by the General Conference. Our sincere thanks to all who have helped us. Mrs. J. D. Moreland, Secretary.

Have you prayed for your pastor?

LECRONE TO MISSOURI

Pastor J. R. LeCrone has accepted the pastorate of the Fredricktown, Mo., Church of God and will begin his work there September 1.

PASTOR NEEDED

"The Hillisburg Church of God is seeking a pastor to take charge on September 1, 1957. Any pastor interested in this call should contact the secretary, Mrs. Sam Huffer, Rt. 1, Michigantown, Ind."

Have you prayed for our missionary?

PASTORS AVAILABLE

The following ministers have stated their desire to serve Church of God pastorates in the coming church year.

Bro. Arnold Johns, 505½ S. Second St., Oregon, Ill.

Bro. Daniel Fyfe, Oregon Bible College, Oregon, Ill.

Bro. Leonard Brown, Baraga, Mich.

Have you prayed for the General Conference?

ON THE EVANGELISTIC EXPRESSWAY

Exit 2

Hedrick, Indiana

If there are those who believe it impossible to have a successful Bible school at night, please contact the people at the Hedrick, Ind., Church and they will tell you differently.

School was still in session, the families live quite far from the church so our Bible school could not be held after school. The members had laid a fine foundation for the school. They had visited the families for many miles out from Hedrick. They listed all who wished to attend. If transportation was needed, it was provided by the church. An adult class was conducted that parents who brought their children might attend. Bro. James Watkins taught this class. We had plenty of help, as all who worked could attend at night.

We had forty-five in attendance the first night and closed with seventy-three on the last night. It was an inspirational meeting for all of us. Keep up the good work, Hedrick, and may God bless you in your efforts.

Exits 3 and 4

What a joyous time I had at my next exits although the time was so short. Also, this was my first visit at these places. On Sunday morning it was my privilege to speak at the church in Saint Louis, Mo.; then on Sunday night for the people at Morse Mill, Mo. Several from Saint Louis came to Morse Mill for the evening service. The rains had caused the streams to overflow to such an extent that many could not be present.

We are planning another visit to these places for Bible school work. It was nice to visit with the Huffer family, too. May God's richest blessings rest upon the work being done in these churches. Verna C. Thayer.

Have you prayed for our missionary?

RELIGIOUS RECORDS

Bro. Robert See, who was recently discharged from the army and plans to attend Oregon Bible College in the fall, is an agent for the sale of Bible records. He has a price list which he will send to anyone interested. He may be addressed: Robert See, Box 99, Waite Park, Minn. Bro. See will use the profits from sales for his tuition at Oregon Bible College.

ERNEST EARL KOONTZ

Ernest Earl Koontz, son of John and Susan Koontz, was born September 10, 1887, on the farm one mile north of Adeline, Ill. On December 22, 1909, he was baptized at Oregon, Ill., by his cousin, Bro. S. J. Lindsay.

On January 29, 1913, he was united in marriage to Josephine Stukenberg at Rockford, Ill.

March 25, 1920, a son Dale Allen came to brighten the home. God's promises of a coming glorious Kingdom were rich indeed in meaning in his life and he had a calm assurance of a better day to come.

Words of hope and comfort were spoken at the service conducted by the writer, the afternoon of May 15, 1957, and Bro. Koontz was laid to rest in the Adeline cemetery to await the call of the Master whom he served.

Harvey U. Krogh, Jr., Pastor.

W. G. MOFFET

W. G. Moffet was a long-time worker for the Church of God in the State of Arkansas. He was a preacher of the gospel and in later life often wrote for The Restitution Herald.

He was born September 26, 1876, in Arkansas, and died April 24, 1957, in Pueblo, Colo.

After funeral services in Pueblo, he was buried in Roseland Cemetery to await the call of the Lord he loved and served.

PEARL HOSKINS

Funeral services were held at the Eden Valley Church of God Thursday, April 18, 1957, for Sr. Orin Hoskins who died at her farm home following a long illness. Pearl Marshall was born near Howard Lake, Minn., a daughter of the late Mr. and Mrs. Charles Marshall. She was baptized in early youth at the Sylvan Church of God by Elder Press Sweeney, and became a loyal church worker and Sunday school teacher. She also taught in Minnesota's rural schools until her marriage March 16, 1940, to Orin R. Hoskins.

Her life was truly an example of Christian living as she walked hand in hand with her Saviour daily. She is survived by her husband; one sister, Mrs. Orpha Hawkins of Howard Lake; three brothers, Earl of Howard Lake, Guy of Minneapolis, and Erwin Marshall of Eugene, Ore. Her pastor, E. O. Routson, officiated at the last rites, and burial was in Eden Valley Cemetery.

ALTA KING

Alta King was born in Nebraska, March 17, 1887, and died in Palo Alto, Calif., April 28, 1957, after a short illness.

Her immediate survivors are two sisters; Lillian of Palo Alto, with whom Alta shared their home for many years, and Iva Myers of Palmer, Nebr. Services for Sr. King were conducted by the writer April 30, at the Tinney Funeral Home in Palo Alto. Burial services were conducted by Bro. Grover Gordon at Glenwood Cemetery in Palmer, Nebr., on Friday, May 3.

Alta King was well known to readers of The Restitution Herald, as she has been a frequent contributor to its columns for many years.

She attended services as often as possible at the San Jose Church of God and will be

missed by its members and by the many friends she had made in Palo Alto through the years.

We know that the same hope which sustained Sr. King during her lifetime can also sustain those who mourn her death.

Gerald L. Cooper, Pastor.

BERTHA JOSEPHINE FREEMAN

Bertha Josephine Freeman was born in Greenbrier, Ark., February 16, 1901, and died May 3, 1957, at Conway Memorial Hospital after an illness of six years.

Mrs. Freeman was a lifelong resident of Arkansas, and a member of the McGintytown Church of God. On December 23, 1916, she was married to Samuel Edmond Freeman, who now survives. Other survivors include her parents, Mr. and Mrs. Frank McGinty; two daughters, Mrs. Minor Allen and Mrs. J. C. Herrington; six sons, Harold Gene, Lance, Farrell, Alvin, Charles, and Doyce; four sisters, Mrs. Nellie Clare, Mrs. Edna Combs, Mrs. Bessie Burkett, and Mrs. Dorothy Reed; four brothers, Ernest McGinty, Rual McGinty, Tom McGinty, and Cecil McGinty; twenty-two grandchildren, and a host of relatives and friends.

Funeral services were conducted at the McGintytown Church of God by Bro. C. Alan McLain. She was buried in Henderson Cemetery, there to await the call of the Master.

Mrs. J. D. Moreland.

Have you prayed for our missionary?

C. B. COMPTON

C. B. Compton died at his home in Manassas, Va., on May 9, 1957, at the age of seventy-four. Funeral services were held in the Manassas Church of the Brethren. The writer presented the funeral message, and was assisted in the service by Carl F. Smith, pastor of the Manassas Church of the Brethren, and Lee O. Mortzfeldt, pastor of the Grace Methodist Church of Manassas.

Bro. Compton was a member of the Maurertown Church of God. He was baptized by Elder B. F. Boyer on November 7, 1906. Bro. Compton was faithful to his church and to his God, and he was laid to rest in the Cannon Branch Cemetery near Manassas to await the resurrection at the coming of Christ.

Bro. Compton married the former Miss Mary B. Boyer on September 7, 1905. In addition to his wife, he is survived by three sons, Alvin B., and Lacy C. Compton of Manassas, and Francis B. Compton of Miami, Fla.; also one brother and three sisters.

Dale Ward, Pastor.

Have you prayed for the General Conference?

SUNDAY SCHOOL DEPARTMENT NOTICE

Mail for the National Sunday School Department should now be addressed to Mrs. Louise Lapp, National Bible Institution, Oregon, Ill.

Have you prayed for your pastor?

TRACTS

Copies of a recent article "Death of Modesty" may be had in limited quantities free of charge, or in larger orders for two cents each, by writing: H. F. Gilbert, 1651 Elmwood Ave., Pomona, Calif.

SAN JOSE, California

June 2, 1957, is the date set for the first worship service to be held at the new location of the San Jose Church of God at 365 McGliney Lane, Campbell, Calif. The recently purchased property consists of a large lot, two-bedroom house, and double garage. For the present the house will provide living quarters for the pastor and also be used for Sunday school and church services.

Through much effort by the members, the interior has been completely redecorated. New chairs are being purchased through contributions of individuals and family groups.

It is our hope that a new church building can be constructed in the not-too-distant future.

We are thankful that our pastor, Gerald L. Cooper, has accepted the San Jose pastorate for another year. His good sermons and Bible lessons are appreciated by all. Bro. Cooper's mailing address will remain Box 423, Campbell, Calif.

God has been good to us, and we pray for continued blessing as we let our light shine forth in a new community.

Leona Strickland, Secretary.

Have you prayed for the General Conference?

VISITORS AT GENERAL CONFERENCE OFFICES

Several visitors have stopped at the General Conference offices in recent weeks. We are always happy to have members of the Conference come to see the place where Conference work is done and to visit with the staff.

Among the visitors were: Bro. and Sr. Riley and family, Blanchard, Mich.; Bro. and Sr. Wiggins, Grand Rapids, Mich.; Mrs. Mary Hatten and Marjorie Overmyer, Burr Oak, Ind.; Bro. and Sr. Roy Humphreys, Macomb, Ill.; Sr. Edna Brewer, Sr. A. J. Hoke, and Bro. and Sr. E. J. Demmitt, Troy, Ohio; and Bro. Pat Temple, Waterloo, Iowa.

The Brush Creek, Ohio, Sunday school sponsored a trip to Oregon Bible College for a group of prospective students from this church. Bro. Francis Burnett, pastor, brought Harold Magaw, Russell Magaw, David Shellhaas, Eddie Moore, Bill Gallagher and Dennis Pearson to the school, where they were entertained by the students. This is an idea we would recommend to other Churches of God.

Have you prayed for your pastor?

LITCHFIELD PURCHASES PARSONAGE

The Church of God at Litchfield, Minn., has purchased a parsonage. The people there have found that this will be more economical than renting. Bro. and Sr. Emory Maey will take the pastorate of the Litchfield Church in September.

Have you prayed for our missionary?

KASTNER-MESSER WEDDING

On the evening of April 12, 1957, Miss Liuda Kastner of Dixon, Ill., became the bride of Mr. James Messer, Mount Morris, Ill. The young couple spent their honeymoon in Florida and will reside in Dixon. May our Lord direct them throughout life.

C. E. Lapp, Pastor.

June 15, 1957

The

Restitution Herald

VOLUME 46, NUMBER 26

SMOKE AT YOUR OWN RISK

An authoritative article on tobacco and cancer.

THE CHRISTIAN IN BUSINESS

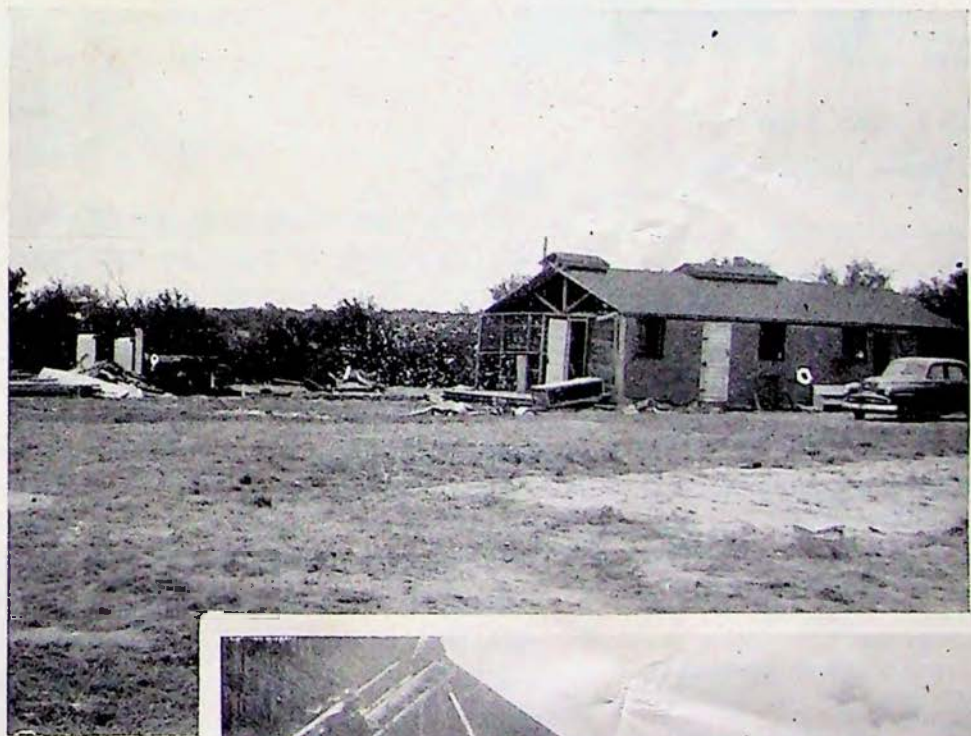
Can you apply Christian principles to modern business?

Disasters and Judgment

Pictured are the results of a Texas flood on a church camp, and the common sight of a fire company at work on a city fire.

It seems that floods, fires, tornadoes, storms, death on the highway, and other violent disasters are becoming more prevalent.

Does this have anything to do with sin and the judgment of God? Will men turn to God as a result of these unpredictable elements?



Perilous Times Shall Come!

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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Collectivism Versus Individual Enterprise

It is generally recognized that modern man tends more and more to band together in share-the-responsibility, share-the-strength, and share-the-profit plans. Businesses are merging into greater and more efficient combines. Farmers organize into co-operatives for mutual purchasing and marketing benefits. Laborers organize into unions for better bargaining positions. As a result of the need to unite to fight depression and then enemy nations, government has assumed greater and greater powers, once sacred to the individual. The basis of collectivism is to minimize individual differences and concentrate united strength on programs agreeable to the majority.

There is something to be said for and against this trend, and it probably has already been said by men more qualified than your editor to comment. Whether or not this is a dangerous trend, remains for time to determine.

We observe, however, that this collectivism frame of mind is being carried over into the church. Having been conditioned to this way of thinking, the temptation is great to minimize differences and join all professing Christians in one big movement to revitalize, if not remake the world.

The individual in the church is more and more prone to think of the work of Christ as being done by groups of people rather than by individuals. He is willing to turn over his responsibility to the ambiguous "them" and forego the personal benefits of individually working for the Lord. He tends to think of the organization as being the church, rather than of himself and his responsibilities as a member of the body of Christ.

The local church, once jealous of its independence and areas of responsibility, is more and more willing to give up some of its independence and shift some of its responsibilities to a council, or a conference.

There are some areas in which we can work best together, by pooling resources and talent. But there are responsibilities even here that must be kept and cannot be transferred without losing independence and initiative and the personal benefits that could be realized.

There are burdens that we must bear alone. There are responsibilities that individuals cannot transfer to the "church" nor the church to the "conference." There are burdens we can share. There is work we can best do together, but even here we must bear our share of the burden and be responsible for it.

In the rash of collective movements let us always stand firm for basic truths and principles; maintain personal integrity and independence; and while uniting in just causes retain our personal responsibility for them.

The Christian in Business

By Pastor J. R. LeCrone
Michigantown, Indiana

BUSINESS is business!" How often have you heard men or women excuse themselves for participating in some shady or unethical business practice with these words? The implication is that religion, with its ideals of righteous dealing and fair play, is all right in its place, but its place is in the church, not in the business world. In the business world we have to be more practical, and if we have an opportunity to turn a quick dollar, or make a higher profit by forgetting the Christian ideals, we ought to do so. After all, if we don't the chances are that someone else will, and we might as well have the extra profit as they.

Such people attempt to seal off their Christianity in a watertight compartment of their lives, keeping it entirely separate from their business practices. Though many of them would shrink from putting their philosophy in such plain words, they belong to the school that holds that the only sin in unethical or illegal business practices lies in getting caught at them. They console themselves with the thought that, if a man is clever enough to keep from getting caught, he is entitled compromise with the Christian ideals of fair and honest dealings. "After all," they argue, "we are in business for monetary profit, and we judge our transactions by just one standard—how much money can we make out of them?" And, if their conscience bothers them, they are apt to attempt to mollify it by increasing their contributions to the church.

The Scriptures are most insistent in their repeated declarations that no person can be unjust in his business dealings and still be a child of God. Christianity speaks with as much authority in the realm of business as in the realm of worship. In a truly Christian life, the two are so completely merged and integrated, that it is impossible to tell where one ends and the other begins. They have become one. The business of earning money with which to buy the things that sustain and make pleasant this present mortal life, and of qualifying for the future eternal life cannot be separated.

The heavenly Father is most insistent that righteousness is a business as well as a religious consideration. Listen to these words of His, found in Leviticus 19:35, 36. "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights,



a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt."

We hear reports from time to time that the Israelites, as we know them today in the people that we call Jews, consider it no sin to cheat or defraud a Gentile. If this be true, it is certainly not because of any commandment or permission given them by God. For in the two verses immediately preceding those that we just read, we read the following commandment. "If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God."

Applying the principle here enunciated to Christianity, it becomes clear that the Christian has the same obligation for fair and honest dealings with the casual acquaintance or stranger as he has with a member of the church to which he belongs, or even to his pastor. In the sight of God there is no distinction.

Christians sometimes attempt to assuage their feeling of guilt for having taken unfair advantage of another in a business deal by assuring themselves that "he would do the same to me, if he had the chance." Granting the possibility that this may be true, it still does not provide an excuse for the Christian. For the New Testament is no more lenient in this regard than is the Old. Hear the Apostle Paul's commandment to the Christians who lived at Rome. "Recompense to no man evil for evil. Provide things honest in the sight of all men" (Rom. 12:17). Or, as the Revised Standard Version translates the last sentence, "Take thought for what is noble in the sight of all."

The Bible uses the word "just" to indicate what is

right, open and above-board; in contrast to what is not right, hidden, and deceitful in nature. Those who follow unfair, hidden, and deceitful practices are called "the unjust."

For instance, I am sure that we are all familiar with Jesus' parable of the unjust steward, who systematically robbed his employer in order to provide for his own future. If you would like to read this parable, it is found in Luke 16:1-12.

Again, the Master spoke of the unjust judge who was not interested in seeing that the poor widow received justice, but finally granted her request for the sake of keeping her from longer pestering him about the matter. As we would probably say in modern slang, "He did it to keep her out of his hair," and not because of any desire to be fair to her. Though he did, through selfish motives, finally grant her plea for justice, he remained, in the sight of Jesus, an unjust judge. You may read this parable in Luke 18:1-8.

A strict application of the Christian standards of righteousness would go far toward solving the strike problems that plague industry today. For the Scriptures contain commandments that apply with equal force to employer and employee, and the principles involved in them are as sound today as when the commands were given.

For instance, consider this commandment from Deuteronomy 24:14: "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates."

When we come to the New Testament, we find no change in policy or attitude toward oppressive employers. Listen to the judgment of those who have oppressed

their employees. "Behold, the hire of the labourers, who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth" (James 5:4).

But the obligation for faithful and honest labor is as obligatory upon the employee as is a fair wage upon the employer. Paul uses the word "servant" instead of employee, but the thought is the same. "Servants, be obedient to them that are your masters [employers] according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters [employers] do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him" (Eph. 6:5-9).

A fair and honest wage for a fair and honest day's work is the Christian principle laid down, and neither employer nor employee can ignore that principle and escape the judgment of God, regardless of what church he may belong to, or of how much money he may contribute toward the financial support of that church.

To sum up our thoughts, we believe that the Scriptures make it clear that our faith in Christ is to have a profound influence upon our daily business, professional, or craftsmanship activities. Unless it does, we mistakenly think of ourselves as Christians.

(Please turn to page 15)



CONFESSION

*By Pastor William Dick
Pomona, California*

What is confession? To confess is to admit our sins. When the prodigal son returned to his father, he said, "I have sinned against heaven, and in thy sight" (Luke 15:21). This was confession. David acknowledged his transgressions and confessed them unto the Lord. (Psalm 32:5; 51:3.)

"The confession of evil works is the first beginning of good works."—*Augustine*. When some of Paul's converts confessed their deeds, they burned their evil books. (Acts 19:17-20.)

Why confess our sins? It is true that God knows our sins, but confession makes sure that *we* know. "Why does no man confess his vices? because he is yet in them. It is for the waking man to tell his dream."—*Seneca*.

We cannot expect to receive forgiveness for our sins unless we confess them first. (1 John 1:9.) We cannot go from day to day thinking forgiveness will come automatically. We must first state our case and confess that we need forgiveness. The thief on the cross admitted his guilt, and then Jesus forgave him. (Luke 23:41.) When we ask for forgiveness, we appeal to the mercy of God. (Psalm 51:1, 2, 7, 10.)

How do we confess? We must confess to the One we have sinned against—*God*. (Psalm 51:4.) Do we realize that every sin we commit is sin against God? No one has the right to hear our confession of sin except God.

The publican gave a model prayer of confession. (Luke 18:13.) He confessed he was a sinner, he asked for forgiveness, and he prayed directly to God.

Discipline

By Pastor Harry Sheets
South Bend, Indiana



MUCH of the juvenile and adult delinquency in the world today is due to two things—substitution of current desire for discipline, and psychology for religion.

“When children are allowed to do what they want to do instead of being inspired by ideals, led by example, and, where necessary, by loving and firm discipline to do what they ought to do, they are less likely to overcome bad habits or to form new and better ones. The child is a bundle of primitive instincts that seek expression on the animal level. If permitted to do as he desires, he will develop his personality on that plane of existence. On the other hand, if constrained by example of those whom he admires, reinforced by loving discipline when necessary, he will be helped immensely to overcome his primitive nature and to develop the poise, dignity, and personality which we associate with culture and Christian values.

“It has been said that every year we are inundated with a new wave of little barbarians whom we must civilize during the next few years or our culture will be lost.

“If one lets himself go he will slide to the bottom. It requires effort and discipline to climb upward. If the beginner in music took the path of least resistance he would play simple, easy pieces and never become a great artist. If firmness and discipline are called into play in the practice and exercises and scales over a long period of time, he may become a virtuoso.

“Great ability, great character, and great accomplishments follow long disciplinary training. We all need every bit of help we can get to enable us to put forth the effort required to be useful, constructive men and women. To expect a child to reach the heights merely by following his desires, without the aid of example and discipline, lovingly administered, is to expect the impossible.

“To make the most of life, those of us who have reached adult years still need to discipline ourselves with all the means at our command. Psychology mobilizes the opinions and wisdom of men to help us, but our Christian religion brings to bear the wisdom and power of God to aid our efforts to become worthy, useful men and women. One may fall or fail to put forth maximum effort if he is accountable only to men, whereas, realizing that he must report to God, he is more likely to strive valiantly to achieve the highest destiny within his grasp.

“To help conquer the animal propensities within us we need ‘Thus saith the Lord’ and ‘Thou shalt not.’”—*Christian Economics*, April, 1957.

It is generally agreed that discipline in the home and school has weakened materially during the last two decades. Americans, worshipping at the shrine of “higher education,” have placed more confidence in psychology than in the Bible.

Communists have infiltrated the field of psychology and have filled our books with false ideas of discipline for the express purpose of undermining our country. These false friends of democracy say, “A child should be heard and not hurt.” The Book says, “He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes” (Prov. 13:24). Psychologists tell us that Junior’s destructiveness is a passing phase but that he will grow up to be a law-abiding citizen. The Bible says: “Chasten thy son while there is hope, and let not thy soul spare for his crying.” “Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.” “Withhold not correction from thy child.” “The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame.” (Prov. 22:15; 23:13; 29:15.)

One of the greatest contributions parents can make to the welfare of the child is to teach the difference between right and wrong and to insist upon right conduct even when strict discipline is necessary to accomplish this end. A child in the Kingdom of God is the supreme honor for a mother and father.

“You are the fellow who must decide
Whether you’ll do it or toss it aside;
You are the fellow who makes up your mind
Whether you’ll lead or linger behind;
Whether you’ll try for the goal that’s afar
Or be content to stay where you are.
Take it or leave it; there is much to do.
Just think it over—it’s all up to you.”

—Selected by Willis Turner.



SMOKE at your own risk

By Dr. Louis R. Patmont in *The Defender*

TOBACCO has been a scourge to civilization ever since the white man discovered it among the Indians at the time of his arrival in the new world.

A major crime was committed when he took the poison back to Europe. Another crime was committed when its growth began to be cultivated among the colonies, thereby paving the way for a large industry which has grown prosperous by injuring the health of its patrons.

Tobacco promotes national degeneration. Any effort put forth to curb its use must, therefore, be regarded as a service to American civilization.

Man is a free moral agent. He can accept light or reject it. He has the power to destroy himself. Millions are consuming themselves in the poison flames and fumes of tobacco. Let it be hoped that some will be saved as "brands plucked out of the fire."

Recent research discloses that the average cigarette contains at least twenty different kinds of poison. Chief among them are nicotine, furfural, collidine, prussic acid, carbon monoxide, ammonia, and benzpyrene.

Dr. A. H. Roffo of Buenos Aires, one of the world's leading authorities on cancer, isolated benzpyrene from tobacco tar and discovered it had lethal power to start malignancies. It is a cancer-producing substance, a carcinogen. Tobacco tar results from heat in the burning end of a cigarette, cigar or pipe.

Laboratory and clinical facts, brought to light by research on tobacco benzpyrene, are of such a nature as to make smokers break out in a cold sweat. Dr. Roffo analyzed every variety of tobacco that goes into American cigarettes. The average user consumes twenty-eight ounces of tar containing benzpyrene and other carcinogens a year.

During the long period of time spent at the Cancer Institute of Buenos Aires, Dr. Roffo studied thousands of cancer cases. Many were of the lung, throat, mouth, and windpipe. He found that over ninety per cent of the victims were smokers.

Experiments were carried on among animals, under his direction. Benzpyrene was applied to the ears, mouths, lungs and stomachs of rabbits, with terrifying results. Pictures of animals, to whose ears the tobacco chemical had been applied, were sufficient to turn one's stomach.

Starting with small sores, the growths would mushroom into large masses of decaying, malignant flesh. Sim-

ilar growths would break out in other parts of the body, indicating that the poison was being carried through the blood stream.

The gums of several hundred rabbits were treated with benzpyrene. Tissues of the mouth would at first react definitely, showing blotches of white cells called leukoplakia. Such responses were natural to carcinogenic irritation. In a short time, the defense would break down, followed by the appearance of an angry growth.

Humans who smoke are constantly applying benzpyrene and other cancer-breeding chemicals to the mouth, tongue, palate, and throat. If they wish to poison themselves, it is their privilege, but they should be warned.

I have before me a widely circulated report which says: "Benzpyrene and other carcinogens reach the mouth, throat, and lungs. Some also condense in the saliva and pass directly to the stomach. Cigarette, cigar, and pipe smokers administer these powerful cancer-causing substances to themselves. They are doled out in small doses over a long period of time. Some people are quickly susceptible. Others resist their action for years."

Chewing Tobacco and Snuff

Early this year the American Cancer Society reported that chewing tobacco and snuff had been found to be associated with cancer of the mouth, in a group of patients studied by a research team.

The study was conducted by Dr. George E. Moore, director of the Roswell Park Memorial Institute of Buffalo, and Dr. Lester L. Bissinger and Dr. Elsa C. Phoehl of the University of Minnesota Medical School.

Investigators interviewed every man, fifty years of age or more, who registered at the University of Minnesota Hospital Tumor Clinic during a two year period beginning in 1951.

The men were questioned about their smoking or tobacco chewing habits. Twenty-six of forty men with mouth cancer, the report said, were found to have chewed tobacco or snuff for a period of years. Eighteen of twenty-three patients with leukoplakia, a pre-cancerous condition, were tobacco chewers.

The study showed that mouth cancers usually developed after fifteen years or more of continuous exposure of the mouth lining to tobacco poison. Many who had chewed less than that time had developed mouth sores

which the scientist agreed might become cancerous unless users discontinued the habit. A high percentage of those with mouth cancer reported they had developed sores early.

More than forty million pounds of chewing tobacco are consumed every year in the United States, according to the report. The American Cancer Society was said to be testing the ability of tobacco quids to produce cancer of the pouch among hamsters, whose food pouches are lined with tissue similar to that of the human mouth. Interesting discoveries are expected to result from these new experiments.

Dr. Evarts A. Graham of St. Louis, chairman of the board of regents of the American College of Surgeons, recently addressed thirty-five hundred campaign workers for the American Cancer Society in Chicago.

His message was devoted to the connection of tobacco with lung cancer. He has the distinction of having performed the first operation, for the removal of the lung of a cancer patient, twenty-one years ago.

Dr. Graham said in those days cancer of the lungs was a "medical curiosity." The ailment has increased eight hundred per cent in thirty-five years. He said that "statistical studies and experimental work on mice establish a definite link between lung cancer and cigarette smoking."

The disease strikes particularly at males and represents "a phenomenon never before known in medical history," Dr. Graham asserted. More men than women were said to be attacked by the disease, because women have not been smoking as long as men.

Research in England

While the American Cancer Society, the Sloan-Kettering Institute, and other groups on our side of the ocean have rendered important service in this field, research seems to be further advanced in England.

The findings of Dr. Richard Doll and Dr. A. Bradford Hill have attracted wide attention. The former serves on the statistical unit of the British Medical Research Council. The latter is professor of medical statistics at the London School of Hygiene and Tropical Medicine.

Their report, released by *The British Medical Journal*, summarized a four-year study and contained these words:

"It is concluded that the association between smoking and carcinoma of the lung is real. Our estimates indicate that the risk of dying of lung carcinoma increases with age, as is of course known, and in approximately simple arithmetical proportion with the amount smoked."

These doctors assembled information from five cities and two rural communities. They compared the cases of thirteen hundred fifty-seven men and one hundred eight women suffering from lung cancer with non-cancer patients in the same hospitals. A mere one-half of one per cent of the male cancer victims were non-smokers. A

fourth of them had averaged twenty-five or more cigarettes a day, or an equal amount of other tobacco, for at least ten years.

The end result showed that it made no difference whether the smokers inhaled. Regardless of how tobacco poison is taken into the system, it does the same deadly work. Women were found to be less susceptible to the disease, but the survey disclosed that two thirds of the female cancer victims studied were smokers.

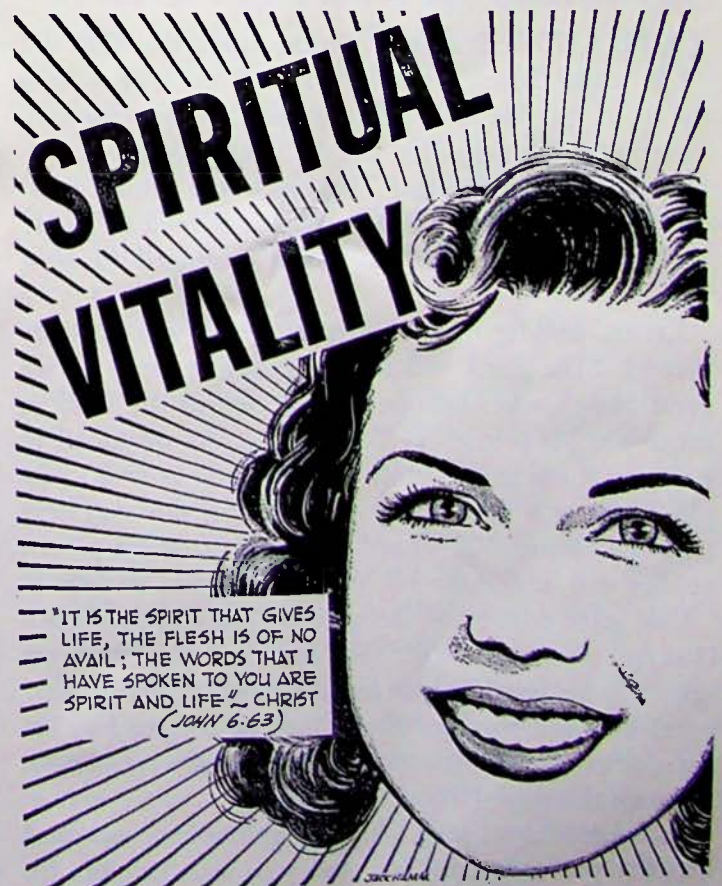
Another report recently issued in England was prepared under the direction of Health Minister Iain MacLeod. It was a government document made public in the House of Commons.

The members of the committee, consisting of top-ranking cancer specialists, concurred in stating that "it must be regarded as established that there is a relationship between smoking and lung cancer."

Dr. Horace Joules, Medical Director of the Central Middlesex Hospital, Park Royal, took notice of the report by Dr. Doll and Dr. Hill and wrote as follows in the *British Medical Journal*:

"Their conclusions leave no doubt that cigarettes are the main carcinogenic factor in this disease. This is of vital importance to the whole nation. In 1951 a total of thirteen thousand two hundred thirty-three people died of this form of cancer. (Please turn to page 14)

- *Spiritual vitality also is impaired by tobacco*





ISRAEL

Mine Inheritance

By Pastor Francis Burnett
Tipp City, Ohio

PART 3

Groping in Darkness

WE KNOW from our previous study that God did scatter Israel. He did not fail in any way to keep the word that He had spoken to Israel concerning punishment for her iniquities. But did God destroy that people? Did He forget them? Has Israel been banished forever out of the sight of God? What happened to Israel? Where are they now? Have they continued to be a people?

Let us consider first a statement which was made by Samuel, "The Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people" (1 Sam. 12:22). As we found in part one of our study, Israel was chosen to be God's people. There was no binding agreement in this statement made by Samuel. "The Lord will not cast off his people, neither will he forsake his inheritance" (Psa. 94:14).

Paul gave answer to the question by writing, "Hath God cast away his people? God forbid . . . God hath not cast away his people which he foreknew. . . . What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded . . . unto this day" (Rom. 11:1, 2, 7, 8).

In Isaiah 59:2 we read, "Your iniquities have separated between you and your God, and your sins have hid his

face from you, that he will not hear." "We grope for the wall like the blind, and we grope as if we had not eyes: we stumble at noon day as in the night; we are in desolate places as dead men" (Isa. 59:10). Because of their iniquities and sins this people have brought to pass upon themselves the Word spoken of God.

The Dividing of Israel

But what did happen? During Solomon's reign God sent word to Jeroboam that he would become king over ten tribes at the death of Solomon. For David's sake Judah and Benjamin were to remain together. The separation took place and the ten tribes were called the Northern Kingdom, Israel, Samaria, and Ephraim.

Because he saw that the people were dissatisfied, Jeroboam caused two golden calves to be made and set up in the cities of Dan and Bethel to be worshiped. The people were unhappy and wanted to worship the living God at the temple in Jerusalem. So, almost immediately after the separation of the tribes, the people began to go back to Judah. We read, "The Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord: and he ordained him priests for the high places, and for the devils, and for the calves which he had made. And after them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon" (2 Chron. 11:14-17).

The account in 1 Chronicles 9:1-3 shows that some of the ten tribes returned from Babylon after the seventy-year captivity, "So all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgressions. Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, the Levites, and the Nethinims. And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh." The names that follow these verses correspond to those in Ezra which tell of the return from Babylon.

Asa, great-grandson of Solomon, reigned over more than Judah and Benjamin. "He gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him" (2 Chron. 15:9). Then Jehoshaphat who followed Asa had a very large following from the ten tribes. This following was so large that we might well assume that most of the ten tribes returned to Judah

to make it their home. (Study 2 Chron. 17:12-19, which tells of Jehoshaphat's greatness.)

When the tribes were separated from Solomon, the northern Kingdom under Jeroboam had an army of 800,000 men (2 Chron. 13:3), and Rehoboam 180,000 men (1 Kings 12:21). Jehoshaphat, king of Judah, had an army of 1,160,000 men and this only fifty-six years after the separation. Bullinger says that Jehoshaphat could muster 1,600,000 men which was 300,000 more than David had. (See Companion Bible, 2 Chron. 17:18.)

As the children of Israel (ten tribes) came back into Judah, they naturally were citizens of Judah. So the name of Jew was applied to all. But most of the time they were referred to as Israel, though they were inhabitants of Judah.

God did not promise Jeroboam permanence as He did the house of David. To Jeroboam He said, "If thou wilt hearken unto all that I command thee, and wilt walk in my ways . . . I will be with thee, and build thee a sure house" (1 Kings 11:38). We know that Jeroboam "did sin, and who made Israel to sin" (1 Kings 14:16). Every ruler who succeeded Jeroboam "departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin" (2 Kings 15:9). So God had no more mercy upon the house of Israel (ten tribes). (Study 1 Kings 14:15, 16; Hosea 1:6-9.)

Let us notice how the following scriptures, spoken to the inhabitants of Judah, represent all Israel. "Whereupon the princes of Israel and the king humbled themselves" (2 Chron. 12:6). "And concerning the children of Israel and Judah, that dwelt in the cities of Judah" (2 Chron. 31:6).

It is not surprising that the name of Judah should stand out more in the prophecies. Judah was to remain before God. Our Lord was to be "the lion of the tribe of Judah." God, through Jacob, promised that Judah would always be the one before Him. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come" (Gen. 49:10). An interesting study is found in the Hebrew word *shebet* from which "sceptre" comes. The word is used two hundred times and is translated *tribe* one hundred forty-one of those times. It is easy to see that the *tribe (shebet)* was not to "depart from Judah." In speaking of dividing the nation of Israel God said, "Unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen to put my name there" (1 Kings 11:36). Again we read, "Yet the Lord would not destroy Judah for David his servant's sake as he promised him to give him alway a light, and to his children" (2 Kings 8:19).

Israel, the northern Kingdom, was cast out of God's sight. "In the ninth year of Hoshea the king of Assyria

took Samaria, and carried Israel away into Assyria. . . . For so it was, that the children of Israel had sinned against the Lord their God. . . . And the children of Israel did secretly those things that were not right against the Lord their God. . . . Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. . . . And the Lord rejected all the seed of Israel . . . until he had cast them out of his sight. . . . For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets" (2 Kings 17:6-23).

Judah was not exempt from the punishment of God. We read in 2 Kings 23:27, "The Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I have said, My name shall be there." Notice the word *cast* is used against both divisions. In 2 Kings 17:20 concerning Israel (ten tribes) it means to *throw out, hurl*, and in 2 Kings 23:27 concerning Judah it means to *spurn, or condemn*. (Information from Strong's Concordance.) We know that God did not *throw out* Judah because of the many promises He had made concerning that *tribe*. (Study Gen. 49:10; 2 Sam. 7:15, 16; Psa. 89:35-37; Hosea 1:7.) Judah went into the seventy-year captivity as had been prophesied. (See Jer. 25:11; 29:10; Dan. 9:2.)

We hear the title *Jew* used so much that almost everyone is led to believe that is the only name by which this people has been known since the division. But this is not true; in fact, the opposite is true. When Jesus sent out the twelve, He said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel" (Matt. 10:5, 6). And again He said, "Ye shall not have gone over the cities of Israel, till the Son of man be come" (Matt. 10:23). Jesus was sending the apostles before Him. There was so much preaching to do and so many cities in Palestine that He would be around before the apostles could accomplish their task. But note that Jesus called His brethren, Israel. Peter said, "Ye men of Israel, hear these words" (Acts 2:22). Here is what Gamaliel said, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men" (Acts 5:35). And Paul, beckoning with his hand, said, Men of Israel, and ye that fear God, give audience" (Acts 13:16).

Israel has and is suffering for her sins and transgressions. They became few in number because of this. Thus we have a fulfillment of God's Word. (Lev. 26.) The prophets never promised them *multitudes* during their punishment, but the opposite. "Yet will I leave a rem-

(Please turn to page 15)



The Bible and the News

By the Editor

JEWISH REFUGEES

We hear much about Hungarian refugees and Arab refugees and their problems, but what about Jewish refugees? At the beginning of the recent skirmish between Israel and Egypt there were about forty thousand Jews living in Egypt. Fifteen thousand of these have already been forced out of the country and their property confiscated. Another twelve thousand will be in Israel by September, and the rest will be forced out of Egypt before the year is out. Truly the Jews (true to Bible predictions) have become the scapegoat of the world.

THE LIBERAL CHURCH

A recent press release by the American Council of Christian Churches, contains a message for America by Pastor O. Konrad Veem, a refugee from Latvia. It is part of a campaign by the Council to counteract the appearance in this country of a group of clergymen from behind the Iron Curtain, sponsored by the National Council of Churches, who left the impression that the Communists are jolly good fellows and that there is freedom of religion behind the Iron Curtain.

In the course of his message Mr. Veem quotes from Stalin. He said, "My best allies are the liberal theologians. They are more successful in destroying the church than I can be. I can destroy the church only by exterior means, but they are destroying it from within." It is no wonder that the "liberals" are allowed a certain amount of freedom under Communism and that the two speak with the same voice.

LIQUOR INDUSTRY PLANS NEW ADVERTISING

Time magazine reports that the liquor industry, which must be careful of how it advertises because of government regulations, is planning a new approach in its advertising. At the present time the industry is governed by a regulation that forbids it to use any advertising that "creates the impression that distilled spirits will contribute to the mental or physical well-being of the consumer, or may be consumed, even in moderate quantities, without detrimental effect." The brains of the advertising agencies are at work on liquor ads that will circumvent this regulation and indirectly leave impressions.

Time suggests that the statement of a New York clergyman might be used among others. Dean James A. Pike of Manhattan's St. John the Divine Cathedral suggests, "a martini before dinner can put a new face on things."

Be aware of new and insidious attempts by an immoral industry to gain new slaves.

TRAFFIC SAFETY AND ALCOHOL

Progress magazine, a temperance publication, has been calling readers' attention to the fact that those who are charged with traffic safety studies and teaching traffic safety, seem to have conspired to say nothing of the role of alcohol in the nation's scandalous traffic record. In spite of the fact that at least twenty-five per cent of all highway accidents involve drinking drivers, not a word is said about it by the National Safety Council, the Subcommittee on Traffic Safety of the House Committee on Interstate and Foreign Commerce, or even the insurance companies who pay the tremendous costs of these accidents.

It seems that men in high places are afraid to place the blame for one quarter of the nation's forty thousand traffic deaths a year on the industry at fault, the brewers and handlers of alcoholic beverages.

GIVING TO THE CHURCHES

This solidly Christian country of ours is said to be experiencing a heartening religious revival, but apparently there is no indication that it has reached the pocketbook level. Church membership has reached an all-time high, we are told, but the generosity of Americans toward religious causes has not increased proportionately.

Back in 1930, according to government reports, Americans gave about \$875 million to their churches and other religious organizations. That was 1.17 per cent of their total personal income after taxes. In 1954, the most recent year for which official figures are available, Americans gave about \$2,850,000,000 to religious organizations. That was 1.11 per cent of their total income after taxes, or a dab less than in 1930.

Giving to churches has hovered around the figure of 1 per cent of income after taxes throughout the past century. In 1933, during the depression, religious organiza-

tions took in \$575 million, or a shade under 1 per cent of spendable income that year. By 1940, the giving figure had climbed to 1.17 per cent. In 1945, it dropped to three-fourths of 1 per cent. By 1950, it was back to 1 per cent.

The general conclusion to be drawn from these statistics will come as no surprise to church treasurers. Americans as a people have a very long way to go before they even approach the Biblical standard of giving—a 10 per cent tithe. Of course, no discussion of this subject should be closed without giving a pat on the back to those people whose generosity is responsible for America's tithe record being as good as it is.—*Chicago Daily Drovers' Journal*.

SIGNS IN THE HEAVENS

The appearance of the two bright planets, Jupiter and Saturn, now close together in the early morning eastern sky, has aroused the curiosity of the astronomers in charge of the planetariums. In these installations the astronomers are able to reset the artificial sky for any period in the remote past. At intervals of many centuries these two planets make a close approach to each other. At even greater intervals they appear to actually fuse together, giving a star of great brilliance. Such a fusion is expected to take place during the next few months. Reversing the artificial sky of the planetariums the astronomers have discovered that such a fusion of these two planets actually took place in what we now call the year 7 B.C. They are asking themselves if this could be the star that the wise men followed from the East at the time of the first Christmas.—*Toronto Daily Star*, January, 1957.

CHURCH SAFETY UNIT SET UP BY NSC

John T. Kenna has been appointed director of the National Safety Council's New Church Safety Activities Division.

The division has been established under a \$75,000 grant made recently by Mr. and Mrs. Sherburne Prescott of Greenwich, Connecticut. Mr. Prescott is chairman of the Greenwich Safety Council and a retired financier. The grant will be used to aid churches and synagogues in a nation-wide crusade for safety.—*Engineering for Safety*.

CIGARETTES

"The harmful use of cigarettes is given additional support from an editorial in *Consumer Reports*. It reads:

"Cigarette smoking can also add carbon monoxide to the blood stream. Smoking one pack or more of cigarettes may affect as much as ten per cent of the total circulating hemoglobin. At high altitudes, when there is inadequate oxygenation of the blood, or in heavy traffic conditions, this amount of carbon monoxide in the blood may be sufficient to impair the vision and other percep-

tions as well as driving skill in general. How often carbon monoxide is a factor in auto accidents is unknown, since the blood of victims is rarely analyzed immediately after an accident." The safest way is to leave them alone! —*News and Prophecy Digest*.

NUMBER ONE ENEMY

Accidents are the number one enemy of our country. During the invasion of France in World War II, the number killed and wounded was very large. Yet, the total casualties during the first ten days of the Normandy invasion were less than the number of casualties from automobile accidents for an average ten-day period. In the three years of rugged fighting in Korea, 33,660 Americans were killed or died from wounds, about a third the number killed by accidents in a year. —*The Plea*.

HOW MONEY TALKS

A common jingle runs:

If money talks
As some folks tell
To most of us
It says "Farewell."

More seriously, money may make three different sorts of speeches.

It may say: "Hold me and I will dry out the fountains of sympathy and benevolence in your soul and leave you barren and destitute. Grasp me tightly and I will change your eyes that they will care to look upon nothing that does not contain my image and so transform your ears that my soft metallic ring will sound louder to them than the cries of widows and orphans and the wail of perishing multitudes. Keep me, clutch me and I will destroy your sympathy for the race, your respect for the right and your love and reverence for God."

Or it may say, "Spend me for self-indulgence and I will make your soul fat and indifferent to all except your own pleasure. I will become your master and you will think that I only am of importance and powerful."

Or it may say: "Give me away for the benefit of others and I will return in streams of spiritual revenue to your soul. I will bless the one that received and the one that gives me. I will supply food for the hungry, raiment for the naked, medicine for the sick, and send the gospel to the benighted. At the same time I will secure joy and peace for the soul that uses me."—*Missionary Review of the World*.

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Vain Venture Into the Spirit World

By *Jeanette Reeves, Loving, New Mexico*

ON A RECENT morning news broadcast Richard C. Hottelet told of an attempted adventure into the spirit world that has ended in failure.

This is the story behind the broadcast: Back in 1932, Clarence Darrow, the noted criminal lawyer; Howard Thurston, the magician; and Charles D. Noble, a Detroit business man, made a compact that the first to die would try to communicate with the others.

For eighteen long years Noble, now sixty-five, has gone on the anniversary of Darrow's death to a little bridge in Chicago under which the great lawyer's ashes were scattered, to bid the spirit of Darrow to knock an object held in Noble's hand into the water. (This was the sign that had been agreed upon.)

For all these years Noble has had to admit failure each year to contact Darrow's spirit. Now it has been announced that he will make no further attempts to keep the tryst—possibly because he has seen the futility of such efforts, and possibly because illness keeps him from making the annual pilgrimage to Chicago.

If these brilliant men had depended on God's Word for information concerning the future life and the world beyond, instead of on the philosophies of men, Noble could have spared himself those eighteen years of disappointment. He would have known that "the dead know not any thing"; and that when a man dies "his breath goeth forth, he returneth to his earth; in that very day

his thoughts perish." He would have known that only by a resurrection from the dead may a man again experience conscious existence.

Another interesting case is that of the famous escape artist, Harry Houdini, also a dabbler in the occult. On February 5, 1943, a radio broadcast reported that Mrs. Houdini, then very ill in a hospital, said that she believed it was impossible for the dead to communicate with the living. Her reason for so believing was because, after more than ten years in death, Harry had been unable "to slip her a message from heaven. He could escape from anything else, but not from death."

A newspaper item, dated October 31, 1943, states: "Joseph Dunninger and his 'committee of seven' kept their annual vigil early today for the late Harry Houdini's 'ghost message.' But, as in preceding seances on the anniversary of the famed magician's death, nothing happened, Dunninger said. Dunninger has a standing offer of \$10,000 for anyone who can prove beyond doubt that he can make contact with the spirit world.

If the Bible is true, which I surely believe it is, Mr. Dunninger's money is perfectly safe.

That this idea of conscious existence in a spirit world is widely accepted is proved by an editorial which appeared some years ago in a big newspaper. The editorial was a tribute to a respected citizen who had committed suicide in order to join his beloved wife who had died a few months before. Part of the editorial is quoted, but the names are changed.

"And so Jim decided to join his Mary, for whom death had come a few short months ago. His faith told him that somehow, somewhere beyond the veil he would find her again.—Then he sat on the couch on which she had died, and drank the draught that was to him not poison but an antidote for loneliness and a magic fluid that would bring him once again into the arms of his heart's desire. Quickly he lay down on the couch as she had

(Please turn to page 15)

Example

'Twas a sheep, not a lamb, that went astray
In the parable Jesus told;
A grown-up sheep that had wandered away
From the ninety and nine in the fold.

Out on the hillside, out in the cold
'Twas a sheep the Good Shepherd sought
And back to the flock, safe into the fold
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long,

And earnestly hope and pray?
Because there is danger, if they go wrong,
They will lead the lambs astray,
For the lambs will follow the sheep, you know,
Wherever the sheep may stray.

When the sheep go wrong, it will not be long
'Till the lambs are as wrong as they.
And so with the sheep we earnestly plead
For the sake of the lambs, today,
If the sheep are lost, what terrible cost
Some lambs will have to pay!

—*American Mothers Committee.*



Joshua Looks at the Bright Side

By your Storyteller

Muriel Hass

Do you remember reading about the Israelites' wandering in the wilderness? They were most unhappy. They complained about everything—the food and the water. Nothing seemed to satisfy them. Their complaints were told to Moses and Aaron. These two men were go-betweens for Israel and God.

The Israelites were nearing the end of their wilderness journey. God told Moses to send men to look over the Promised Land. There were to be twelve men, a leader from each tribe. Joshua was one of these chosen men.

These twelve men went into the Promised Land in the harvest time of the year. They brought back fruits from this rich land. One of the fruits they brought back was a cluster of grapes. This cluster of grapes was so large that it took two men to carry it.

Maybe you have seen a picture of two men with a pole resting on their shoulders. The grapes were hung over the pole and reached to the ground. Imagine a cluster of grapes as large as a man!

The men were gone forty days, which is more than a whole month. They would have been gone more than five Sundays and all the days between. There must have been many things to see in this land if it took them that long.

Of course, the Israelites were very anxious to hear a report of this trip. So Moses and Aaron gathered the people together to hear about Canaan. The men showed them the lush fruit. Joshua and Caleb told of the abundance of the land. But some of the men reported that there were large men who lived in the land. They were so big and strong they were called giants. This scared the people. The Israelites were unhappy in the wilderness, but they did not like the prospect of giants. They were so disappointed in this Promised Land that they cried and fussed all night.

Joshua and Caleb were also disappointed, not with the

Promised Land, but with the Israelites. Joshua told them again what a good land it was. He said that God would take care of them. God would help them face the giants. But the Israelites would have none of it. They became so angry that they threw stones at Joshua and Caleb.

God blessed Joshua and Caleb for their steadfastness and faith. Joshua and Caleb were the only two men of the twelve who were allowed to enter the Promised Land a second time and make their homes there.

After many years of leadership, Moses died. God chose Joshua to take Moses' place. The people of Israel were pleased with this leader. They promised to follow him.

Joshua was a soldier, too. But each time he battled an enemy, it was under God's direction. One of the battles he took part in was the fall of Jericho. The Israelites went round and round the city of Jericho. On the seventh day they went round the city seven times. Then the priests blew their trumpets, the people shouted, and the walls of the city of Jericho fell flat.

Joshua was a good leader because he trusted in God. One of the verses in the Book of Joshua says: "As for me and my house, we will serve the Lord" (Joshua 24:15).

He talked to God often. Joshua was never afraid to tell the Israelites what God had talked to him about, whether it was good or bad news. He tried to be a good pattern for the people. It was his desire that Israel should live very close to God. During his leadership Israel did follow God because of Joshua's fine example. Joshua died when he was one hundred ten years old.

There is a book in the Bible called Joshua, which tells all about him. It probably was not written by Joshua. It is a real book of adventure and easy to read.

Perhaps one of the secrets of Joshua's good leadership was his ability to see the bright side of things. We would call him an optimist. For instance, he remembered the fruits of the Promised Land, instead of the giants. The reason Joshua could look on the bright side was his complete trust and faith in God. He knew God's way was the right way. You will be much happier, boys and girls, if you look for the bright side of each experience.

CHILDREN'S CORNER

SMOKE AT YOUR OWN RISK

(Continued from page 7)

"A correlation between the rising curve of tobacco consumption with that of death from lung cancer, over the last twenty-five years, suggests that the annual increase of approximately one thousand deaths will continue until 1965 unless some action is taken quickly. It is probable that nearly twenty-five thousand people will die each year of cancer of the lung by 1965.

"This is a most serious challenge in the social history of our generation. The facts must be made known to the whole community; and the government, the manufacturers, the medical profession, and the consuming public must face their responsibilities.

"The legal responsibility of cigarette manufacturers ~~should be clarified~~, for it can be an offence to produce foods which are harmful to the health of the consumers.

"The (medical) profession itself must now meet a very personal responsibility in preventive medicine. For years clinicians have tended to pay lip service to the wide aspects of prevention of disease. If we continue to smoke, our patients will follow our example. Are we justified in encouraging them to take this risk? Whatever decision we make about our own health, we must tell them of their risk.

"Doctors who see men slowly dying of this unpleasant and painful death must feel impelled to prevent such deaths in the future. The general public will respond if they are given a sufficiently bold lead. The nation cannot afford to lose many of its most able and industrious men at the peak of their careers."

The foregoing statements from authoritative sources in England, find echo on this side of the ocean in the following by Dr. Cornelius P. Rhoads, director of the Sloan-Kettering Institute:

"We believe that there is a very real relationship between smoking and occurrence of lung cancer. Smoking certainly is not the only cause of lung cancer nor does in any sense everybody who smokes excessively get lung cancer. But there is a correlation between smoking and the amount smoked and occurrence of lung cancer, which is a problem of rapidly increasing proportions."

I shall conclude this discussion with a few general remarks pertinent to the subject:

First: Back in 1948, Gene Tunney remarked that he had been in retirement from the ring thirteen years. Prior to that time he held the title of heavyweight champion of the world. Joe Louis was champion in 1948. Mr. Tunney said:

"If Joe Louis will start smoking, and promise to inhale a couple of packages of cigarettes every day for six months, I'll engage to lick him in fifteen rounds.

"Of course, Joe wouldn't be foolish enough to meet my terms. No boxer, no athlete in training, smokes. He knows that whenever nerves, muscles, heart, and brain are called upon for a supreme effort, the tobacco user is the first to fold.

"But how about the ordinary chair-sitting citizen who never climbs into a prize ring or laces on a spiked shoe? Does smoking affect his vitality, shorten his life, and nudge him down the trash skid before his time? The grim monosyllabic answer, based on medical testimony, is 'yes.' Heavy smoking has a positive and demonstrably bad effect on longevity, physical and nervous energy, and general health. With every puff, heavy smokers shorten their own lives."

Second: We often hear it said that the strain of modern life is such that many people feel the need of taking some stimulant or sedative to enable them to carry on with their onerous duties. Indeed, it would seem that a great many men and women cannot really carry on unless they dope themselves with cigarettes every passing day.

It is interesting to reflect, in this connection, that somehow the greatest achievements of the human mind for centuries past, in the fields of art, literature and science, were accomplished without the "aid" of the cigarette.

One may hazard a guess that the strain involved in writing Hamlet or composing the Choral Symphony was well nigh equal to that of creating scripts in Hollywood. Yet neither Shakespeare nor Beethoven depended on smoking for inspiration.

Third: Mr. Ira C. Lowe of Festus, Missouri, has brought action in the courts against four cigarette manufacturers and a grocery chain for selling him tobacco under fraudulent advertising. He is asking \$250,000 for injuries sustained.

Mr. Lowe affirms that from 1930 to 1952 he smoked more than two packages a day. Then he got cancer and physicians removed his right lung.

In suing (for breach of warranty) the four companies whose brands he smoked and the chain store where the purchases were made, Mr. Lowe said he had "accepted the defendants' public assurance that their cigarettes were free from harmful substances."

The action was brought against the R. J. Reynolds Tobacco Company, American Tobacco Company, P. Lorillard Company, Brown & Williams Tobacco Corporation, and The Atlantic & Pacific Tea Company. The case is pending in the courts of St. Louis.

Fourth: Several years ago I visited in the office of a surgeon in Silverton, Oregon. A rather refined looking lady brought her two children, ages five and six, to be treated for malnutrition and anemia. The lady stated that, in spite of the fact that she was feeding them the

best foods, her children were always sickly and subject to colds.

She spoke of two "Ookie children" living on the same street who, for the most part, were being fed hot biscuits and salt pork but were, nevertheless, healthy and strong. The doctor looked at the lady's fingers, which were stained yellow by cigarette smoke.

"How long have you been smoking, lady?" he asked. "Some ten years," she replied. His face became apprehensive and he said: "There is your answer. I am sorry, I can do nothing for your children."

THE CHRISTIAN IN BUSINESS

(Continued from page 4)

Said Jesus, "So shall it be at the end of the world. The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:49, 50).

Let every Christian recognize and accept his responsibility to "provide things honest in the sight of all men."

ISRAEL MINE INHERITANCE

(Continued from page 9)

nant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries" (Ezek. 6:8). Isaiah prophesied, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah" (Isa. 1:9).

The remnant of Israel awaits the fulfillment of God's promises toward them and their brethren who are dead. It is not in belief they are waiting, but rather in trying to establish themselves on their own. God is to establish their government.

VAIN VENTURE INTO THE SPIRIT WORLD

(Continued from page 12)

been lying when death touched her, and looked beyond the skies in joyful hope.—May you find your Mary in that pleasant land, Jim. May death, which parted you, bring you together again—forever."

So ends the editorial, and so ends a vain hope.

(This article was first printed as a letter to the editor of *Current-Argus*, a newspaper in Carlsbad, New Mexico.—Editor.)



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THE EARTH

The earth is the Lord's and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.—Psalm 24:1-5.

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THE EARTH IS THE LORD'S

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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DAILY BIBLE READINGS

- M. July 1. Eph. 4:1-7. Paul worked toward unity in the church.
- T. July 2. Psalm 133. Dwelling together in unity is a blessing.
- W. July 3. 1 Cor. 1:10-17. Paul was concerned about contentions.
- T. July 4. Rom. 12:3-21. We have many members in one body.
- F. July 5. Eph. 4:11-16. The whole body is fitly framed together.
- S. July 6. Eph. 5:22-33. The husband is head of the wife as Christ is head of the church.



Billy Graham and Growing Churches

The great response in New York City to the Billy Graham campaign is worthy of serious thought and study by every believer. Coupled with the successes of Evangelist Graham, we have evidence of growing churches and apparent increase in interest in things religious.

We might take a negative attitude toward these things and find fault with the methods being used, the message being preached, the people who are co-operating, and the lack of depth in these movements. There are, however, positive lessons to be learned and benefits to be derived from examining the phenomena of the Graham campaign and the swelling church rolls.

First, we deduct that people are basically dissatisfied in our generation and are looking for consolation and comfort in the gospel. Multitudes have become discontented with the shallow materialism of the age and are seeking for contact with things eternal and satisfying. What a challenge this presents to those who have the full gospel of Jesus Christ and the Kingdom of God, who can present a life of joy for today and a bright, reasonable, sure hope for eternity.

Secondly, people are responding to a message that calls a spade a spade, names sin and deals harshly with it, and gives man no whitewash to cover his own depraved condition. People have apparently become sickened with the artful preaching, once so popular, that would gloss over sin and convince man that he needs only realize his inner goodness and power to have abundant life. Thinking people know themselves too well to be long deceived by such mockery.

Whether or not he offers the whole solution, Billy Graham has become the thorn in a nation's conscience and people are seeing themselves as they are and seeking for cleansing from sin. This also challenges those who have the Bible solution to sin, being cleansed by the blood of Christ through the waters of baptism. We must call men to account and point out the sins of the times in language that cannot be misunderstood.

Vacation Bible Schools

Across the nation vacation Bible schools are being completed. Reports are that record attendance has been enjoyed in many schools. Each year greater effort is made to conduct these Bible schools. New materials are being brought out, teachers are being trained, and children are reached who do not regularly attend Sunday school.

One week of vacation Bible school gives a child time in a Bible class equivalent to nearly six months in Sunday school. Many of the children become interested in the classes and return as Sunday school pupils.

This effort demands the best in teaching helps, teachers, and leadership and deserves more prayer and consideration in the church program.

God Will Save You!

MANY people have a very hazy understanding of salvation. This is due largely to wrong ideas about the soul. The commonly accepted idea is that the soul is a separate part of man that leaves the body at death and goes either to heaven or hell. The commonly accepted idea of hell is that it is a place of torment for the disembodied souls of the wicked. The soul of man is said to be immortal, so salvation is thought to be the saving of the soul from hell to heaven, because the soul does not need saving in the sense of preserving it, as it is thought to be indestructible.

It is little wonder that it is hard to interest people in salvation because they hardly understand what it is. Even many Christians say, "I am saved," and hardly know what they mean when they say it. Some of them have had a religious experience and have had a wonderful feeling and believe that to be salvation. Many believe that the purpose of Christ as Saviour is to save their immortal souls.

A careful study of the Bible will give many an entirely different view of the meaning of salvation. God has made provision to save *you!* God has made provision to save men and women, boys and girls. If one will take the Bible and make a study of the use of the word "soul" it will be found that it has a much different meaning than the common conception of soul. A soul is a living being. "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). Salvation is not the saving of a part of man from hell to heaven. It is the saving of the whole man from death to life.

Death passed upon the human race as a consequence of sin. It was the punishment that God pronounced upon the living soul that He made because that soul disobeyed his Creator. Jesus came to save the human race from the punishment of eternal death. One of the key verses that teaches this great thought is Romans 6:23. Many people can quote this verse, but have never stopped to ponder its meaning. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." In the Bible we always find life contrasted to death.

God said to Israel, "I call heaven and earth to record this day against you, that I have set before you life and death" (Deut. 30:19). Hell is not a place where immortal souls are tormented forever and ever. It is a place where



mortal souls are buried. "Hell" and "grave" are translated from the same word in the Old Testament. Hell may be a fiery grave, as in Revelation 20, when sinners are cast into the fire which destroys them in the second death.

Salvation is used in the Bible in two ways. It is used in a temporal way when people are saved from death and their lives prolonged for a season. It is used in an eternal way as when the dead in Christ will be raised from their graves to eternal life.

When the children of Israel were fleeing from the Egyptians in their exodus from Egypt, they were trapped between the Red Sea and the Egyptian army. We read in Exodus 14:13 that Moses said to the people, "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever." The Israelites were saved that day with a temporal salvation. Their lives were spared for the time being. God protected them from the death that threatened. There are many examples of salvation in this sense in the Bible.

Eternal salvation is yet future. It means being saved from eternal death to eternal life. God said of His people in Isaiah 45:17, "Israel shall be saved in the Lord with an everlasting salvation: he shall not be ashamed nor confounded world without end." In Hebrews 5:9 the writer said of Jesus Christ, "Being made perfect, he be-

came the author of eternal salvation unto all them that obey him." God has often protected His people and prolonged their lives for a season with a temporal salvation from death, and in the future all the faithful in Jesus Christ will be given eternal salvation from death.

God's salvation for individuals has a past, a present, and a future part. Just before Jesus died upon the cross He said, "It is finished." God's great plan of redemption for the salvation of the members of the human race from the power of the grave was completed. It was a finished product. All had been done that was necessary. Men had only to have faith in Jesus Christ as Saviour, as the Way, the Truth, and the Life, in order to appropriate to himself the benefits of the finished work of redemption from the penalty of sin.

Then there is the present part of salvation. The present part is our part in the plan of salvation. It is our faith that God, through Christ will one day give us the gift of eternal life. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). Our part is to remain faithful unto death, or until the coming of Jesus. Jesus said, "He that shall endure to the end, the same shall be saved." In the present we are spoken of as "heirs of salvation" (Heb. 1:14); heirs of something that we do not yet possess.

The great transaction of the eternal salvation of those who have believed and obeyed God will be completed in the future. "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. 9:28). Paul was speaking of the completed salvation in the future when he said in Romans 13:11, "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

"Wherefore he is able also to save them to the uttermost that come unto God by him [Jesus], seeing he ever liveth to make intercession for them" (Heb. 7:25). To save *them!* To save the individuals that come unto God by Him! To save *them* to the uttermost! Job understood God's salvation and trusted in it. He said, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25-27).

God will save *you!* He will save *you* if you believe and obey. You cannot have the kind of faith that God wants you to have unless you believe that He has made provision in Christ Jesus to save *you* with an eternal salvation from death to life.

What Do We See?

By Madge Savage
St. Cloud, Minnesota

OUR eyes are an outgrowth of our brains: they are translating machines that gather rays of light and transform them into nerve impulses. Then their messages are sent to the brain.

A baby may think a ball and the moon are the same size, and one as close to him as the other. He has not learned about distances.

Seeing also depends upon what sort of person one is. An eye, it is estimated, sends a thousand million impulses per second to the brain. Your mind chooses the important details! Even healthy eyes sometimes will not see!

Seeing is handled by our brains rather than by our eyes; our views of the world, and of our friends, are as different from some other person's as our dreams, our IQ, or our opinion of a painting.

The picture sent by the eyes to the brain is meaningless until it is interpreted by our minds.

The writer of the song, "Turn Your Eyes Upon Jesus," had a Christian's insight. In it Helen Lemmel has written,

"Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim,
In the light of His glory and grace."

We further see how very different is a Christian's judgment, sight, or discernment from a non-Christian's!

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).



By Pastor Harry Sheets
South Bend, Indiana

BAPTISM

THE Church of God of the Abrahamic Faith holds baptism to be one of the essential steps to salvation. We believe that the command of Jesus is plain and specific, and allows for no deviation. Our Saviour commanded: "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). It is plain that Jesus made belief and baptism requirements for salvation.

The apostles, who went out to preach and make converts as commanded by Jesus, always required baptism. We have no record of any time in which they waived this requirement. When the people were moved by his preaching at Pentecost, Peter told them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

Philip fled from Jerusalem to Samaria and there he preached the gospel. Acts 8:12 tells us that "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."

From Samaria, Philip was directed to the Ethiopian eunuch, to whom he preached the gospel. Interested, and convinced, the eunuch asked: "See, here is water; what doth hinder me to be baptized? . . . And they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:36, 38).

Saul (better known as the Apostle Paul) was healed of his blindness, after which he "arose and was baptized" (Acts 9:18). During his ministry which followed, Paul always required baptism of his converts.

If there ever was one who might have been excused from baptism we think it should have been Cornelius. This Roman centurion had received a special communication from God in which he was commended for goodness and faithfulness. Peter was commissioned to present

the gospel to him. While listening, the Holy Ghost was given to Cornelius and those with him.

By giving the Holy Ghost to some who had not been baptized, was God bypassing baptism and approving salvation without it? Peter considered baptism as all the more necessary. He asked: "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).

Few people will dispute us when we say that baptism originally was by immersion. Since baptism symbolizes the death, burial, and resurrection of our Lord it is readily seen that immersion (burial) is the only form that can be used. Paul, writing to the Romans, said: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:3-5).

Notice that if we desire to be in the likeness of Jesus (study Philippians 3:20, 21 if you would know what that is to be like) in His resurrection, we must accept the likeness of His death. Immersion is necessary for salvation.

When Abraham, who is the father of the faithful (Rom. 4:16), received the promises, it was necessary for him to seal the covenant by accepting circumcision. We accept the new covenant under Christ by submitting to Christian circumcision, which is baptism. (Col. 2:10-12.) The covenant made with Abraham is the same as the new covenant confirmed by Christ. (Gal. 3:8-17.) "As many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27, 29).

If we have never accepted the promises through baptism we would say: "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).



"Israel Mine Inheritance"

PART 4

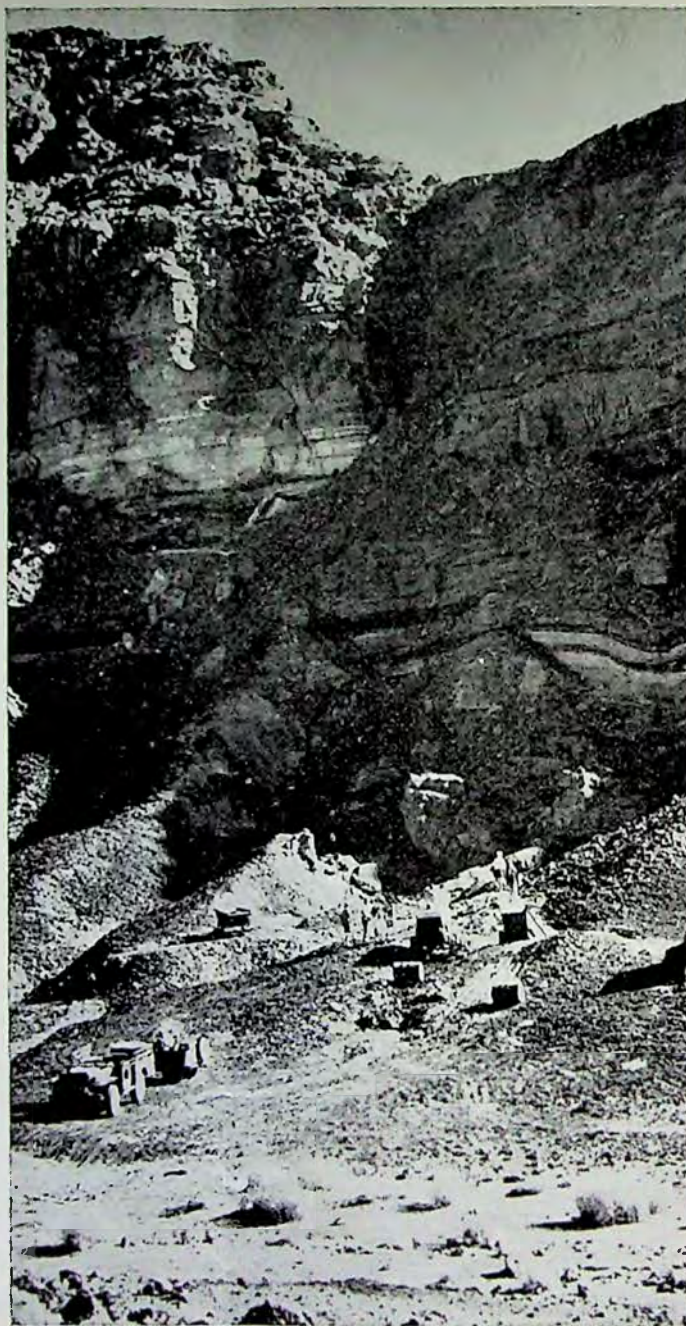
By Pastor Francis E. Burnett
Tipp City, Ohio

Israel Shall Blossom

IN OUR study thus far we have found that God chose Israel as His people. He gave them laws and commandments by which to live. If they disobeyed they were to be scattered and destroyed, which event occurred. We also have found there is a remnant of this *great people* that remains today.

In this part of our study we are going to examine some of the many scriptures which show that God will remember His people and some day cause them to return to their land. Isaiah, Israel's prophet of hope, wrote, "Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me" (Isa. 44:21). "The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. . . . And it shall come to pass in [that] day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve" (Isa. 14:1-3). "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the whole world with fruit" (Isa. 27:6). God will remember Israel and cause them to return unto the land of their fathers.

There are many references to the return of Israel. "Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it" (Jer. 30:3). "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. . . . Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was



stronger than he" (Jer. 31:8-11). "Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid" (Jer. 30:10).

"Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God" (Ezek. 28:25, 26).

"Son of man, can these bones live? . . . Behold, I will cause breath to enter into you, and ye shall live. . . . Son of man, these bones are the whole house of Israel. . . . Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. . . . Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land" (Ezek. 37:1-21).

In all of the foregoing verses which contain God's promise of a return for all of Israel, we can see the condition in which they are to be found. First, they are a scattered people, as a group without a leader. They will be among the heathen and in "enemies' lands." Second, as we have suggested before, the most of this people are dead in their graves. The thirty-seventh chapter of Ezekiel shows this and definitely declares that Israel must first be resurrected before they can be taken back into their own land. When all of this happens the *two divisions* will be made one nation and Jesus will be their King.

This has not yet happened to Israel. God has not as yet fulfilled His promises. "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. . . . Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:8-10). "Though Israel be not gathered . . . thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages" (Isa. 49:5-8).

Yes, this is yet future, but God has promised and He will perform it. There is the time coming when Israel will be "a light to the Gentiles." This is the time when "ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:23). This is the time when "many nations shall come, and say, Come" (Micah 4:2). This is the time when "he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:12).

Jesus will be that "ensign." Jesus "shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31). "How long, Lord? Wilt thou hide thyself for ever?" (Psalm 89:46).

The Gift of Eternal Life

By Pastor Dale Ward
Woodstock, Virginia

THE GIFT of eternal life that God has offered to us is so great that our best service to God could never possibly earn it and our best efforts of righteousness cannot possibly deserve it. Now we would think that the few who come to the realization that eternal life cannot be earned and is not deserved would sit down and say, "Why should I serve God or why should I try to be righteous?" It is strange that the knowledge of God's so great salvation has just the opposite effect. It is among those who have begun to realize what a wonderful hope we have in Christ that we will find the most zealous servants of God, and the highest degree of righteousness. Show me a zealous Christian and that one will testify that he is unworthy of the blessings of God; that he has the hope of receiving eternal life only because of God's wonderful goodness to him.

On the other hand, show me a piddling church member, one that shows up for church only at infrequent intervals, and you will usually find that that one is trusting in his service and in his righteousness for eternal salvation. Should he give his employer no more than he gives God he would be fired in a month, yet he hopes to earn eternal life with the husks that he gives God. That one is doomed to terrible disappointment. We pray to God that he may find out his hope lies only in Jesus Christ and His merits before it is everlastingly too late.

Idea or Person?

By Pastor C. E. Randall
Omaha, Nebraska

One cannot help from time to time appraise the work which he is doing, and analyze it for weaknesses. This is true of church work as well as other businesses. Because we believe we have the truth is no reason to assume we cannot improve in our presentation of these truths.

In preaching the message of the Kingdom of God, we must be careful not to fail to present the King of the Kingdom. When Philip went to Samaria he preached "Christ," and thus preached the Kingdom of God.

There is no salvation in just a knowledge of the Kingdom. The only salvation from sins of which the Bible speaks is that which is in Christ Jesus. Truth itself is simply a right idea—necessary of course, but in itself, or of itself has no saving value. Truth is saving when centered in Christ. Too many people are converted to an idea rather than a person. Full salvation requires a living understanding of truth and full surrender to the person—Christ Jesus.

Too Much Church?

By Pastor J. R. LeCrone
Michigantown, Indiana



OCCASIONALLY someone suggests the possibility that we may overemphasize the importance of regular and faithful attendance at the services of the church. The theory seems to be that a too rich spiritual diet may induce a reaction in our lives which will cause us to lose our taste for spiritual nourishment, or even turn against it altogether. The supposition is that the overindulging of ourselves on spiritual food may put us in much the same position of the person who overindulges his appetite for pie, or cake, or olives, or dill pickles, becomes sick on them and thenceforth develops such an active dislike for them that it is a long time before he can stomach them again, if ever he can.

Those who take this position counsel moderation in church attendance and participation in the activities of the church. They insist that the Christian's spiritual diet ought to be varied frequently with liberal amounts of the fruits of the flesh, to the end that he does not partake of too much spiritual food and become sick of it. By this means, they make worldly and unchristian activities to appear as valuable and indispensable aids to spiritual nourishment and Christian growth. Such an argument is eagerly seized upon by those who have a taste for ungodly activities as an excuse for giving way to the lusts of the flesh. Even the sincere, but uninformed or unwary Christian, may be deceived into thinking that such an argument makes sense.

When we want the ultimate authority on how best to care for and use a piece of machinery, we do not depend upon the ideas of some casual acquaintance who may have a theory about it. Rather, we seek the advice of the manufacturer. For surely, he, of all people, ought to be familiar with the inner workings of his own product, the care it requires, and the service that we may reasonably expect it to perform. For this reason, we listen with respect to his instructions with regard to the use of the machine that he has created.

By the same reasoning, God, who created mankind, surely ought to be conceded to be the One who knows more than anybody else about the inner workings of men. Surely He knows what is necessary to keep humans in good spiritual health. If there is a possibility that men may be given too much spiritual food in their diet, then there must be a warning to that effect somewhere in that Book of Instructions which we call the Bible. If it really is beneficial for men to vary their diet of "fruit of the

Spirit" with "fruits of the flesh," then such information must be found in this divine Book of Instructions. Let us consider some of the instructions found in the Scriptures with regard to spiritual nourishment.

Jesus is universally regarded as the perfect example for all Christians. His was perfect spiritual health. On what sort of spiritual meat did He subsist? At the early age of twelve, Jesus went with Joseph and Mary to Jerusalem to keep the Feast of the Passover. After the feast was over and Joseph and Mary had gone a day's journey on their way home, they discovered that Jesus was not in their company. Returning to the city, they found Him, on the third day, "in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers" (Luke 2:46, 47). When Jesus was mildly rebuked for having dealt unfairly with His earthly parents, He replied, "Wist ye not that I must be about my Father's business?"

Jesus was three full days in the temple with the most learned men to be found. Probably He had been there during at least a portion of the feast days as well, hearing them and asking them questions with regard to the law of God, and the utterances of Moses and the prophets. Surely this was a rich spiritual diet, especially for one so young. Did it result in making Him sick of things spiritual and forever dampen His interest in religion? On the contrary, it crystallized His realization that He must be about His Father's business, with the result that "Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52).

This realization that being about His Father's business was the best possible spiritual nourishment stayed with Him throughout His life as a mortal man. Some twenty years later, when He was in the midst of His ministry, Jesus' disciples became concerned for His health because it seemed to them that He was not taking the time from His work to eat sufficient food. After Jesus' conversation with the Samaritan woman at Jacob's well, when she had left her waterpot and gone into the city to spread the word of Jesus' understanding, and to bring out a crowd to hear Him, we are told, "In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work" (John 4:31-34).

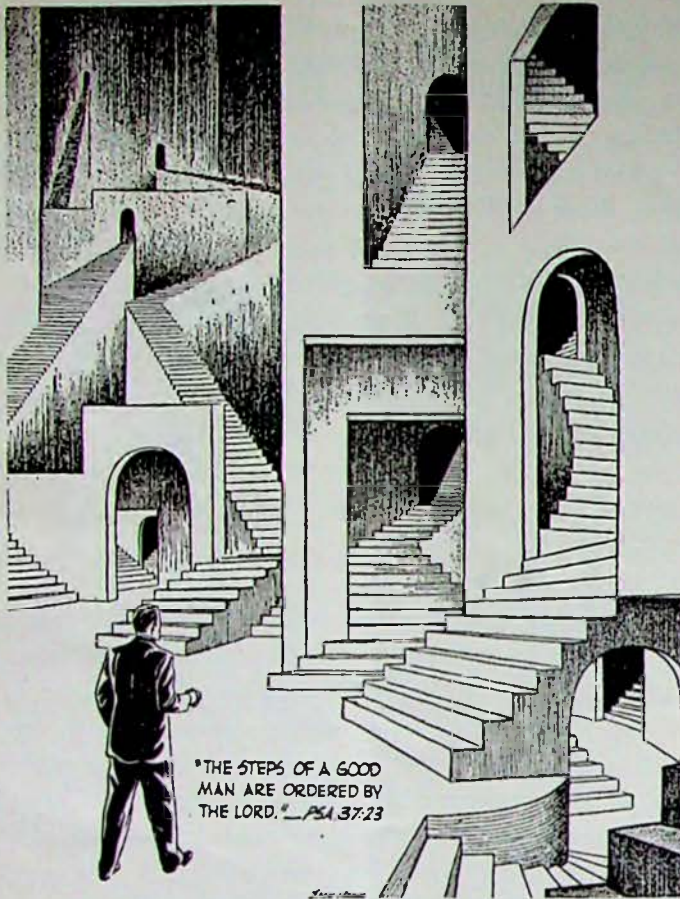
It is crystal clear that Jesus had no fears lest He over-indulge in spiritual meat and His spiritual development be impaired. Nor did He fear any such danger for His disciples! After He had fed the five thousand, and the multitude had followed Him to the other side of the Sea

of Galilee, hoping to be fed again, Jesus gave them some sound advice. Said He, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6:27-29). If we believe Jesus, we cannot escape the conviction that the best possible nourishment and aid to our spiritual development is to be constantly about our Father's business.

In taking the church at Corinth to task for not carrying out their work in the proper spirit, the Apostle Paul said to them, "I brethren, could not speak unto you as unto spiritual, but as unto carnal, even unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3:1-3). Their manner of life proclaimed them to be yet babes in Christ, so Paul was providing for their nourishment with the pure milk of the Word. Paul had no fear lest he give them too much milk. Whoever heard of a baby's growth being stunted and his health impaired because he was given too much milk?

No reputable doctor has ever suggested that anybody's health may be improved by mixing deadly poisons with his diet. "The wages of sin is death." How foolish then, to suggest that a Christian may ever become a stronger and more spiritual individual because he intermixes his wholesome spiritual food with the poison of the world! Nor will his participation in the "fruits of the flesh" in any way aid in preparing him for a place in the Kingdom of God! These "works of the flesh" have no legitimate place in the life of a Christian. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

Nowhere does the Bible warn about, or even recognize, any danger of too much church or Christian nourishment. Rather, the advice is, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as we see the day approaching" (Heb. 10:23-25).



"THE STEPS OF A GOOD MAN ARE ORDERED BY THE LORD." —PSA 37:23

Sanctification

By Pastor C. F. Pryor
Cleveland, Ohio

THE words "sanctification," "sanctified," and "sanctify," used in the English language came from a combination of two Latin words, *sanctus*, meaning "sacred" and *facere*, meaning "to make." Therefore the definition is, "to make sacred or holy." The theological definition of sanctification is, "the act of grace by which one is cleansed from sin and made holy in the sight of God." These words and definitions are in harmony with the Greek word translated *sanctification* in the New Testament, which also meant a separation or setting apart.

Although sanctification is used only in the New Testament, the words "sanctify" and "sanctified" are com-

mon to both Old and New Testament. They are applied to places (Lev. 27:17), homes (v. 14), objects (8:10-12), times (Deut. 5:12), fasts (Joel 1:14; 2:15), and congregations (Joel 2:16). These are examples of making sacred or holy from an external position or relationship with God. The persons, places, and things were dedicated or consecrated to God.

"Sanctification" is used in the New Testament as pertaining to persons and has a threefold meaning. Believers are set apart by redemption, through the offering of the body of Jesus Christ, once for all. (Heb. 10:9, 10.) By the offering of sacrifice for sins that Jesus made, every person who will believe on Him who made the sacrifice may be made holy or sanctified in the sight of God. As the sinner's position or standing before God is naturally unholy and defiled and in this condition he cannot stand before a holy God, it is of utmost importance that this position be changed and the sinner be made holy or sanctified. This is a requirement for God's people. (1 Peter 1:16.) Positionally, believers are called saints of God and become holy from the moment they enter into Christ by baptism. (1 Cor. 1:2; 2 Cor. 1:1; Eph. 1:1; Phil. 1:1; Col. 1:2; Heb. 3:1.) Positionally, believers are made to sit together in heavenly (exalted) places in Christ Jesus.

In experience, the believer is being sanctified constantly by the work of the Holy Spirit, or power of God, through the Scriptures. In John 17:17, in the petition Jesus made to the Father for us, He said, "Sanctify them through thy truth, thy word is truth." (See also 2 Cor. 3:18 and Eph. 5:25-27.) This phase of sanctification creates *within* the believer a transformation of character and conduct which will eventually lead to his perfection in the body of Christ. (Eph. 4:12-16.)

Like other terms relative to our salvation, the believer's complete sanctification awaits the appearing of the Lord and the consummation of the church, when it will be presented to Christ, a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. (Eph. 5:26.)

Those in Christ have been sanctified by being cleansed in Christ, are being sanctified daily by the power of God, and will be sanctified completely when made like Christ at His coming.



**Where
Does
Your
Dollar
Go?**

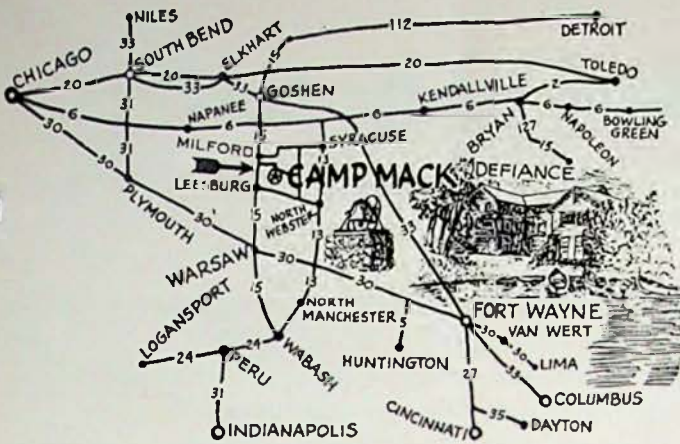
Brother Glenn Birkey shares a clipping of an editorial in the *Rockford Morning Star*, which is very revealing. The article is titled, "Church's Share of Dollar Drops." Among the comments made in the article we learn that "in 1909, Americans spent one per cent of each dollar for church activities. . . . In 1950, the share of the citizen's dollar given to religious activities had dropped rather sharply; it was six tenths of one per cent." The editor observed: "The figures raise a question as to whether America's increased interest in religion and churches has yet been felt seriously in the pocketbook."

GENERAL CONFERENCE

CAMP ALEXANDER MACK

Milford, Indiana

AUGUST 4 - 9, 1957



Sunday, August 4

Those attending Conference can check in at Camp Mack any time after noon on Sunday.

- 5:30 Lunch
- 7:30 Evening Worship Service
Topic: "Fundamental Bible Doctrines and Their Effect Upon Our Present Lives"
- 9:30 Lakeside Campfire Service
- 10:30 Lights Out

Monday, August 5—Missionary Day

- 7:30 Breakfast
- 8:15 Ministers' Meeting
- 9:00 Morning Devotions for All
Topic: "Stewardship and the Great Commission"
- 9:30 National Missionary Society Program
- 10:45 National Missionary Society Business Meeting
- 12:00 Lunch
- 1:30 Afternoon Devotions for All
Topic: "We According to His Promise"
- 2:00 Bible Study Classes
- 3:30 Recreation, Rest, and Committee Meetings
- 5:30 Dinner
- 7:30 Worship Service
Topic: "Prepare Today to Live in God's Tomorrow"—Harold Doan
- 9:30 Lakeside Campfire Service
- 10:30 Lights Out

Tuesday, August 6—Sunday School Day

- 7:30 Breakfast
- 8:15 Ministers' Meeting
- 9:00 Morning Devotions for All
- 9:30 Sunday School Department Program
- 10:45 Sunday School Department Business Meeting
- 12:00 Lunch
- 1:30 Sunday School Department Workshops
- 2:45 Sunday School Program
- 3:30 Recreation, Rest, and Committee Meetings
- 5:30 Dinner
- 7:30 Evening Worship Service
Topic: "Is Belief in One God Enough?"
- 9:30 Lakeside Campfire Service
- 10:30 Lights Out

Wednesday, August 6—General Conference Delegate Meetings

- 7:30 Breakfast

- 8:15 Ministers' Meeting
- 9:00 Morning Devotions for All
Topic: "Seek for Glory, Honour, and Immortality"—Loie Jones
- 9:30 Call to Order and Seating of the Delegates
- 10:00 Communications and Secretary's Report of the Work at Large
- 10:30 Recess
- 10:45 Treasurer's Report—Donald Overmyer
President's Charge to the Conference—Willis Turner
Appointment of Committees

- 12:00 Lunch
- 1:30 Report Summaries
Evangelism—Verna C. Thayer
National Missionary Society—Alva G. Huffer
License and Ordination Committee—C. E. Lapp
Sunday School Department—Charles Knapp
- 2:00 Nominations for Secretary and First Vice President
- 2:30 Recess
- 2:45 General Manager's Report and Recommendations
Presentation of the Budget
Delegates Motions Proposed for Study
- 3:30 Recreation, Rest, and Committee Meetings
- 5:30 Dinner
- 7:30 Evening Worship Service
Topic: "Resurrection Hope, an Incentive to Greater Service"—F. Burnett
- 9:30 Lakeside Campfire Service
- 10:30 Lights Out

Thursday, August 8—General Conference Delegate Meetings

- 7:30 Breakfast
- 8:15 Ministers' Meeting
- 9:00 Morning Devotions for All—M. Hall
Topic: "Step-Links to Salvation"
- 9:30 Reading of the Minutes
Election of Secretary and First Vice President
- 10:30 Recess
- 10:45 Installation of Officers
Communion
- 12:00 Lunch
- 1:00 College Booster Program
- 1:30 Discussion and Voting on Recommen-

- dations and Delegate Motions
- 2:30 Recess
- 2:45 Continue Discussion of Budget, Recommendations and Motions
- 3:30 Recreation, Rest, and Committee Meetings
- 5:30 Dinner
- 7:30 Evening Worship Service
Topic: "Is Baptism a Requirement for Salvation?"—William Dick
- 9:30 Lakeside Campfire Service
- 10:30 Lights Out

Friday, August 9

- 7:30 Breakfast
- 8:15 Ministers' Meeting
- 9:00 Morning Devotions for All
Topic: "Rejoice in the Lord"—Warren Sorenson
- 9:30 Reading of Minutes
Continuation of Conference Business, if Necessary
- 12:00 Lunch
- 1:00 Leave Camp
- **Children: There will be children's classes and recreation morning and afternoon each day of the Conference.
- **Young People: There will be Bible classes for teen-agers morning and afternoon each day of the Conference.
- **Recreation: There will be swimming, tennis, badminton, horseshoes, boating, crafts, and other supervised activities every afternoon of the Conference.
- **What to Bring: Comfortable clothes, a robe to wear on the way to the beach, bedding, pillow, personal articles
- **Family Accommodations: Write: Harry A. Sheets, 1717 S. Leer St., South Bend, Ind., or Donald Overmyer, 1805 Walton, LaPorte Ind., for rooms for families.
- **Sleeping Facilities: There are cabins for men and boys, and cabins for women and girls. There are also some accommodations for families to stay together in rooms at the camp.
- **Costs: The cost of renting the camp, for all the facilities, including meals, is about \$2.80 per person per day. Offerings are received each evening to pay for the entire cost of the camp.

Plan Now to Attend With Your Family



The Bible and the News

By the Editor

BABYLON LIVES OUT BIBLE PROPHECY

Tom Lambert, a staff writer for the Chicago *Sun-Times*, in a feature article on the excavation of the ancient city of Babylon, acknowledged that the city of Babylon as it now lies open on the Iraqi desert is a fulfillment of Isaiah's prophecies of the doom of this once-great city. Writing of the ruins of the city, showing the skill of craftsmen of ancient times, Lambert was reminded of the words of Isaiah that the city would give way to "wild beasts of the desert, owls, bittern, and pools of water."

Some Bible students believe that Babylon will live again and flourish in the days of the man of sin and be destroyed in connection with the coming again of Jesus Christ. Be that as it may, the ruined city is mute evidence of the judgments of God and the sure word of prophecy.

JUVENILE DELINQUENCY LAID TO "MOLLYCODDLING"

William H. Bannan, warden of Southern Michigan state Prison at Jackson, Michigan, claims that much juvenile delinquency is the result of mollycoddling by parents.

Bannan said that lack of religious training and parental discipline were two reasons why his institution was crowded.

The Bible says, "Chasten thy son while there is hope" (Prov. 19:18).

THE LATEST ON SMOKING AND HEALTH

Time magazine reported in its June 17, 1957, issue, on the latest findings of a team of doctors on the relationship between smoking and health. In addition to the evidence on smoking and lung cancer, the doctors proved that smoking is also detrimental to general health and is responsible for early death in many cases.

Lung Cancer. Even persons who smoke less than half a pack of cigarettes a day run a risk of lung cancer fifteen times as great as non-smokers. Between one and two packs a day the risk is forty-three times as great, and on more than two packs a day the risk is sixty-four times as great.

Other Cancers. Among smokers the chance of having

prostate cancer is seventy-five per cent higher; incidence of cancer of the bladder is one hundred seventeen per cent higher; and cancer of the gall bladder and liver is three hundred fifty-two per cent higher.

Cirrhosis of the Liver. Incidence among smokers is ninety-three per cent higher than non-smokers.

Heart Disease. It was proved that incidence of heart disease increases in proportion to the amount smoked. Those who smoke one to two packs a day are more liable to heart disease by one hundred fifteen per cent, and those who smoke two or more packs a day are more liable by one hundred forty-one per cent.

Who can deny that smoking is detrimental to health and to the body, which is the temple of God?

A FATHER'S BITTER INDICTMENT

A little six-year-old Detroit girl, Mary de Caussin, was recently brutally killed by a sex pervert. The father of the little girl commented bitterly on the modern society that produced the offender.

"I wouldn't blame the man as much as the society which produces such men. It's a society that allows sex magazines on newsstands for kids to read; a society which measures Hollywood stars by their bosoms; a society where the telling of dirty stories and the use of foul language is commonplace. These things produce sex perverts out of people who have the slightest abnormal tendencies."

COMMUNISM INTENSIFIES ATHEISM DRIVE

The Communist party held a ten-day conference at Moscow recently to plan a more intensive drive to promote atheism and combat the people's basic religious inclinations. More than three hundred fifty Russian scientists and leaders of atheism met to discuss ways to reach the people more efficiently and effectively with their message.

Communists wisely realize that Christianity is the only real weapon against Communism and are ever alert to try to destroy it. We know from God's Word, however, that the final victory will be the Lord's when the Communist nations go down in eternal defeat in the plains of Israel. (Ezek. 39.)

The Bible is as modern as the atomic age





King Jesus

By your Storyteller

Muriel Hass

DO YOU know any kings? No, probably not. We do not have kings in America. Here we have presidents elected by the people. A king is a king because his father and his grandfather were kings. One becomes a king by birth.

A king is the topmost ruler of his country. He lives differently than ordinary people because of his important job. His position is so important that he has to be very careful to do only the things that are right. Because everyone watches the life of a king, his example must be correct.

Long years ago the Israelites asked God for a king. God had given Israel leaders. They fretted about the leaders. Then they had judges to rule them, but the dissatisfied Israelites asked for a king. Other people in Bible times had kings and the Israelites wanted to be like their neighbors. So God gave them a king. Saul was Israel's first king. Their last king was the ruler when Israel was taken captive in Babylon.

In the Bible, we have three sets of two books each in the Old Testament about the kings of Israel. They are 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles.

Now, why should we talk about kings today? If you will listen closely, you'll find out. We have a king! Who is this King? It is Jesus. We often talk about the baby Jesus, the boy Jesus, or the Galilaeen, or even the crucified Jesus. Let's talk about this same Jesus as a King.

As we learn of Jesus and accept Him as our own Saviour, He becomes our King.

What were some of the characteristics of a king? Well, a king is one by birth. Jesus is also a king by birth. He is a descendant of King David. A king is the highest ruler of a country. Jesus is that, too. He is the supreme Ruler of every Christian.

A king has to live a separate or different life. Jesus did that, too. His life was set apart from the world by prayer, just as our lives must be if we are to be followers of this King. Jesus set Himself apart to be an example to us, to show us it is possible. Jesus knew His reason for living was to be an example for us. He was careful to be a steppingstone for us rather than a stumbling block.

This King is not only wanting to be the Ruler of our lives now, but He has promised us something greater. Jesus the King is going to return to earth to be our ruler. We must be worthy subjects of our King.

If you knew the president of our country was coming to your town tomorrow, what would you do? Oh, you'd make extra special plans to be there to see him. You'd get your work done on time or maybe even early. You would clean up and look your best. You would use your best manners. Probably you would invite your friends to go with you.

We do not know exactly when King Jesus will return. But, we should make preparations for His return just as we would to see our president. We should keep our lives clean. We should use our Christian manners. We should want our friends to see King Jesus, too.

Now if you were promised a visit with the president, it would be even more exciting. Yet, we can "visit" with King Jesus any time. You know Jesus is the one who interprets our prayers to God.

We may never see the president of the United States in person, nor a king of any land, but we can daily prepare to meet King Jesus. We can invite our friends to be ready to meet Jesus, too.

There is a beautiful hymn that we sing which goes like this, "King of my life, I crown Thee now. Thine shall the glory be." Next time you sing this hymn, remember our story about King Jesus. Make Jesus the ruler of your life today!

CHILDREN'S CORNER



Churches IN THE News

CALENDAR

- June 22-30—Indiana State Conference and Bible School, North Salem.
- June 23-30—Texas Conference and Youth Rally, Gatesville.
- June 24-30—Michigan State Conference at Southlawn Church, Orville Westlund, Speaker.
- June 30-July 7—Southeast Conference, Guthrie Grove Church of God, Pelzer, S. C. Verna Thayer, C. F. Pryor, and Alva Huffer, guest workers.
- July 15-21—Washington State Bible Camp.
- July 18-28—Illinois Conference and Bible School, Oregon.
- July 21-28—Southwest Youth Camp, Prescott, Ariz.
- July 25-28—Southwest Conference, Mountain View Estates Camp, Prescott, Ariz.
- July 27-August 4—Missouri State Conference, Fredericktown. C. E. Lapp, Guest Speaker.
- August 4-9—General Conference, Camp Mack, near Milford, Ind.
- August 11-17—National Berean Youth Camp, Quaker Haven Camp, Syracuse, Ind.
- August 15-25—Virginia State Conference, Maurertown. Walter Wiggins and Verna Thayer, Workers.
- August 17-25—Iowa State Conference, Waterloo.
- August 28-September 1—Ohio State Conference, Cleveland. Harry A. Sheets, Guest Speaker.

ATTENTION STATE CONFERENCES AND CHURCH SECRETARIES

General Conference delegate forms were mailed June 1. If you have not received yours, please notify the National Bible Institution, Oregon, Ill.

Will you please fill out the form and return it whether or not you are naming a delegate. Receiving the membership list from the churches both large and small, helps in making statistical reports.

Thank you much for your co-operation.
Evelyn H. Austin,
Chairman, Credentials Committee



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For further information write:

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For an application write: Berean Youth Department, Box 231, Oregon, Illinois

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July 21 - 28

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- Planned Recreation

Southwest Conference

July 25 - 28

- Bible Classes
 - "Fulfilled Prophecy" — Gerald Cooper
 - "Prophecies That Give Us Hope" — William Dick
- Doctrinal Forum
 - A comparison of the doctrinal teachings commonly believed and those of the Church of God
 - Conducted by Terry Ferrell and Vernis Wolfe
- Sermon Messages
 - "Life and Immortality" — Terry Ferrell
 - "The Kingdom Is Coming" — Gerald Cooper
 - "Signs of Christ's Coming" — Terry Ferrell
 - "I Will Come Again"—Jesus" — Vernis Wolfe
 - "Spirit of Truth" — Gerald Cooper
 - "God Is One" — William Dick

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Prescott, Arizona

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The

July 7, 1957

Restitution Herald

VOLUME 46, NUMBER 28

IN THIS ISSUE

Awake or Asleep?

Different or Just Queer?

Forgiven and Exalted

Believe God's Word of Truth

The Bible in the News

JUNE WEDDINGS

June was the time for weddings and many new homes had their beginning last month.

Now the honeymoons are over and the work of home-making has begun.

Founding a Christian home requires the help of the Lord, the church, and Christian friends. In the first months of adjustment the Lord is often left out. It then becomes increasingly difficult to start to church and make the home center in Christ.

Those first few weeks and months are most important. Establish a pattern of Christian emphasis from the very beginning and the home will be happy and a glory to God.



Christ Must Reign in the Home!

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

Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed the 7th, 15th, and 30th of each month.

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DAILY BIBLE READINGS

- M. July 8. Acts 16:1-16. Paul's introduction to the people of Philippi.
- T. July 9. Acts 16:17-24. Paul and Silas imprisoned in Philippi.
- W. July 10. Acts 16:25-34. The Philippian jailer was converted.
- T. July 11. 2 Tim. 4:1-8. Paul instructed Timothy to preach in and out of season.
- F. July 12. Phil. 2:1-11. While facing death himself, Paul was mindful of Christ's sufferings.
- S. July 13. 1 Thess. 4:13-18. Paul described the meeting of Christ in the air.



You Are Radioactive

A speaker from the Argonne National Laboratory, using a highly sensitive gieger counter proved to a local audience that each of us is radioactive. When the counter was pointed at an individual it indicated that two thousand atoms per minute were being split in the human body and sending out measurable rays. This radioactivity increases with altitude so that at the altitude of one mile we become twice as radioactive as at sea level.

Not being a scientist we do not know what this may mean or imply. We are curious to know, however, if this process of atomic disintegration has anything to do with the process of death, and whether this is the way that we begin to die when we begin to live?

God told Adam and Eve that they were not to eat of the tree of the knowledge of good and evil, "for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). The marginal reference states that the Hebrew phrase meant "dying thou shalt die." It is generally understood that since Adam lived for more than nine hundred years after eating of the forbidden tree, God's warning was that in the day he sinned he would begin to die.

Death is the wage of sin and begins to exert its influence as soon life begins. The disintegration of atoms, which makes us mildly radioactive, and the breakdown of human cells, are measurable signs of death at work in us.

In the face of such knowledge of our own mortality we should be constantly reminded to prepare for the inevitable and make sure our salvation and immortality in the age to come. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12).

Summer Camps for Youth

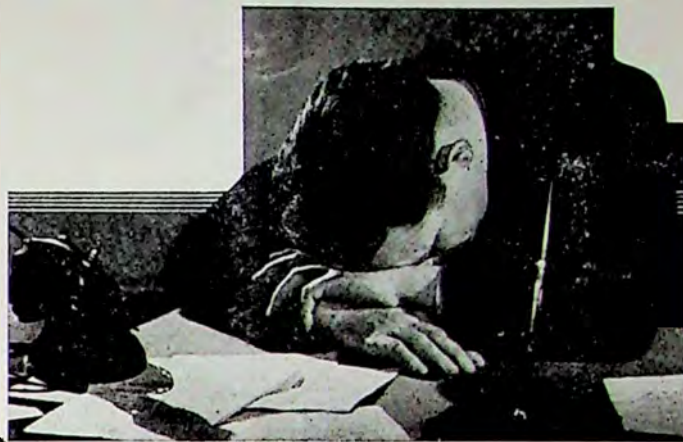
Many churches have seen the opportunity that summer camping affords in the training and spiritual development of young people. In the atmosphere of natural beauty away from tensions and pressures, the young people unite in a comradeship and close fellowship not realized in other phases of the youth program. There, with understanding counselors and competent instructors, the young people experience spiritual growth and gain in faith through their associations with other Christian young people.

Those who are providing this opportunity for youth camping are investing in future blessings for themselves and for the church. Experiences and friendships gained in the concentrated spiritual atmosphere of the youth camp are lasting. Make a Christian camp experience possible for your young people!

The National Berean Youth Fellowship Camp will be conducted this year at Quaker Haven Camp, near Syracuse, Indiana, August 11-17. This camp for young people (ages 12-18) is Bible-centered and emphasizes the joys of Christian fellowship and holy life. Send your young people!

By Pastor Harry Sheets
South Bend, Indiana

- "It is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11).



Awake or Asleep?

THE PERIOD of peace and security that the world will enter just before the coming of Jesus is primarily a period for the deliverance of God's people before He brings judgment upon the people of the world. The world will be taken by surprise, as Paul noted when he said: "The day of the Lord so cometh as a thief in the night" (1 Thess. 5:2). In His comparison with the days of Noah Jesus said the people "knew not, until the flood came, and took them all away; so also shall the coming of the Son of man be" (Matt. 24:39).

This day of the Lord, the day of God's fierce judgment, will take the world by surprise, but God does not want His people to be surprised. The Lord has not told us the exact day when this terrible disaster will break upon the world, but He has given us certain signs as warning signals. Jesus cautioned us: "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42). In the forty-fourth verse, Jesus added; "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Jesus was anxious that we should watch for the signs of His coming that we might be ready. One of the last signs is the cry of "peace and safety," that will go out in the last days. The warning to be ready is timely.

We would like to have you notice carefully the language used by Paul in First Thessalonians 5. Notice that he is speaking *to* the brethren and *about* those who are not brethren. He distinguishes very plainly between the two groups. "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. But *ye, brethren*, are not in darkness, that that day should overtake *you* as a thief. *Ye* are all the children of light,

and the children of the day: *we* are not of the night, nor of darkness. Therefore let *us* not sleep, as do *others*; but let *us* watch and be sober. For *they* that sleep sleep in the night; and *they* that be drunken are drunken in the night. But let *us*, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed *us* to wrath, but to obtain salvation by our Lord Jesus Christ, who died for *us*, that, whether *we* wake or sleep, *we* should live together with him. Wherefore comfort *yourselves* together, and edify one another, even as also *ye* do" (vv. 1-11). You will notice that those who accept Jesus as their Saviour, and live as they should, and keep themselves ready, will obtain salvation. Jesus died that we might escape the day of the Lord. We are not appointed to wrath.

Jesus Himself told His followers: "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). There is no reason but carelessness and indifference for missing the salvation God has offered. It is free to all who will accept. The cost is trivial considering the magnitude of the blessings received. Why not accept Jesus and live for His Kingdom and be ready for Him when He comes as a thief in the night?

Many of the churches of South Bend were open and people were invited to come in and pray for the success of the Summit Peace Conference. I did not participate. I have in the past turned down all requests to join in world peace movements. I do not like war and I do desire peace, but Paul said that when "they shall cry, Peace and safety, then sudden destruction cometh upon them." You will notice that he uses the pronouns "they" and "them" when speaking of those working for peace. He does not class these persons as brethren. I have left all



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peace movements alone because I do not wish to be identified with any group which is to be deceived and thus receive the sudden destruction promised for such people.

When King Jesus returns to set up His Kingdom I would like to be ready to ascend to meet Him in the air to be with Him forevermore. I want to be His helper when He rebukes the nations so that they will not learn war any more. Peace will not come to this earth until Jesus returns to bring it. To me it is a waste of time to pray for peace now, except as I pray for the Kingdom to be established. Such a prayer is in harmony with what we call the Lord's Prayer. "Thy kingdom come. Thy will be done in earth as it is now done in heaven." I do pray that such a day may soon come.

We feel that we should call attention to a warning that Jesus gave His followers. With the coming of the period of peace and security, people will have a grave tendency to concentrate attention upon the things of this world. Pleasure, and not salvation, will be the order of the day, just as it was in the days of Noah. This is Moffatt's translation of Jesus' warning as found in Luke 21:34, 35: "Take heed to yourselves lest your hearts are overpowered by dissipation and drunkenness and worldly anxieties, and so that Day catches you suddenly like a trap. For it will come upon all dwellers on the face of all the earth."

We feel that the time is short, and that Jesus will soon come. If the cry of peace and safety were the only sign of the second coming of Christ, we might hesitate to warn you, but we have witnessed the return of Israel and its existence again as a nation. Knowledge has increased, and men are running to and fro, and television is now making possible the fulfillment of Revelation 11:1-11.

Friends, if you have not accepted Jesus as your personal Saviour, I beg you not to delay any longer. Each day brings you nearer to that fateful day. I know of some who feel that they should do something about it, and who intend to make their stand some day, but that day is always tomorrow. Why delay any longer, when delay can be so costly and so deadly? Make your decision now!

MEDITATION

It was at the grave of one who had fallen asleep in Jesus. The mourners did not profusely weep . . . for they knew their loved one had only fallen asleep. Their hopes were centered on another day . . . when God will "wipe away all tears." So these people, humble and sincere, felt God's omnipotent presence very near. . . . "God's Tomorrow" was the thought in every heart . . . when from their loved ones they never shall have to part. This hope made manifest in every Christian face is but the evidence of the Faith they all embrace.—*Mary Mae Nedrow.*

Pennies for Jesus

By C. E. Lapp
Dean of Oregon Bible College



SEVERAL years ago I was visiting in a church which was in the process of raising money for a building project. The announcement was made that it was "time to bring our pennies to Jesus." Naturally, the adults put in more than pennies, but through the years it seems that many church members have thought only in terms of pennies.

Children are given pennies for Sunday school, but if we offer them pennies for a weekly allowance they will know the difference. Put four of our smallest coins in your hand and tell your child to take one and see if he makes a distinction. You will soon see that the child knows the value of coins. Most children know it takes a nickel to buy gum, a dime for ice cream and a quarter for a hamburger, but when they attend Sunday school they are taught to think in terms of pennies. It is only natural to evaluate a thing in respect to what we invest in it.

It is quite obvious that many people join the church but their conversion never touches the pocketbook, and they continue to think on the penny plane. They build the finest homes, have the latest TV'S, drive the most powerful cars, dress as well as the next one, but have only pennies for Sunday school, church and missionary work.

Men of the world often put us to shame in their thinking. Whenever they go into some project, they go into it with all their might and invest money liberally. If someone should suggest investing pennies they would laugh him to scorn. Or if you suggest to them that they save one penny each meal for a project they think is worth while, or tell them to put aside fifty cents per week to finance this object of their heart's desire, they would consider it ridiculous! They realize that anything worth doing at all should be done with all their might and money, and that they only get out of a thing what they put into it.

The modern Ananias professes to give till it hurts, but secretly he knows, others know, and the Lord knows he is holding back part of the price. A goodly number profess to give the "widow's mite," but few realize the offering was not measured by what she gave, but by what

she had left. She had nothing left, and Jesus said she gave more than they that did cast in of their abundance. They gave pennies to the Lord, while she in her want gave her all. "For unto whomsoever much is given, of him shall *much* be required" (Luke 12:48).

The rich fool built bigger and bigger barns, but when death came, he left it *all!* "So is he that layeth up treasure for himself, and is *not* rich toward God!" (Luke 12:21). Recently, one of our ministers and his wife visited in a certain home which was described as being like that of a Hollywood movie star. How often did the people attend church? They were the "C. E." type of Christian—Christmas and Easter. They were investing pennies for Jesus.

So long as we think in terms of pennies, local, state, and national programs cannot go forward. So long as we think in terms of pennies, pastors will be underpaid, relatively few young men will take up the ministry as a life's work, and churches will continue to exist without full-time pastors. Thinking in terms of pennies will definitely limit pastoral aid programs for new churches, keep our evangelistic staffs at a minimum, and nullify Jesus' command to preach the gospel to every creature. Missionary fields are not developed overnight like mushrooms, but take persistent, long-range planning, with backing from consecrated *dollars*, not pennies.

How long must we slumber in the spiritual bed of inactivity? How long before we anoint our eyes to get a vision of the lost which can and should be reached for Christ? How long before we realize that covetousness is one of the works of the flesh which keeps the dollars for self while Jesus gets the pennies? How long before we realize that the love of money is the root of all evil and will damn us just as quickly as when Israel robbed God?

"As a man thinketh in his heart, so is he." Only God knows to what extent His work in our hands could go forward if we would consecrate our dollars on His altar of love instead of bringing the pennies to Jesus.



Israel Mine Inheritance

CONCLUSION

By Pastor Francis E. Burnett
Tipp City, Ohio



- *These five messages have shown the origin of the nation of Israel, predictions about its national life, the history of its division, and now the promise of its restoration. The messages were presented to give better understanding of the place of Israel in the plan of God.—Editor.*

WE CANNOT study God's Word concerning Israel without seeing that in His great mercy God will keep His covenants with them. So, in this closing portion of our study we will show how God will forgive Israel and exalt her.

Israel is not yet enjoying the blessings that God promised. Neither has Israel been forgiven of her many iniquities and transgressions which she committed against God. Though Israel has suffered for many years for her sins, yet, beyond all doubt, the Scripture reveals that she will have the brightest future ever promised to any nation. "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name. . . . For a small moment have I forsaken thee; but with great mercies will I gather thee" (Isa. 54:4-7). "It shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong" (Zech. 8:13).

Israel transgressed against God, but He is going to forgive her in every way. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee . . . for the Lord hath redeemed Jacob, and glorified himself in Israel" (Isa. 44:22, 23). "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end" (Isa. 45:17).

When Israel is forgiven of her sins, *then* is the time when God's blessing of possessions will be forthcoming to her. "I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me" (Jer. 33:7, 8). "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. . . . 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. 36:33-36). David seems to have understood all of this even before the separation of the tribes. "Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin" (Psa. 85:1, 2).

In our life we receive forgiveness of sins as we come to Jesus. Of course, anyone of the house of Israel who

accepts Christ will enjoy the same privilege. But most of the house of Israel has died in its sins and the remnant do not generally accept Christ. We are looking forward to a new life because Jesus came that we "might have life and have it more abundantly" (John 10:10). Israel, too, is promised a new life fuller and richer than they ever enjoyed.

God said through Hosea, "I will redeem 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: repentance shall be hid from mine eyes" (Hosea 13:14). "I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon" (Hosea 14:4-6).

God is to make a new covenant with Israel. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. . . . But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their hearts; and will be their God, and they shall be my people . . . for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34).

Further, in consideration of God's promises to Israel, we find that He has promised complete redemption for all of Israel. "So all Israel shall be saved" (Rom. 11:26a). "Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. . . . Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him" (Isa. 43:1-7).

In redeeming Israel from its great depth of sin, God is going to transform them according to His plan. He also will exalt them above every nation of the earth. To Moses, God said, "Ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:6). "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (Isa. 61:4-6).

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof

as a lamp that burneth. . . . Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate" (Isa. 62:1-4).

The greatest of hope is contained in Isaiah 60. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . Thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. . . . And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. . . . For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:1-12).

God has done great things *with, for and in* Israel. He will again do the same and more. *The Land of Promise* and the people therein, the Israel of today, should draw our attention and cause us to study God's Word.

"No man can live wrong and pray right. No man who prays right can live wrong."

Years of Getting Nowhere



WHY DO men persist in contradicting God? Why do men prefer to weave fables into doctrines contrary to God's Word? Our first parents, Adam and Eve, did the same thing. They, too, preferred the serpent's lie to God's word of truth. Through believing the creature instead of the Creator, they disobeyed God's command, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it." They failed to heed His warning: "For in the day that thou eatest thereof, thou shalt surely die" (Gen. 2:16, 17).

God wanted to test and to prove man; therefore, God made Adam and Eve free moral agents. God created them mortal, and gave them the opportunity to eat of the tree of life, and thus through obedience, choose for themselves an endless life. They could choose otherwise to accept the serpent's lie, "Ye shall not surely die," and die just as God had warned that they would!

After they had disobeyed, God said to Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return" (Gen. 3:17, 19).

If God had wanted to start mankind with an immortal, endless life, He would have put the immortality in man instead of the tree!

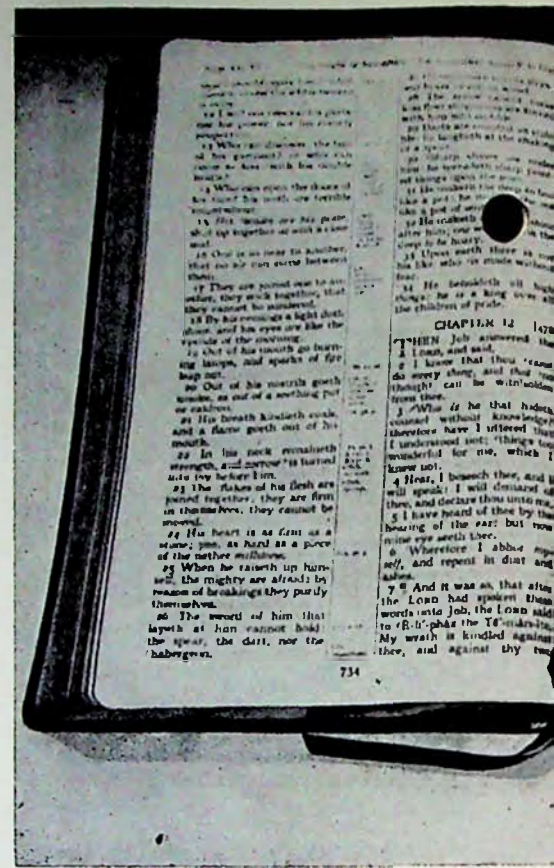
God wanted to be sure that He could trust man to obey before He bestowed upon him an immortal, deathless nature. God did not want his perfect earth filled with immortal, therefore deathless, sinners! After man sinned, God barred him from partaking of this blessing, saying, "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take *also of the tree of life, and eat, and live for ever*: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:22-24).

"All the days that Adam lived were nine hundred and thirty years: and he died" (Gen. 5:5).

Today, as then, man is mortal, and has these same two platforms of belief from which to choose; God's statement, "Thou shalt surely die" (Gen. 2:17), or Satan's, "Ye shall not surely die" (Gen. 3:4).

Out of all this earth's population only a few believe God's statement, while from many sources we hear the serpent's doctrine proclaimed!

In the beginning God placed the quality of everlasting life in the tree and not in man. We learn also from God's



Believing God's

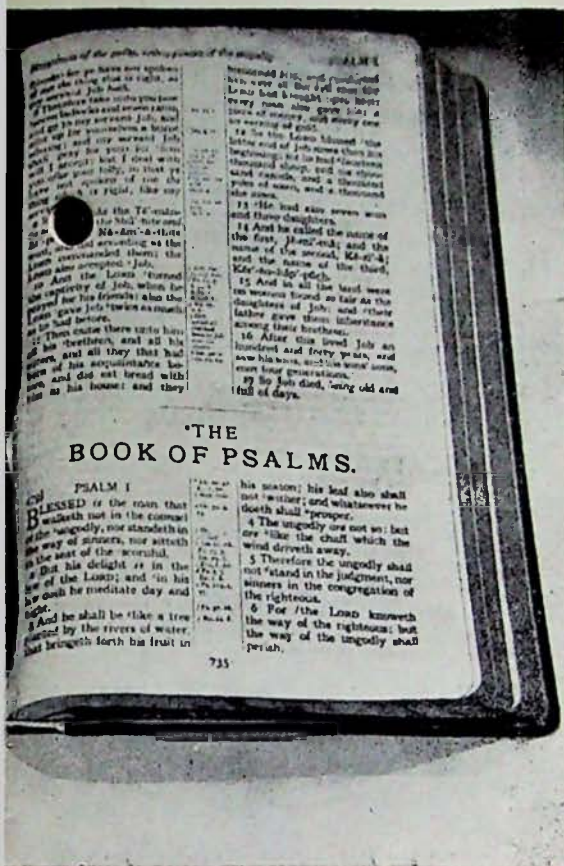
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Word that God "only hath immortality" (1 Tim. 1:17; 6:16), and that, as in Eden, "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Only "to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" (Rom. 2:7).

When will this be? Paul said, "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the [righteous] dead shall be raised incorruptible, and we [if righteous, and still living] shall be changed" (1 Cor. 15:52).

Man teaches that the dead, good or bad, will be rewarded, or recompensed, at death! However, Jesus, the Son of God, said, "Thou shalt be recompensed at the resurrection of the just" (Luke 14:14). Jesus also said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life [eternal]; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

Christ not only taught resurrection, but Christ proved the reality of it! Christ was the only mortal who lived a whole life without sin. Christ was the only mortal who



Word of Truth

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died and has been resurrected to immortality. Christ was obedient unto death, even the death of the cross. (Phil. 2:8.) Since Jesus was the only mortal who has lived an absolutely sinless and obedient life, and who did reap the reward of immortality at His resurrection, He alone has been able to say, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen" (Rev. 1:18).

The first Adam failed to receive immortality because of disobedience, and brought the heritage of sin and death into the world. Christ, the second Adam, was absolutely sinless and absolutely obedient to God, even to death on the cross. (1 Cor. 15:42, 53.) Just as it was a sinful man who brought death to the earth, so also, only a sinless man could provide the sacrificial redemption God planned. That sinless man was God's Son! "Him, being delivered by the determinate counsel and foreknowledge of God . . . whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:23, 24).

The first Adam and all of his descendants have earned the wage of death, because all have sinned (Rom. 5:12), but Christ, God's sinless One could not be held by death. His wage was immortality, therefore, God raised Him

up that He should be the Saviour of all who believe, obey, and, like Christ, are faithful unto death. For, "Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:20-23).

Through John the Revelator Jesus said, "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). "But the rest of the dead lived not again until the thousand years were finished" (Rev. 20:5).

Through disobedience, man brought God's righteous judgment of death upon himself and posterity. But, "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" (Psa. 103:13, 14). Therefore the Lord promised, "O grave, I will be thy destruction: repentance shall be hid from mine eyes" (Hosea 13:14). Once again we read, "The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up" (1 Sam. 2:6).

God said to his prophet Daniel, "Go thy way Daniel; for the words [of the prophecy] are closed up and sealed till *the time of the end*. But go thy way till the end be: for thou shalt rest [in death], and stand in thy lot at the end of the days" (Dan. 12:9, 13).

Then what? "Many of them that sleep in the dust shall awake" (v. 4).

One doctrine—God's doctrine—says, "Thou shalt surely die." "Dust thou art and unto dust shalt thou return." "I kill, and I make alive." "I will gather thee into thy grave." But God said also, "I will ransom them from the power of the grave." "I will open your graves, and cause you to come up out of your graves."

The serpent's doctrine of Genesis 3:4, which contradicts God, says, "Ye shall not surely die," and is the popular, world-wide teaching of today. It is taught as "immortality of the soul." The dictionary says, "Immortal—not mortal: exempt from liability to death: having unlimited existence: undying, as immortal soul."

Man will tell you that even a murderer has an "immortal soul." The Word of God, however, says, "Ye know that no murderer hath eternal life abiding in him" (1 John 3:15).

To better understand the Bible's meaning for "soul" let us read Genesis 1:20. "God said, Let the waters bring forth abundantly the moving [or creeping] creature [or, (Please turn to page 14)



Different? or Just Queer?

By Irma C. Wallace
Boston, Massachusetts



FROM early childhood, most Christians grow up with the idea that true children of God should be different; that they must be separate and apart from those of this world.

Rarely is this difference defined. Therefore, it leads to all manner and variety of customs. Many persons even reach the place where they feel that *difference itself* commends them to God.

There are some sects where men wear their hair long; some where women go about in plain, odd garments. Some believe that it is sinful to hang pictures in their homes. There are groups that show their difference by insisting that true Christians must speak in tongues. Still others believe that no Christian lady would use cosmetics or have her hair cut short.

Let us consider this sort of difference. Surely it would attract attention, but is it necessarily thought-provoking attention? Does any one of these differences bring Christ to those who need Him? Or would such behavior simply cause observers to say: "Aren't those people queer?"

When we are admonished to be "in the world, but not of it," what does it mean? There must be some distinctive difference that the world *cannot* imitate—something that really sets us apart as the children of God.

The writer was born into a Christian home and, up to a few years ago, spent most of her social hours with Christian people. Then I started to work for a company that has thousands of employees and was surprised to discover that I knew nothing about what went on in the minds of those outside the evangelical, Christian faith. My eyes were opened abruptly and I realized that my life had been lived in such a sheltered, God-fearing atmosphere that it was truly an oasis. Very quickly, I learned that sinners do not feel about things as I had been told that they did. The gospel message, as such, meant little or nothing to them. The Bible meant less. The unsaved I have met in the last few years are not interested in theology or in belief as such. They are realistic, practical, and interested only in facts. What they believe—such as it is—in their eyes, is as good or better than what anyone else believes. How can anyone show them that being a Christian does make a real difference?

When I first went there to work, my hair was long and straight. Their only reaction was direct. "Why don't you go to a hair dresser? You look awful."

If I should dress in plain, unattractive clothes, some of them would be outspoken enough to say, "Just because you have been married for a number of years, you don't have to be so slack about your appearance."

When I have gone to work tired and pale, more than one fellow employee has said: "Will you go put a little color in your face? You may not care much for lipstick but, after all, we're the ones that have to look at you."

Differences in appearance are the result of custom or habit. Ordinarily, they have little or nothing to do with morals or faith. We must, therefore, look elsewhere to discover the quality that sets Christians apart.

Many Christians, after long association with unsaved individuals, have been asked questions about their attitudes and their philosophy of life. Some have been asked why they have never been tempted to smoke or drink with the group. Some have had these others turn to them, in times of emergency, and ask them to pray.

Why is this? Is it because of anything different in our outside appearances? Certainly not! These outsiders see, in God's children, something that *only God can put there*. It cannot be imitated, for it is the evidence of the Holy Spirit in the life of the believer.

What evidence of His Spirit can an unbeliever see? Is it not the attitude of the one that is being watched?

To the average person, it is natural to fight back when anyone is mean. If a person overlooks meanness and tries to remain friendly and kind, the world is puzzled.

The common practice, when one wants to advance in the business world, is to tear down others in order to build up one's own reputation. If a person does not tear down even when occasion may warrant it but goes out of his way to comment on the good work of fellow employees, it causes wonder.

Most people will go to great lengths to achieve their rights. When an employee remains calm even though passed over for a promotion; when, in sincerity, he congratulates the one who gets the promotion and offers assistance in any possible way, he is watched.

When a person never mentions his own cares and troubles yet always shows a real sympathy for those of others, it causes admiration.

When a Christian spends much time with a group whose language is less than desirable and punctuated

(Please turn to page 13)



Doctor Luke

By your Storyteller

Muriel Nass



Do you like to read stories about doctors? This doctor lived many years ago—about the time of Jesus. He also wrote two books of the New Testament. Have you guessed his name? It is Luke. This was a very common name at that time.

When you think of a doctor, what kind of a person do you picture? Most likely you think of a man who is very wise, kind, likes people, and wants to help them. Luke was most likely that kind of a man. His books are written that way.

Have you ever wondered why the four Gospels are so much alike and yet so different? When you and several playmates tell about the same picnic you attended, each of you has a different story—yet it is about the same thing. So it is with the four Gospels. Each writer described the same stories but in his own words.

Luke always wrote the story as a doctor would see it. Luke's love for people was perhaps one reason he wrote about salvation for everyone. For a long time the Israelites thought God loved only them. But, as other people became Christians, Luke realized God loves everyone. God would like for everyone to be a Christian. Luke wrote in his books about the possibility of salvation for everyone.

Luke traveled with Paul on two of his missionary journeys. Historians think Luke wrote the Gospel of Luke in Rome while Paul was in prison. In one of Paul's writings, he called Luke "the beloved physician" (Col. 4:14). Luke's companionship with Paul was real in his writings. Besides all the adventures Paul had, his great love of God inspired Luke.

Luke was the first Christian historian. He was very careful to write only the truth. His Gospel was sometimes called the Gospel of the Poor, because it tells of Jesus' relationship to the poor and outcast. Luke also wrote often about women in his Gospel.

You can imagine how Luke loved to write about Jesus' miracles! Many miracles were acts of healing the sick, and this would appeal to a doctor.

Luke was the one of the four Gospel writers who gave us the most beautiful Christmas story. He also tells more completely about Jesus' triumphant entry into Jerusalem, His crucifixion and resurrection. Luke's account of the Last Supper is almost like Paul's account in Corinthians.

Do you remember our story about Cleopas? That was written by our doctor-writer, Luke.

Now this story did not tell of Doctor Luke's experiences as a doctor, but about Jesus' life. Isn't it interesting to you to know that men and women of all kinds have followed Jesus?

One of the verses in Luke says, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16).



Here is a spelling spree. Can you supply the right letters?

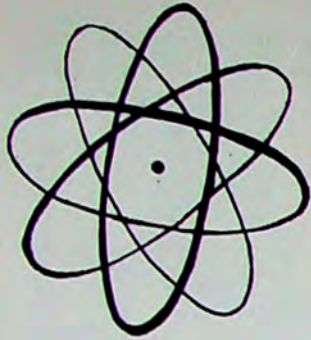
- Luke had it in front
- Paul had it behind
- Matthew never had it
- Old Mrs. Mulligan had it twice
- Dr. Lowell had it three times,
- Twice as bad behind as in front.

What is it?

ANSWER: THE LETTER "L."

In the lesson we had the word "Christian." Do you know what a Christian is? It is "I" following Christ.

CHILDREN'S CORNER



The Bible and the News

By the Editor

The Bible is as modern as the atomic age.

THE SOCIAL GOSPEL AND CORPORATE SALVATION

Dr. Ralph Cooper Hutchinson, president of Lafayette College, in a speech before the Greater Philadelphia Council of Churches, said, "In our political and religious liberalism, we have been tempted . . . to think only of the social group and no longer of the individual. We have been beguiled by the idea that if we can save society, each individual will be caught up in some kind of corporate salvation."—*Dateline.*

The danger of the social gospel and emphasis upon curing social evils is that it takes our minds from the fact that salvation is an individual concern. People are won to Christ one by one and then as new creatures in Christ they can influence their environment.

Our generation has developed a way of blaming sin on the group. We lay evil at the door of government, corrupt labor leaders, big business, Communism, and thus seek to save the embarrassment of admitting it in our individual lives. We are sinners as individuals before God and must personally be forgiven and brought into a new relationship with God through Jesus Christ His Son.

STALIN DIED IN A FURY OVER THE JEWS

A French newspaper has revealed that Joseph Stalin died in a furious tirade aimed at V. Molotov, and instigated by hatred against Jews whom he accused of "a Zionist and imperialistic plot."

When chided by Molotov for threatening to deport all Jews from Russia to Siberia (Molotov's wife is a Jewess), Stalin went into a fit of anger which killed him. Beria, then secret police chief, is said to have danced happily around Stalin's body crying, "We are free."

In the last part of his life, Stalin was obsessed with the idea that there was an international Jewish plot against his life. Professional race-baiters in America are making the opposite absurd claim that there is an international Zionist conspiracy that is directed from the Kremlin.

BEN-GURION AND PROSPERITY

David Ben-Gurion, leader of Israel, in an interview recently, stated, "I believe Israel will be a force for bring-

ing back the prosperity which was once in the Middle East. These are Biblical countries and the cradle of human civilization."

The Bible predicts that this area will be prosperous in the time of the end and that nations, particularly Russia, will come there seeking a spoil. Israel, with its modern methods and know-how, will certainly lead in building this prosperity.

ALCOHOL AND ACCIDENTS

Dr. Heroan A. Heise, speaking at the convention of the American Medical Association, said, "If the alcohol could be divorced from driving, possibly half of the forty thousand people doomed to die each year on the highways could live, and half a million more could be spared from painful and crippling injuries."

It would seem that twenty thousand deaths a year, plus thousands of people crippled for life, is a high price to pay for privilege to drink alcohol. If alcohol were necessary to healthy, happy life, we might be able to endure this frightful cost, but it serves no useful purpose.

TAX FACTS

"May 10 was a great day for millions of American homemakers. The *average* taxpayer's tax bill for 1957 amounts to a total of all his or her wages from January to May 10. Only the total earned in the less than eight months that remain of the year can be applied to supporting the family."—*Dateline.*

THE EARTH IS CRACKED!

Geologists of Columbia University have discovered that the earth is actually ripping out at its seams! This rip is already 45,000 miles long, circling the entire globe. This tear in the earth's crust touches the west coast of the United States, the east coast of Africa, right across Russia, and into China.

The average rift in the earth's crust is two miles deep and twenty-five miles wide.

This fissure of the earth's crust was observed when geologists sought an explanation for the many recent earthquakes.

Jesus prophesied of our day: "Earthquakes in divers places." This prophecy of the latter days, preceding the

coming of Christ, is being literally fulfilled. These modern earthquakes are not to be compared with the earthquakes of days gone by. They are peculiar to our own day.

In Hebrews 1:10-12 we read: "Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."—*Gospel Herald*.

KINGSPORT, TENNESSEE, PROVES ITS POINT

Kingsport, Tennessee, can furnish information of a city that has been both "dry" and "wet," and we want to give some figures which cover the years 1949-1956.

In spite of the fact that the population of Kingsport has increased from 19,636 in 1950 to an estimated 26,100 in 1956, an increase of thirty-three per cent, the incidence of many crimes has *decreased* during the "dry" years by percentages ranging from approximately forty-three per cent up to one hundred per cent. Observe the following tables:

Beer was sold in Kingsport during 1949, 1950, and 1951. Incidence of certain crimes was as follows:

Arrests for:	Public				
	Drunkenness	Murder	Manslaughter	Rape	Robbery
1949	2080	4	6	9	14
1950	2049	7	0	3	14
1951	2049	2	1	3	4
Average	2059	4.3	2.3	5	10.6

No beer has been sold legally in Kingsport since the middle of 1952. The record for the ensuing years is as follows:

Arrests for:	Public				
	Drunkenness	Murder	Manslaughter	Rape	Robbery
1953	1190	0	0	1	2
1954	1084	1	0	0	2
1955	1148	1	0	5	6
1956	1204	0	0	0	4
Average	1157	0.5	0	1.5	3.5

—From *The Plea*.

UNITARIANS DROP FALSE IDENTITY

The American Unitarian Association, an ultra-modernist sect, has decided to drop the name "Christian" from its publication *Christian Register*. It will hereafter be called *Unitarian Register*.

The Association at its annual meeting declared in a resolution, "It is our desire to encourage all religious liberals, whether Christian, Jewish, Buddhist, Confucianist, Hindu, Moslem, or others, to unite with us." We are thankful that this group no longer uses either the term *Christian* or *church* to identify its teachings.

LAWSUIT PUTS DAMPER ON WEDDING

Wedding plans of Mary Louise Werner and Leland William Thomas Cummings, Jr., are the cause of a \$500,000 lawsuit. Parents of the intended groom are suing the parents of the bride-to-be, charging among other things that they are the cause of his losing his Roman Catholic faith.

DIFFERENT? OR JUST QUEER?

(Continued from page 10)

with swearing, it is not long before it is noticed that the Christian's vocabulary is different though he has said no word of criticism. Often, the language of the others will clear up until, in the presence of the Christian, no swearing or vulgarity is used.

Most individuals, when confronted with errors that have been made, have countless excuses to offer. Whenever they hear someone say simply: "I was wrong. I am sorry. Please excuse me," they take notice of this attitude.

They also observe closely those who, in the midst of troubled, frayed tempers and clashes of mixed personalities, will remain calm and courteous and thoughtful.

When a group of people who do not know the Saviour's redeeming love, observe a person that shows that loving, peaceful, friendly attitude, they wonder; they question; they consider; they realize that there is in their midst someone who is, as they say, "really good." When that realization comes to them, they often ask the Christian questions, for they admire that Spirit of love, patience, and kindness, and truly long for the strength and peace that the true Christian enjoys. They aren't interested in the peace the Bible *says* we can have. They *are* deeply interested in the peace they can see we *DO* have.

Paul wrote to the Corinthians: "Ye are the temple of the living God. As God hath said, I will dwell in them and walk in them and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate."

It does no good to be considered "queer," for queerness attracts no normal person. But the Spirit of God can and will attract others if it is allowed to live in the human heart. The Holy Spirit will make us different in a unique way, for no other power can keep a person kind, loving and patient with enemies as well as with friends.

"Not I, but Christ liveth in me." That is the difference that cannot be imitated. That is the Way that will attract others. That Way will make us effective witnesses for God and Christ working through the Holy Spirit.

To the degree that we have His Spirit, and only to that degree, will we be different as God wants us to be different.—*Advent Christian Witness*.

BELIEVE GOD'S WORD OF TRUTH

(Continued from page 9)

soul]." Then, in the last book in the Bible, Revelation 8:9, "And the third part of the creatures which were in the sea and had life, died. . . ." "Every living soul died" (16:3). The words "soul" and "creature" are used interchangeably, and in either case died, and are not immortal, for to be immortal is to be deathless!

In Genesis 2:7 we read, that 1) God formed man of the dust of the ground, 2) and breathed into his nostrils the *breath of life*, 3) and man became a living soul. Man became a soul *after* God had *breathed* into his nostrils the breath of life. Now, what was man before he became a living soul? Except that he was perfect, had never yet lived, and hence had never died, Adam was, at that stage, as lifeless as any corpse, a lifeless soul.

Referring to the words in Genesis 3:4, the Son of God said to contentious Jews, "Ye are of your father the devil. . . . He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie [cp. Gen. 3:4] he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

In Revelation 12:9 we read that he is "that old serpent, called the Devil, and Satan, which deceiveth the whole world." Then, in Revelation 20:10, we learn that the devil that deceived them will be cast into and destroyed in the lake of fire, and with him those whose names will not be found written in the book of life.

Which shall we believe: the Word of God through His prophets, His Son, and His Son's apostles, obey His commands, and inherit everlasting life; or, believe the false teachings of men, and with the devil who started them inherit everlasting death?

"Choose you this day whom ye will serve" (Josh. 24:15). Paul said, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).



NEW BOOK TO BE PUBLISHED

National Bible Institution will soon publish Alva G. Huffer's *Systematic Theology*. The book is a thorough study, in language that laymen can understand, of the theology of the Bible. It is a book that every student of the Word of God should have in his library.

The book may now be ordered from National Bible Institution, Oregon, Illinois, at a pre-publication price of \$5.00. After publication the price will be \$6.00. The book will be hard-bound, with a cloth cover, and will include about six hundred pages. Publication will begin as soon as sufficient orders have been received, so order yours today to be sure you receive one of this limited edition.

THE MIDDLE EAST REFUGEE PROBLEM

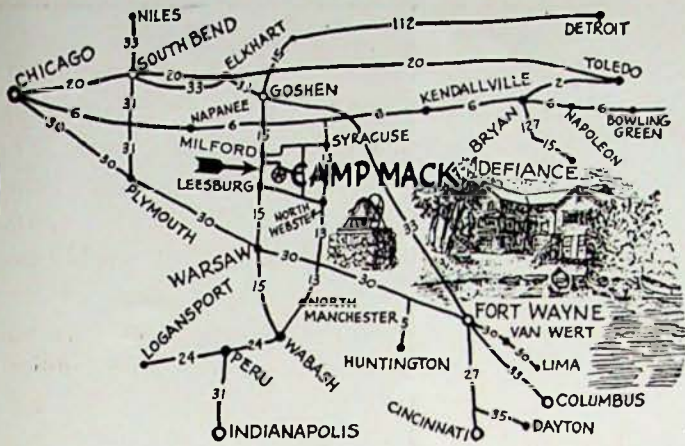
The Iraqi Foreign Minister, in an interview with American journalists in Baghdad, said, "The problem of the refugees is a political card used by Egypt. Iraq alone could absorb all the Arab refugees. In Iraq there are large stretches of fertile land which are not being exploited. Iraq is in need of manpower and can use more than five million workers. Even if such a number is found, fertile land will still be available. Iraq will agree to make all Palestine refugees Iraqi citizens and thus contribute . . . to the solution of the Palestine problem."

With the break-up of the Arab "alliance," the truth about the refugee problem is being made known. It is recognized that Egypt and other aggressive states have kept the refugee problem unsolved to make political hay of the resulting unrest in the Middle East. Now that Iraq, Jordan, and Saudi Arabia have become disillusioned with Egyptian ambitions some solution to the refugee problem may result.

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GENERAL CONFERENCE

CAMP ALEXANDER MACK

Milford, Indiana

AUGUST 4 - 9, 1957

Sunday, August 4

Those attending Conference can check in at Camp Mack any time after noon on Sunday. There will be no swimming on Sunday.

- 5:30 Lunch
- 7:30 Evening Worship Service
Topic: "Fundamental Bible Doctrines and Their Effect Upon Our Present Lives"—C. F. Pryor
- 9:30 Lakeside Campfire Service
- 10:30 Lights Out

Monday, August 5—Missionary Day

- 7:30 Breakfast
- 8:15 Ministers' Meeting
- 9:00 Morning Devotions for All
Topic: "Stewardship and the Great Commission"
- 9:30 National Missionary Society Program
- 10:45 National Missionary Society Business Meeting
- 12:00 Lunch
- 1:30 Afternoon Devotions for All
Topic: "We According to His Promise"
- 2:00 Mission Program
- 3:30 Recreation, Rest, and Committee Meetings
- 5:30 Dinner
- 7:30 Worship Service
Topic: "Prepare Today to Live in God's Tomorrow"—Harold Doan
- 9:30 Lakeside Campfire Service
- 10:30 Lights Out

Tuesday, August 6—Sunday School Day

- 7:30 Breakfast
- 8:15 Ministers' Meeting
- 9:00 Morning Devotions for All
- 9:30 Sunday School Department Program
- 10:45 Sunday School Department Business Meeting
- 12:00 Lunch
- 1:30 Sunday School Department Workshops
- 2:45 Sunday School Program
- 3:30 Recreation, Rest, and Committee Meetings
- 5:30 Dinner
- 7:30 Evening Worship Service
Topic: "Is Belief in One God Enough?"
- 9:30 Lakeside Campfire Service
- 10:30 Lights Out

Wednesday, August 6—General Conference Delegate Meetings

- 7:30 Breakfast

- 8:15 Ministers' Meeting
- 9:00 Morning Devotions for All
Topic: "Seek for Glory, Honour, and Immortality"—Loie Jones
- 9:30 Call to Order and Seating of the Delegates
- 10:00 Communications and Secretary's Report of the Work at Large
- 10:30 Recess
- 10:45 Treasurer's Report—Donald Overmyer
President's Message to the Conference—Willis Turner
Appointment of Committees

- 12:00 Lunch
- 1:30 Report Summaries
Evangelism—Verna C. Thayer
National Missionary Society—Alva G. Huffer
License and Ordination Committee—C. E. Lapp
Sunday School Department—Charles Knapp
- 2:00 Nominations for Secretary and First Vice President
- 2:30 Recess
- 2:45 General Manager's Report and Recommendations
Presentation of the Budget
Delegates Motions Proposed for Study
- 3:30 Recreation, Rest, and Committee Meetings
- 5:30 Dinner
- 7:30 Evening Worship Service
Topic: "Resurrection Hope, an Incentive to Greater Service"—F. Burnett
- 9:30 Lakeside Campfire Service
- 10:30 Lights Out

Thursday, August 8—General Conference Delegate Meetings

- 7:30 Breakfast
- 8:15 Ministers' Meeting
- 9:00 Morning Devotions for All—M. Hall
Topic: "Step-Links to Salvation"
- 9:30 Reading of the Minutes
Election of Secretary and First Vice President
- 10:30 Recess
- 10:45 Installation of Officers
Communion
- 12:00 Lunch
- 1:00 College Booster Program
- 1:30 Discussion and Voting on Recommendations and Delegate Motions

- 2:30 Recess
- 2:45 Continue Discussion of Budget, Recommendations and Motions
- 3:30 Recreation, Rest, and Committee Meetings
- 5:30 Dinner
- 7:30 Evening Worship Service
Topic: "Is Baptism a Requirement for Salvation?"—William Dick
- 9:30 Lakeside Campfire Service
- 10:30 Lights Out

Friday, August 9

- 7:30 Breakfast
- 8:15 Ministers' Meeting
- 9:00 Morning Devotions for All
Topic: "Rejoice in the Lord"—Warren Sorenson
- 9:30 Reading of Minutes
Continuation of Conference Business, if Necessary
- 12:00 Lunch
- 1:00 Leave Camp

****Children:** There will be children's classes and recreation morning and afternoon each day of the Conference.

****Young People:** There will be Bible classes for teen-agers morning and afternoon each day of the Conference.

****Recreation:** There will be swimming, tennis, badminton, horseshoes, boating, and other supervised activities every afternoon of the Conference.

****What to Bring:** Comfortable clothes, a robe to wear on the way to the beach, bedding, pillow, personal articles. Bedding is available for rent at the camp.

****Family Accommodations:** Write: Harry A. Sheets, 1717 S. Leer St., South Bend, Ind., or Donald Overmyer, 1805 Walton, LaPorte Ind., for rooms for families.

****Sleeping Facilities:** There are cabins for men and boys, and cabins for women and girls. There are also some accommodations for families to stay together in rooms at the camp.

****Costs:** The cost of renting the camp, for all the facilities, including meals, is about \$2.80 per person per day. Offerings are received each evening to pay for the entire cost of the camp.

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Restitution Herald

VOLUME 46

JULY 15, 1957

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ANNUAL GENERAL CONFERENCE REPORT ISSUE

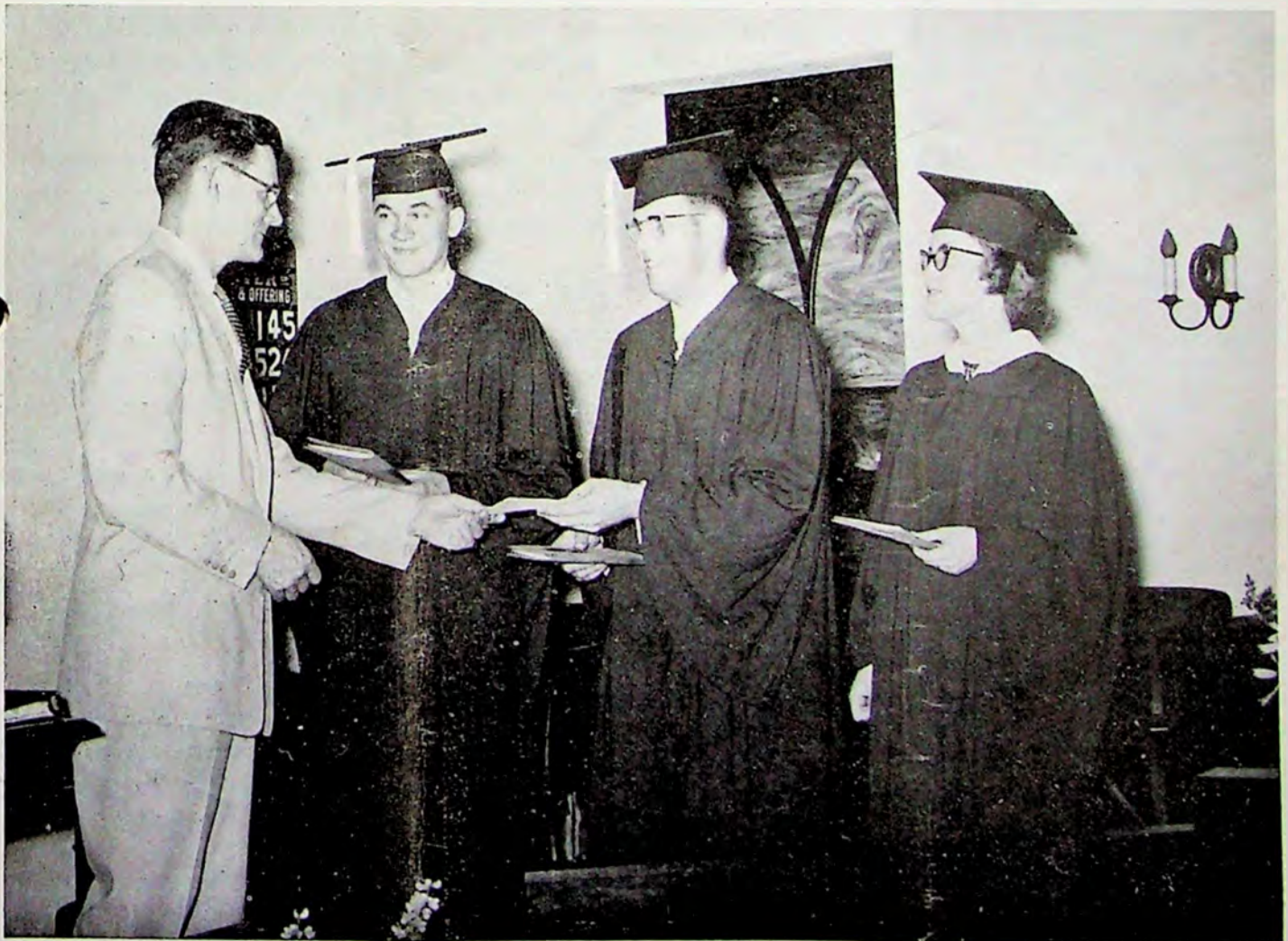


Photo by H. U. Krogh, Jr.

1957 GRADUATES OF OREGON BIBLE COLLEGE

Left to right: C. E. Lapp, Dean; Billie Kennedy, Daniel Fyfe, Lois Worley

Oregon Bible College---Part of Your General Conference

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

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

Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed the 7th, 15th, and 30th of each month.

Members Only

This issue of The Restitution Herald is mailed to members only.

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General Manager's Report and Recommendations to the Board of Directors of the General Conference

(For the year ending June 30, 1957, and for the new fiscal year beginning October 1, 1957.)

The General Manager of the National Bible Institution is employed by the Board of Directors to manage and co-ordinate the work of the departments of the General Conference of the Churches of God for the benefit of all the local Churches of God of the Faith of Abraham on a national level. After a detailed survey of all the departments of the National Bible Institution we make the following report and recommendations to the Board of Directors concerning these departments.

The Lord has blessed the work of the General Conference and is to be praised for His blessings. As a whole, we find that the work of National Bible Institution is being done efficiently and economically, even though understaffed and working with obsolete equipment in some cases, and handicapped by a lack of capital for expansion and improvement.

Better efficiency and economy are hampered because of a lack of sufficient volume. A larger number of RESTITUTION HERALD subscribers; more College students; more Truth Seekers' Quarterlies, vacation Bible school, and Sunday school supplies sales; will improve the economies and savings that will come with mass production. Volume business is limited, of course, by the size of the churches served and the total membership of the Church of God. Every Church of God using all Church of God literature will have a great effect on the kind of influence each church teaching program will have in its area and upon the effectiveness of the General Conference.

PRINTING AND PUBLISHING

This department now includes THE RESTITUTION HERALD, the print shop, and the book store. All publications, including quarterlies and vacation Bible school books, commercial printing, and retail sales are included in this department.

We are pleased to report that this department shows a profit, even charging it with its share of general administration costs. This is due to the diligent service of those in charge of these operations, plus increased sales, and the increase in quarterly prices authorized at Conference last year. Economies were also exercised to cut costs in these departments.

THE RESTITUTION HERALD

There are now approximately seventeen hundred regular subscribers to THE RESTITUTION HERALD. In addition, eight hundred HERALDS of each issue are distributed in RESTITUTION HERALD racks. About sixteen hundred Church of God families do not subscribe to THE HERALD. Every member family, and only member families, receives the membership news issue of THE HERALD monthly.

The total deficit for publishing THE RESTITUTION HERALD was \$5,076.95. While this was a saving of \$3,375.44 from last year, due to the less frequent mailing, much of this existing deficit could be eliminated by gaining the balance of the Church of God families as subscribers to THE HERALD.

The new policy of THE HERALD concerning frequency of publication seems to have been well received. HERALD racks have also served to stir considerable interest in the Churches of God and have proved to be a valuable way in which members can participate in the spreading of the gospel.

Sunday School Supplies

We are now printing approximately six thousand Sunday school quarterlies each quarter. With the addition of a new Primary Truthseekers' Quarterly in October, *we will have a complete line of Truth Seekers' quarterlies for all ages.* All quarterlies are neatly printed with attractive, colorful covers.

Editors Verna Thayer, Jean Doan, Louise Lapp, Mary Railton, and Otto E. Dick are to be congratulated for the work being done in editing these materials. Many interested people contribute regularly to the make-up of these lessons, and their help is appreciated.

Many churches are very co-operative in examining and using the literature published by the National Bible Institution, and we are convinced that with the improved quality of the materials, Churches of God will soon be using Church of God quarterlies in every class. *To have Churches of God, let's be sure we have Church of God Sunday schools, using Church of God materials entirely!*

Vacation Bible School Lessons

Vacation Bible school lessons, prepared by Sister Verna Thayer, are now printed on the offset press and sold through the printing and publishing department. Three different sets of lessons will be prepared each year. The same books are used for Vite-em-in classes.

These books are attractively made and contain much information needed by the teachers. In addition, Sister Thayer conducts demonstration classes for training teachers and pastors as a service to churches using the lessons where she is not in charge of the vacation Bible school. The General Conference supplies materials for nearly four thousand pupils each year.

Tracts and Books

We recognize a growing demand for tracts in the Church of God. There is a greater use of tract racks in churches and public places. Emphasis upon our missionary responsibilities in recent years has also prompted a greater use of tracts by individuals. Consequently, we are striving to enlarge our tract list.

Using the multilith press we are able to print tracts more economically in limited numbers. Thus we can have a larger variety of tracts with a smaller inventory of each.

We are expanding our tract list with shorter tracts, attractively printed, by contemporary writers, on all important Bible subjects. Following the recommendations of the Decade of Development, we are adding new titles at the rate of about four each year.

Plans have been made for the printing of Brother Alva Huffer's book, *Systematic Theology*. We hope that this will be accomplished before another Conference time for Church of God use and benefit.

This Manager's Report is continued from page 5 to page 11, column 3.



● Brother Paul Johnson and Sister Helen Burnett working in the General Conference print shop.

OREGON BIBLE COLLEGE

Oregon Bible College is an important department of the service of National Bible Institution. Instituted for the training of ministers, teachers, evangelists, and other church workers, Oregon Bible College has been an inestimable asset to the work of the Church of God.

The Decade of Development program calls for a goal of one student in Oregon Bible College for each four-year term from each Church of God congregation. This would provide one hundred sixty students during the Decade of Development. Each church should be striving for this goal or better.

During the past year there were twenty-five students in Oregon Bible College, three of whom graduated in June. The graduates were: Lois Worley, a secretary in National Bible Institution; Billie Kennedy, who is now pastor of the Harlingen, Texas, Church of God; and Daniel Fyfe, who has been summer pastor of the Pennellwood Church of God. (See front page picture.)

Prospects for new students for next year are excellent. We hope to have fifteen new students enrolled for the fall term, and a graduating class of seven young men in June. With the interest of the membership, Oregon Bible College can supply the pastors, teachers, and evangelists so needed in the Church of God.

During the past year the College library was enlarged and improved. Many new volumes were added, the indexing system was completed, and new shelving and lights make the reading rooms more conducive to study and research.

It is our observation that teaching techniques and the learning process are steadily improving. Instructors are becoming more and more proficient and students are showing greater interest in research and investigation. The general atmosphere of the College is one of devotion and conscientious learning.

The College has received state approval for Correspondence Courses under Public Law 550 for Veterans' education. This approval, with prior approval of the college curriculum for veterans' study, gives additional con-



● Sister Leota B. Hanson, General Conference bookkeeper and office manager.

fidence in college scholastic standards.

Several scholarships are now available to students and are very helpful to those who qualify. We recommend that churches not able to send their quota of young people to the College, make provision through scholarships or the student aid fund to help young people from other churches at College. More than twenty-five per cent of contributions to the General Conference is used for support of Oregon Bible College.

Beginning in the fall semester, Bro. William Waechtel, who will be pastor of the Dixon Church of God, will teach a two-year course in New Testament Greek. This class will be a wonderful addition to the curriculum, and Bro. Waechtel, who attended the University of Illinois, is a graduate of Elmhurst College and Oregon Bible College, and who has done graduate work at the University of Minnesota, will be a fine addition to the teaching staff. We can highly recommend Oregon Bible College to young men and women who want thorough Bible training and instruction in practical teaching and pastoral methods.

A group of young people recently visited the College with their pastor, Brother Francis Burnett. We recommend this as an ideal way to bring our young people into contact with the College, and to give them first-hand information about it. The College staff and students will be happy to entertain such groups and will work out details with pastors and youth leaders.

The College staff observes and appreciates the fact that Churches of God have been very helpful in using gospel teams and student speakers. The general attitude seems to be that of confidence in the College, sympathy with its needs, and willingness to co-operate with its program.

Recommendations

1) We recommend that a site for a future housing center for Oregon Bible College College students be selected, and that as funds are available and circumstances allow, housing and dining facilities be provided there for single students, and apartments be provided for married students.

BEREAN YOUTH DEPARTMENT

The Berean Youth Department has been enlarging the scope of its activities. This is a wide and almost untouched field. The potential is great, but the laborers are few.

During the past year the Berean Youth Department conducted a successful summer camp at Quaker Haven, with one hundred fifty-three campers and a counseling staff of

twenty. It also supplied Quarterly Handbooks, with lesson studies, fellowship suggestions, and service project suggestions, to both junior and senior Berean Youth Fellowship leaders.

A monthly newsletter was mailed to youth leaders, and youth leaders training courses were distributed and graded.

A new magazine, *Challenge*, was begun and two issues have been mailed to all young people, ages nine through eighteen, in the Church of God.

Statistics are being gathered concerning Church of God young people in various colleges, with plans to form a club that will keep these young people in touch with the church and help them maintain faith and loyalty while away from the home church.

Funds are being saved to organize a Youth Caravan next Summer to visit churches and camps and help with youth programs. This is only one phase of a larger program to place conscientious objectors in alternate service, keep in touch with service men, and provide Christian service opportunities to young people just out of high school or in college.

One of the weaknesses of the youth program is lack of leadership at the local level. There are many fine youth leaders in the Church of God who are doing an outstanding work with their groups. But, in many places, there seems to be no one who will take the responsibility for this important field of the Lord's business. In other places the youth leader is overworked and needs help.

We believe that the churches must take more initiative in this matter and solve the problem of supplying good adult leadership for local and state youth programs. Where this is done the returns will far outweigh the sacrifice involved.

Recommendations

1) We recommend that the Berean Youth Department expand its camping program to two camps, one for juniors (ages 11-14) and one for seniors (ages 15-18) in the coming year.

2) We recommend that when leadership is available, the Berean Youth Department expand its work to include a Volunteer Service program for older young people. It would include: youth caravans, an alternate service program, college students' club, youth conference for older young people, and volunteer service for mission or charitable projects.

CHURCH BUILDING

One of the areas in which the General Conference can perform a service for local churches and state conferences is in the field of church building.

The Decade of Development Program calls for the building of twenty new church buildings by 1964, and every church building made adequate for its needs by 1964. It calls also for the General Conference to assist in this program with loan funds, and with advice and building plans.

Loan funds have not been available for some time in the General Conference, nor can we see that they are likely to be in the immediate future. In view of this, we recommend that a Mission Builders' League be formed to assist in the building of new churches.

The League would be made up of individuals or classes who would pledge to contribute

\$5.00 when an appeal is made by the Board of Directors in behalf of a church group prepared to build a new building.

The Board of Directors would receive requests from groups wanting the assistance of the League, and would decide upon the readiness of the group on the basis of predetermined standards. If the request was considered to be in order, a printed notice would be sent to each member of the Mission Builders' League who would then send his \$5.00 contribution to the treasurer of the church which is about to build. That church would repay the General Conference from the funds received, only the actual cost for mailing the printed appeal, probably approximately \$100.00. The balance of funds received would be theirs to apply directly to the cost of building.

1) We recommend that this plan be instituted in October and that members for the League be solicited through the membership issue of *The Restitution Herald*.

HOME MISSIONS AND EVANGELISM

The Decade of Development Program envisions ten thousand members of the Church of God by 1964, should the Lord tarry. It sets before us the goals of one hundred twenty-five active, organized churches, one hundred fifty Sunday schools, one hundred fifteen full-time pastors, and one hundred Berean Youth Fellowship groups, all working together for the Lord by 1964.

We have made strides in this direction. We observe that Sunday schools are growing, church attendance is at a high point, and members are being added to the body of Christ weekly, if not daily. Church membership is now about fifty-two hundred, according to our statistics, with one hundred five organized churches, and sixty licensed, active, affiliated pastors.

We believe that in the field of Home Missions, the initiative must originate in the local church. Upon the pastor, the officers, the teachers, and the members rests the primary responsibility to win the community to Christ. The General Conference can help with trained workers, printed materials, and pastoral aid when needed, but the final responsibility rests upon the church in this matter.

Sister Thayer works in the Department of Home Missions. Her work in the field of teacher training, preparation of teaching materials for children's classes, Bible school demonstrations, and conducting vacation Bible schools, all help the local churches to reach children and, through the children, to reach the parents.

The program for distribution of Restitu-

- Sister Mattie Agard, manager of the resale room, gathering children's quarterlies.





● Sister Verna Thayer and Sister Lois Worley working on Vacation Bible School lessons.

tion Heralds and tracts, and the supplying of teaching materials and trained workers, is a way in which the General Conference helps and benefits the local church in its work of evangelism.

In the matter of organizing new churches, and assisting in the establishment and first growth of Sunday schools and Bible classes, the General Conference also has a definite interest. Where possible, the state conference should assume the responsibility for such new works. The General Conference stands ready to assist in this work, however, and where there is no state conference, should take the initiative and responsibility for the benefit of the body as a whole.

In the area of its primary responsibility the General Conference needs to expand its efforts.

Recommendations

1) We recommend that district evangelists be selected by the General Conference who will, in addition to their regular pastoral work, serve as General Conference evangelists and liaison representatives in the areas that they represent. These men would have at their disposal all the materials and information necessary to answer questions and suggest recommended materials available. They would also be in a position to organize new Sunday schools, churches, and Bible classes, and advise the General Conference of opportunities for service.

2) We recommend that the Pastoral Aid Program be enlarged and that groups which qualify be encouraged to avail themselves of this aid.

3) We recommend that a General Conference field evangelist be secured as soon as circumstances and finances allow.

4) We recommend that churches examine their own evangelistic programs in the light of the Decade of Development Program, and put special emphasis upon the winning of members to the body of Christ.

FOREIGN MISSIONS

A complete report of the Foreign Mission projects of the Church of God will appear in the report of the National Missionary Soci-

ety. In this field, however, we have the following recommendations for future planning.

Recommendations

1) We recommend that the National Missionary Society be considered a Foreign Mission Board for the General Conference, and that its needs be included as a separate department in General Conference planning.

2) We recommend that the National Missionary Society then be authorized to make recommendations to the Board of Directors concerning the administration of Foreign Missions, study and make recommendations concerning new foreign missionary opportunities, and establish standards and make arrangements for candidates for missionary service.

3) We recommend that the National Missionary Society promote the foreign missionary work and enlist the assistance of the missionary societies in this work, as well as in the work of Home Missions.

STEWARDSHIP

It should now be realized by all that the financial condition of National Bible Institution needs serious thought and planning. Cash reserves and real estate once held in trust in the Golden Rule Home account have long since been used to fulfill our contracts there. Earned income, contributions, and bequests must now be made sufficient to cover operating costs, maintenance, depreciation, inventory, and new buildings and equipment.

We are now in a fifteen-month fiscal year due to the decision at last General Conference to change the beginning of the fiscal year from July 1 to October 1. The budget adopted last year (\$43,006.00) was for the first twelve months of this fifteen-month year.

During that twelve-month period, as the Treasurer's report shows, in actual operating costs and maintenance, there was a gain of \$3,364.91. In addition, by selling the duplex property, recalling a loan, and making payments from income, we were able to retire \$8,390.00 in accumulated debts.

We are now in the extra three-month period of this fiscal year, for which no budget was adopted. It was understood, however, that about \$8,000.00 in contributions would be needed between July 1 and October 1. It is essential that these contributions be received so that we can begin the new budget year October 1 with no more accumulated debts.

While it now has no indebtedness, National Bible Institution still has contracts to be honored. Earnings are the responsibility of management, and contributions are the responsibility of the membership. Earnings are steadily increasing, and expenses have been cut to the minimum. Some workable plan must be inaugurated to stabilize contributions.

Several stewardship plans have been submitted and acted upon by the General Conference. Several other ideas have been hinted at or suggested on the Conference floor. National Bible Institution is now operating on the principle that every member of the Church of God should tithe to his local church, and every local church should in turn tithe to the General Conference. The Decade of Development Program encourages, "All tithe by sixty-five." While this plan was approved overwhelmingly on the floor of the General Conference of 1954, not all churches

in fact, few churches, have chosen to adopt this program.

As an alternate plan, some have suggested that the budget be prorated on a per-member basis. Others have suggested the pledge system. Still others practice the left-overs system. (If anything is left over when local needs are met, it is divided between different causes.) Others suggest that the budget be raised by state conferences. At the 1955 General Conference a unified budget plan was presented, and approved, but has not been acted upon.

Because the Church of God is a congregational type of church, with each local congregation in complete control of its own property and finances, the General Conference can only suggest possible ways for the church to assume and fulfill its share of the responsibility for the international work of the Church of God. The best laid plans and programs fail at the point where the church takes the position that it has no work or responsibility outside its own community. This, to me, is the crux of the problem.

After studying past suggestions and approved plans concerning stewardship of money for the General Conference, we make the following recommendations.

Recommendations

1) That every Church of God congregation be encouraged to adopt a unified budget. That budget would include its anticipated expenses for local operation, its anticipated contributions to the General Conference, and its anticipated contributions to the state conference. The total should then be broken down into the amount needed weekly to raise this budget.

2) This budget can then be met by any means that the local congregation approves; membership tithe, a financial drive for pledges, an every-member canvass, offerings, assessments, or other methods approved in the local church.

3) The amount that should be included in this budget for the General Conference could be arrived at in a number of ways.

a) It could be a tithe of the expected gross receipts. This is the plan recommended in the Decade of Development Program and approved by every General Conference for several years.

b) The amount could be determined on a prorated basis with the church assuming the responsibility for its share of the General Conference Budget on a per-member basis. (This past year the budget totaled \$9.00 per member in the Church of God, while actual contributions totaled \$6.50 per member.) In a congregational church, the congregation must make its own decisions in this matter. But, the decision must be made!



National Missionary Society

By Alva Huffer, President

The National Missionary Society of the Church of God is an organization through which missionary groups can work together to accomplish certain missionary projects. These projects are selected by representatives of local groups at the annual meeting in August.

Projects and missionary budget for the past year have been: Support of Adib Liddawi, foreign student at Oregon Bible College, \$1,560.00; S. S. Manoah, native worker in India, \$600.00; India Equipment Fund, \$300.00; Home Missions, \$1,200.00; Missionary Department expense, \$75.00. Total budget for the year was \$3,735.00. Under Home Missions in our budget, \$840.00 is designated as support for the General Conference pastoral aid program, and \$100.00 is designated for Sr. Thayer's work among colored people to be used to provide literature.

The major portion of the missionary budget is included in the General Conference Budget. When missionary groups have contributed to missionary projects during the year, therefore, they have been helping to raise our General Conference Budget. We are thankful for the wonderful way in which local groups have been supporting these projects during the year. A mid-year financial report was included in the January issue of our National Society Bulletin and was mailed to local societies.

The annual meeting of the National Society this year will be held Monday, August 5, in connection with General Conference. At this meeting, missionary reports for the past year will be given; missionary plans and projects for the next year will be adopted; officers will be elected. 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.

During the year, disturbing reports concerning our worker in India were received. After a thorough investigation, which confirmed some of these reports, the Missionary Board has decided to withhold financial support until the questions are clarified and the situation becomes stabilized. This action is only a temporary measure to insure that money sent to India is being used in the best way to establish a work of permanent nature. Our Board feels that the Church of God has a wonderful opportunity to preach the gospel in India and we are conducting a continuing study to determine the best way to work for the Lord in that country.

Last fall, the General Conference Board approved the National Missionary Society's selection of Bro. C. E. Lapp to make a trip to India for us to strengthen the work there and to survey future opportunities. Plans were nearly completed and travel arrangements were made for

him to go between Thanksgiving and Christmas. When the Middle East trouble broke out early last November, the trip was temporarily postponed. We hope the trip can be made this fall. We feel that the visit to India is definitely needed and that it will provide a sound basis for future work there. Pray for the Lord's guidance in this project.

The Missionary Board is very interested in the opportunity which the Church of God has in Nova Scotia. Brother Milon Hall, pastor of the Fonthill, Ontario, Church, visited the work in Nova Scotia this summer and has submitted a detailed report. We hope to have definite reports concerning this opportunity at our annual meeting.

A major home missions project of the National Missionary Society is the distribution of *THE RESTITUTION HERALD* through the special racks that have been prepared for this purpose. We urge every local missionary society and every Church of God member to get behind this project.

License and Ordination

By C. E. Lapp, Chairman

For the past few years the number of our ministers has remained about the same, and it has been true this year. For the additions in one part of the field, there have been subtractions in other parts of the field which means we are holding our own, but are not going forward in supplying more workers.

Death came this past year to one of our older inactive workers, Brother W. G. Moffet, Rt. 3, Box 109, Pueblo, Colo. Slowly, but surely, the grim reaper takes from us those who have in the past been in service for the Lord making it necessary for young men to rise up and take their places. What a challenge there is for young men to fill up the ranks lest the banner of Christ either fall or be cast aside to less faithful hands.

We are happy to report that three fine young people were graduated this year from Oregon Bible College, and that the two young men will be giving full time to their ministerial work.

Brother Daniel Fyfe is taking the summer pastorate at the Pennellwood Church of God at Grand Rapids, Mich.

Brother Billie Kennedy has taken the pastorate at Harlingen, Texas, for regular service.

Sister Lois Crouch Worley is serving as secretary to the editor of *THE RESTITUTION HERALD* at the General Conference office.

Our field work has been carried on entirely under Child Evangelism with Sister Verna Thayer as our main worker. She is assisted this summer in Bible School work by Elaine Lapp.

This coming year will yield more prepared workers for the field when Oregon Bible College will graduate about seven young men who will be prepared to take pastorates or go into evangelistic work. We are looking forward with anticipation toward the day when there will be enough workers to fill the vacancies in our churches, and then we shall be able to branch out into greater work through Evangelism and Home Missionary work.

Several of our churches are mindful of the great need in the field, and are therefore encouraging their young people to attend Oregon Bible College. They are making their encouragement very tangible in that they are raising scholarships, and are sending in money so that worthy students may be given material aid.

Every church and every individual of the Church of God should once more ask themselves as God asked Isaiah of Old: "*Who will go for us?*" The answer can be: "*Here am I, send me!*"

National Sunday School Department

By Charles Knapp, President

The officers since August, 1956, have been: Charles Knapp, president; Louise Lapp, vice president; Mary Railton, secretary; and Orville Westlund, treasurer. The officers held four meetings during the year to plan and carry forward the work of the Sunday School Department.

The following Sunday schools were co-operating members of the Department for this year: Dixon, Ripley, Chicago, Oregon, Macomb, Peoria, Rockford, Casey, and Aurora, Ill.; Delta, Brush Creek, Lawrenceville, Dayton, and Cleveland, Ohio; L'anse and Pennellwood, Mich.; Chappell, and Omaha, Nebr.; Hendersonville, N. C.; Fonthill, Ont.; Kokomo, Hillisburg, Hope Chapel, Burr Oak, and Hedrick, Ind.; Denver, Colo.; Fredericktown, and Kansas City, Mo.; Woodstock, and Browntown, Va.; Eden Valley, Litchfield, St. Cloud, Hector, and Minneapolis, Minn.; Arkansas City, Kans.; Tempe, Ariz.; Los Angeles and Pomona, Calif.; and Blood River, La. Forty Sunday schools represent the best co-operation in Sunday school work ever known in the Churches of God. We thank the Lord for His gracious leading in opening our eyes to the possibilities and opportunities in Sunday school work.

Teacher - Training

The teacher-training courses have been used by eight Sunday schools during this year. Several films have been used for district and state conventions.

Sunday School Bulletin

Eleven issues of "Go Ye," our monthly Sunday school bulletin have been mailed to five hundred Sunday school teachers and workers. The bulletin has been improved

through printing. An addressograph has been purchased which aids in mailing the bulletin each month.

Memory Course

During the year 150 copies of the memory course were mailed out to several Sunday schools.

Sunday School Day

Our annual Sunday School Day at General Conference will be Tuesday, August 6. A full program is being planned and we look for a record attendance.

Some things to be discussed on Sunday School Day during the annual business meeting are:

1. How can the "Go Ye" bulletin better serve your Sunday school?

2. Election of two new officers—vice president, and secretary.

3. Ways in which the National Sunday School Department can be of greater service to your local Sunday school and state Sunday school departments.

4. Should the constitution of the National Sunday School Department be changed to conform with that of the General Conference. If so, the year will be from October 1 through September 30. At present, the fiscal year is from July 1 through June 30.

Charles Knapp, President.

How to Choose a Delegate

Each Church of God of fifteen members or more, and each state conference is entitled to delegate representation at General Conference. One delegate is chosen for each fifty members of the local congregation.

Delegates should be chosen for their ability to represent the congregation in the General Conference meetings. Active, mature, members who are acquainted with the program of the church and the General Conference, can best represent the church and contribute most to the discussion of the business of the Conference. Do not choose a pastor, since he is already a voting delegate!

Delegate forms have been mailed to church secretaries. They instruct in the manner of listing active and inactive members, and choosing delegates. A delegate can be chosen from another Church of God, but this should be done only as a last resort.

How to Inform the Delegates

Most of the important motions and other business to be considered at the General Conference delegate meetings are printed prior to Conference in *THE RESTITUTION HERALD*. This issue contains the report and recommendations which the Board of Directors are introducing for action. Other proposed motions may also be included. Delegates should come to the Conference meeting pre-

(Please turn to page 9)

Year of Stewardship Report

FINANCIAL FACTS ABOUT YOUR GENERAL CONFERENCE

Following are some facts that may help you to better understand the meaning of the treasurer's report for the first twelve months of the fiscal year.

LAST YEAR'S BUDGET

The budget for the first twelve months of the current fifteen-month fiscal year was for \$43,006.00. It anticipated the following.

Total expenditures	\$78,706.00
Estimated earned income	\$45,200.00
Estimated contributions needed	\$33,506.00
To retire 1955-56 notes	9,500.00
Total cash needed	\$43,006.00

During the twelve months (July 1 - June 30), these needs were met by contributions and the liquidation of assets as follows:

Cash contributions	\$34,167.36
Assets liquidated	9,744.02
Total funds received	\$43,911.38

CURRENT THREE MONTHS

During this last three months (July, August, September), of the current fifteen-month fiscal year, \$8,000.00 in contributions will be needed by the General Conference to continue its work.

LAST YEAR'S EXPENDITURES AND INCOME

Expenditures

Operating expenses	\$76,937.28
Other expenditures	
Machinery	\$ 1,361.79
Funerals	1,585.36
Nursing home	644.00
Retirement of Notes	
Bank	\$ 5,000.00
Minister's Fund	3,000.00
College	390.00
Total expenditures	\$88,918.43

Income

Earned income	\$48,576.00
Contributions	34,167.36
Sale of assets	9,744.02
NET GAIN FOR THE YEAR	\$ 3,568.95

NEW GENERAL CONFERENCE BUDGET

The recommended budget for the new fiscal year, October 1, 1957 - September 30, 1958, is as follows:

Anticipated Expenses

Salaries	\$42,000.00
Groceries	5,500.00
Postage	1,300.00
Incidentals	700.00
Camp expense	3,000.00
Sales tax and social security	710.00
Cuts	700.00
Catalogs	80.00
Pictures	100.00
Advertising and promotion	225.00
Editorial expense	800.00
Supplies	400.00
Printing	10,000.00
Repairs	3,500.00
Travel expense	3,500.00
Speaker	40.00
Janitor service	1,000.00
Light, water, fuel	2,700.00
Telephone and telegraph	450.00
Insurance	450.00
Taxes	800.00
Missionary	2,100.00
Literature and visual education	200.00
Pastoral aid	2,880.00
	\$83,135.00

Other expenditures

Machinery	\$ 1,000.00
Retirement of loan	1,500.00
	\$ 2,500.00
	\$85,635.00

Anticipated Income

Estimated gross profit on sales	\$35,000.00
Tuition	7,000.00
Earned income (Field workers)	2,000.00
Room and board	7,000.00
Total contributions needed	\$34,635.00

WHO CONTRIBUTED?

Contributions during the first twelve months of this year were from 325 individuals, 36 churches, 9 state or district conferences, and the National Missionary Society.

Individual contributions amounted to 50% of the total received. Church contributions amounted to 30% of the total, state conference contributions were 7% of the total, and missionary society contributions were 13% of the total.

CONTRIBUTIONS BY DISTRICTS

Conference	Number of Members	Contributions
Illinois	620	\$6,615.22
Ohio	365	6,369.59
Southwest	409	3,830.91
Indiana	510	3,321.09
Michigan	393	2,033.29
Minnesota	370	1,696.07
Missouri	309	1,064.28
Northwest	161	1,018.00
Nebraska	270	875.65
Virginia	121	844.29
Texas	240	742.90
Miscellaneous -		461.94
Louisiana	177	435.67
Arkansas	273	268.50
Iowa	173	241.50
Southeast	210	111.75

SOME COMPARISONS

- In 1942, per capita contributions to the General Conference were approximately \$1.00. In 1957, per capita contributions were approximately \$6.50.
- Total income from all sources of the General Conference has increased more than 400% since 1942.
- Earned income of the National Bible Institution was \$3.00 per member in 1942, and \$9.00 per member in 1957.
- The General Conference spent \$2.00 per member for evangelism and missions in 1947, and \$1.75 per member for evangelism and missions in 1957.
- The number of Sunday school quarterlies and RESTITUTION HERALDS published has doubled since 1942.
- Expenses were \$3.00 per member in 1942, and \$15.00 per member in 1957.

SAMPLE UNIFIED BUDGET

In the General Manager's Report, under the heading of *Stewardship*, a unified budget is recommended for the local church. Following is a sample of such a budget. This sample is a compilation from two budgets that are actually now in use by two different churches. The Burr Oak Church of God now uses a unified budget very successfully.

This sample budget for your study is based on a church with a membership of one hundred people. Under this plan all tithes and offerings go to the local church and are disbursed by the treasurer according to the budget plan.

Individuals contributing to the General Conference could do so through their churches, if they desire, by earmarking offerings for this purpose.

EXAMPLE:

1. What we desire to give for evangelism and missions.

General Conference	\$1,000.00	
State Conference	500.00	
Restitution Heralds	150.00	\$1,650.00

2. What we desire to give for the spreading of the gospel through the Church of God.

Pastor's salary	\$3,600.00	
Travel expense	300.00	
Other pastoral expense	100.00	
Supply pastors	150.00	
Special meetings	200.00	
Vacation Bible school	100.00	
Utilities (Parsonage)	300.00	
Utilities (church)	700.00	
Sunday school supplies	300.00	
Janitor	300.00	
Music department	125.00	
Church bulletins	200.00	
Advertising	100.00	
Delegate expense	100.00	\$6,575.00

3. What we desire to give for the maintenance and expansion of the church property.

Insurance	\$ 175.00	
Repairs	500.00	
Expansion	500.00	\$1,175.00
Total tithes and offerings needed		\$9,400.00
Total weekly tithes and offerings needed		\$ 180.00

HOW TO CHOOSE A DELEGATE

(Continued from page 7)

pared to discuss and vote in accordance with the opinion of the majority of the people in the church he represents. The delegates can secure this information in the following way.

1) There should be a congregational meeting, or at least a meeting of the church board and key church leaders, to discuss the matters to be considered.

2) The delegates should then vote in accordance with the conclusions reached by the majority at this meeting.

3) Suggestions from the church membership concerning the General Conference and its work should be discussed at this meeting and ideas expressed should be noted by the delegates and later brought before the Conference.

4) The proposed General Conference budget should be carefully considered and delegates informed by the church body as to the extent that the church he represents will contribute to the budget and the means that it chooses to assist with the budget.

NATIONAL BIBLE INSTITUTION

Treasurer's Annual Report — June 30, 1957

The following Balance Sheet and Summary of Receipts and Expenses have been prepared after an examination of the books of the National Bible Institution in accordance with generally accepted auditing procedures, and represent the actual financial conditions of National Bible Institution in accordance with such procedures.

G. S. Johnson, President.
Business Service Associates, Inc.

NATIONAL BIBLE INSTITUTION Balance Sheet as at June 30, 1957

Assets	
Current Assets	
Cash on hand and in bank	\$ 2,731.40
Savings accounts	3,830.03
Accounts receivable	4,484.82
Notes receivable	1,617.98
Inventories	18,764.12
Total Current Assets	\$31,428.35
Fixed Assets	
Furniture & fixtures	\$12,530.59
Cameras	305.00
Machinery	13,371.99
Equipment	375.00
Bldgs, real estate	78,344.34
Total Fixed Assets	104,926.92
Total Assets	\$136,355.27
Liabilities & Net Worth	
Liabilities	
Accounts payable	\$ 2,401.46
Notes payable	1,500.00
Contract reserves	11,832.00
Total Liabilities	\$ 15,733.46
Net Worth	
As at 6-30-56	\$115,386.12
Add: Net receipts over expenses	5,235.69
Net Worth, 6-30-57	120,621.81
Total Liabilities & Net Worth	\$136,355.27
Expenses	\$ 76,937.28
Other Expenditures (added to Fixed Assets)	
General Conference	
Furn. & fixt.	\$ 188.75
Fan	61.64
Golden Rule Home	
Furn. & fixt.	258.60
Print Shop	
Machinery	1,361.79
Total Capital Expenditures	1,870.78
Total Expenditures	\$78,808.06
Total excess receipts over expenditures	\$ 3,364.91

NATIONAL BIBLE INSTITUTION Statement of Receipts & Expenses From July 1, 1956, to June 30, 1957

Receipts	
Contributions	\$32,500.48
Contributions—	
Foreign student	1,432.46
Foreign missionary	561.30
Earned income	1,909.80
College tuition	3,043.82
Camp tuition	3,718.00
Berean dues	25.36
Interest earned	173.45
Rent received	6,514.25
Sales	\$45,555.92
Less: Cost of sales	13,261.87
Total Receipts	\$82,172.97
Expenses	
Salaries	\$39,597.26
Light, fuel, water	2,698.11
Telephone & telegraph	428.19
Insurance	470.55
Postage	1,063.48
Supplies	406.72
Incidentals	2,124.68
Camp	2,836.64
Foreign student	1,523.90
Foreign missionary	561.30
Taxes	
Real estate	849.97
Retailers Occupation	210.94
Social Security	490.60
Cuts	684.42
Pictures	104.76
Printing	9,957.51
Repairs	1,218.85
Advertising	68.80
Travel expense	3,293.67
Towel service & cleaning	939.75
Promotion	156.28
Interest expense	231.10
Speakers	40.00
Catalogs	79.24
Editorial expense	600.00
Literature	89.83
Visual education	72.91
Services to churches	1,030.00
Groceries & meats	5,107.82
Total Expenses	76,937.28
Excess of Receipts over Expenses	\$ 5,235.69

MINISTERIAL FUND

Receipts	
Contributions	\$ 326.88
Interest earned	12.65
Total Receipts	\$ 339.53

GENERAL CONFERENCE Statement of Receipts & Expenses From July 1, 1956, to June 30, 1957

Receipts	
Contributions	\$14,105.82
Earned income	150.00
Total Receipts	\$14,255.82
Expenses	
Salaries	\$ 5,707.30
Light & fuel	1,309.60
Telephone & telegraph	365.97
Insurance	454.33
Postage	155.75
Supplies	124.47
Incidentals	110.55
Taxes—	
Real estate	627.94
Social security	136.19
Cuts	13.41
Pictures	11.23
Printing	336.44
Repairs	460.77
Advertising	64.50
Travel expense	799.78
Towel service & cleaning	573.18
Promotion	156.28
Interest expense	231.10
Total Expenses	11,638.79
Excess of Receipts over Expenses	\$ 2,617.03

PRINTING AND PUBLISHING

Statements of Receipts & Expenses From July 1, 1956 - June 30, 1957

Receipts	
Contributions	\$ 4,218.41
Sales	\$45,546.82
Less: cost of sales	13,261.87
Gross profit from sales	32,284.95
Total Receipts	\$36,503.36
Expenses	
Salaries	\$16,729.48
Postage	742.18
Incidentals	83.26
Taxes	
Retailers occupation	210.94
Social security	297.05
Cuts	547.92
Pictures	74.08
Advertising	2.10
Catalogs	79.24
Editorial expense	600.00
Printing	8,895.54
Supplies	17.61
Repairs	136.69
Travel expense	42.40
Towel service	37.07
Total Expenses	\$28,495.56
Excess of Receipts over Expenses	8,007.80

GOLDEN RULE HOME

**Statement of Receipts & Expenses
From July 1, 1956 - June 30, 1957**

Receipts	
Contributions	\$ 735.23
Interest earned	160.80
Rent received	6,514.25
Total Receipts	\$ 7,410.28
Expenses	
Salaries	\$ 3,976.50
Light, fuel & water	1,388.51
Telephone	62.22
Insurance	16.22
Supplies	46.04
Incidentals	1,915.27
Taxes	
Real estate	222.03
Social security	57.36
Repairs	591.99
Advertising	2.20
Groceries & meats	5,107.82
Total Expenses	\$13,386.16
Excess of Expenses over Receipts	\$ 5,975.88

YOUTH DEPARTMENT

Receipts	
Contributions	\$ 241.79
Sales	9.10
Tuition	3,718.00
Bereau dues	25.36
Earned income	195.00
Total Receipts	\$ 4,189.25
Expenses	
Salaries	\$ 1,217.93
Postage	104.26
Supplies	90.67
Incidentals	2,836.64
Cuts	59.90
Pictures	13.50
Printing	508.32
Visual education	23.23
Travel expense	739.48
Total Expenses	\$ 5,593.93
Excess of Expenses over Receipts	\$ 1,404.68

OREGON BIBLE COLLEGE

Receipts	
Contributions	\$7,369.22
Tuition	3,043.82
Total Receipts	\$10,413.04
Expenses	
Salaries	\$8,660.00
Postage	31.06
Supplies	127.93
Incidentals	15.00
Pictures	5.95
Cuts	54.50
Printing	29.42
Repairs	29.40
Travel expense	58.77
Speakers	40.00
Cleaning & towel service	329.50
Total Expenses	9,382.13
Excess of Receipts over Expenses	\$1,030.91

EVANGELISM & MISSIONS

Receipts	
Contributions	5,503.13
Contributions	
Foreign student	1,432.46
Foreign missionary	561.30
Earned Income	1,564.80
Total Receipts	\$ 9,061.69
Expenses	
Salaries	\$ 3,306.05
Postage	30.23
Incidentals	
Foreign student	1,523.90
Foreign missionary	561.30
Cuts	8.69
Printing	187.79
Literature	89.83
Visual education	49.68
Travel expense	1,653.24
Services to churches	1,030.00
Total Expenses	\$ 8,440.71
Excess of Receipts over Expenses	\$ 620.98

HERALD RECEIPTS

Mrs. Jeanette Reeves; Ferrill Purdy; Glen M. Birkey; Douglas Richardson; Mrs. Rose M. Petersen; Gordon Landry; Edward Houser; Mrs. John Sheaffer; Nettie M. Lindquist; Mrs. Orval Lynd, Sr. (2); John W. Williams; Normal Smith; Mrs. Emily Blackwell; Robert Rouch; W. A. McKinney; Mrs. Lyle Doan; Alice Jones; R. D. Stanton (2); Miss Emma Sissle; Pearl V. Huston; Alva Huffer; Emma C. Railsback; Mrs. C. Turner Whitworth; L. M. Doeden; Helen Burnett; Viola M. Bolinger; A. Napper; W. R. Simons; Andy J. Stinnette; Mrs. C. C. Fuson (2); Walter Huber; Leota B. Hanson; C. R. Stearns; W. E. Boyer; Robert Hightower; Mrs. Wallace Woolf; Charles F. Doll; A. M. Jones.

J. Arthur Johnson (2); Loyd E. Cooper; C. F. Pryor; Mrs. Edward L. Ficken (2); Blanchard Missionary Society (3); Nora E. Pearson; Iva M. Boyd; Curtis Simpson; Marie Pease; Mrs. G. M. Siple; Russell E. Thoms; Mary Margorian; Clara M. Sandifer; Elga A. Irons; Mrs. Mary E. Jackson; Mrs. Arthur Ward; Ivy Millsap; Merle Davis; T. A. Drinkard; Mrs. Ivan S. Powers; Mrs. John Saylor; Mrs. J. D. Shelly (2); Mrs. Maurice Robinson; Howard Appleby; Mrs. Goldie Story Sweeney; Ethel L. Ealy; Ira T. Ritenour; R. H. Judd; Mrs. Kenneth Mathews; Burr Oak Church; Mrs. Trella Venneberg; Mrs. Homer C. Boyle; Mrs. Archie Burnes; Mrs. Flora Anthony (4); Clinton Smith; Walker Nelson; R. D. Stanton; D. T. Stedman (11); E. B. Good.

WILLS AND BEQUESTS

When providing as a steward for the disposal of the property the Lord has given you, remember your General Conference work. Your possessions can continue to work for you after your death if you make proper provision.

GENERAL MANAGER'S REPORT

(Continued from page 5)

4) Each church should have a financial committee headed by the treasurer to plan the budget and present it to the church body. This committee should also act throughout the year to see that the budget is raised and used as anticipated.

5) We recommend that state conferences also adopt such a unified budget. Several are now doing this.

6) Delegates to General Conference should then be prepared to state the extent to which the church or state conference he represents can be depended upon to assist in the General Conference budget. This will make General Conference planning more realistic.

7) We recommend that contributors continue to space their contributions so that the budget can be met early in the year. Great improvement has been made in this area, but the summer and early fall continue to be periods of financial stress.

8) We recommend that wills and bequests to the General Conference be encouraged and promoted and that funds received from these sources be used only for capital improvements, not for current operating expenses.

OBSERVATIONS

We observe that there is an awakening to opportunity in the Church of God. There is unity of spirit, though not always complete agreement in doctrine or method. Pastoral leadership is experienced and progressive, and the people are ready to serve and be used of the Lord that the church might grow.

We observe that there is a better working arrangement between churches and their state conferences, with these state conferences becoming more strong and accepting responsibility for development of new churches, and evangelism.

There is, however, a question of policy that should be clarified for the Board of Directors and management, by the delegates. It is this: What does the Church of God expect of its General Conference? Does it want the General Conference to enlarge its operations and seek out new areas of service and then solicit the support of the churches, or does it want the General Conference to wait for need to be created by the work of the churches and conferences and then take steps to supply the need? Each side of this question has merit and the whole matter is worth study and discussion.

We close this year with confidence in the Lord and in His people. We praise Him for His work in His church!

The General Manager's Report was approved by the Board of Directors at its June 22, 1957, meeting and is printed for the study and discussion of delegates.

RESTITUTION HERALD SUBSCRIBERS

This is one of the monthly membership issues of The Restitution Herald. The other two evangelistic issues contain articles, features, and pictures of special interest. 1600 member families do not subscribe. Do You?



Churches IN THE News

CALENDAR

- July 15-21—Washington State Bible Camp.
- July 18-28—Illinois Conference and Bible School, Oregon.
- July 21-28—Southwest Youth Camp, Prescott, Ariz.
- July 25-28—Southwest Conference, Mountain View Estates Camp, Prescott, Ariz.
- July 27-August 4—Missouri State Conference, Fredericktown, C. E. Lapp, Guest Speaker.
- August 4-9—General Conference, Camp Mack, near Milford, Ind.
- August 11-17—National Berean Youth Camp, Quaker Haven Camp, Syracuse, Ind.
- August 15-25—Virginia State Conference, Maureertown, Walter Wiggins and Verna Thayer, Workers.
- August 17-25—Iowa State Conference, Waterloo.
- August 28-September 1—Ohio State Conference, Cleveland, Harry A. Sheets, Guest Speaker.
- September 21—Sunday School Rally, Macomb, Ill.

Have you prayed for your church?

BAPTISM AT LOS ANGELES

We are pleased to announce the baptism of Michael Burke, age fourteen, at the Los Angeles Church, May 26, 1957. "Mickey" is a son of Mr. and Mrs. Harold Burke, 9649 Poinciana St., Rivera, Calif., and is a regular attendant at Sunday school and church. We pray that God will direct and bless him in his Christian walk of life.

T. M. Ferrell, Pastor.

BAPTISMS AT WATERLOO, IOWA

We would like to introduce to the household of faith the following persons who were baptized by the writer in the Cedar River on June 23, 1957.

Miss Doris Taylor, 1214 Conger St., Waterloo; Mrs. Russell Bentley, 227 Hartman, Waterloo; Mrs. Invar Ellsberg, 214 Lindale, Waterloo; Stephen Moore and Paul Moore, 2122 Ashland, Cedar Falls.

The first two are sisters. The last two are my own sons. We rejoice over their decisions and pray for God's guidance in their Christian walk. Linford W. Moore, Pastor.

BAPTISMS AT ELDORADO, ILLINOIS

On Sunday, June 23, 1957, five people were immersed into the body of Christ at Eldorado. They were: Patty McDaniel; Mrs. Dale McDaniel; Mr. John Tyler; and two of his children, Randall and Virginia.

BAPTISMS AT LAWRENCEVILLE, OHIO

Four persons were baptized recently at the Lawrenceville Church of God. They were: Mrs. Lexie Boyd, Dale Rowell, and Larry and Lanny Parker.—Lawrenceville Bulletin.

WILLIAM FREDERICK PAISLEY

Fred Paisley was born June 16, 1878, in Schuyler Co., Ill. On November 6, 1901, he married Emma Lewis. Three children survive him: Mrs. Vera Cox, Mrs. Merle Vann, and Jim Paisley.

He died at St. Mary's Hospital, Quincy, Ill., on June 13, 1957. Bro. Paisley was a long-time member of the Ripley Church of God.

He was buried on his seventy-ninth birthday at Ripley, Ill., there to await our Master's call. C. E. Lapp.

HANNAH MICHAELSON

Many old-time Church of God people will remember Mrs. Hannah Michaelson of Oak Park, Minn. She was baptized into the body of Christ in 1915 by Bro. James Patrick. She died June 27, 1957, and was buried in the Glendorado Cemetery, there to await the Master's call. She was eighty-nine years of age. T. M. Savage, Pastor.

O. J. PARKER

Omer J. Parker was born at Russiaville, Ind., June 30, 1878. After a prolonged illness, he fell asleep at the Veteran's Hospital at Indianapolis, May 8, 1957. All his life had been lived in Howard County, most of it in Kokomo.

In 1905 he was married to Martha Maroney, who survives, as does one daughter, Mrs. Ruth Thomas of Winona Lake, Ind. Four step-children also survive: Mrs. Vada Harvey and Mr. Bert Maroney, both of Kokomo; Mrs. Esther Jennings of Lexington, Ky.; and Cash of San Antonio, Texas.

Bro. Parker was for many years a minister of the Church of God, serving the Kokomo Church, and also as traveling evangelist for the faith he so dearly loved.

He was a veteran of the Spanish American War and was active in veterans' affairs, as well as in charitable works in Kokomo.

Firm in faith, he was ready for the long sleep from which he will be awakened by the call of his Lord, with whom he will serve through the endless ages of eternity, which he so earnestly prayed would soon come.

The church and the community have lost a good friend, but his memory and his testimony remain as encouragement for his relatives and friends.

Arthur M. Jones, Pastor.

HARRY TRITABAUGH

Funeral services were held at the Eden Valley Church of God, June 10, 1957, for Harry Tritabaugh. His pastor, E. O. Routson officiated. Mr. Tritabaugh died at his farm home after a lingering illness. He was born in Carver County, Minn., on June 5, 1878.

In 1902 he was married to Jennie Schellenger, who, with an infant daughter, preceded him in death. Survivors are one son, Miles; two grandsons, Pvt. Eldon Tritabaugh stationed at Fort Leonard Wood, Mo., and Lowell of the home; one sister, Mrs. Phoebe Traust of Portland, Ore.; and three brothers, Herman of Big Lake, Jacob of Fair Haven, and James of Eden Valley.

He was baptized and became a member of the Church of God in early youth and attended services faithfully until his health failed. Burial was in the Eden Lake Cemetery.

MRS. WILLIAM PARSONS

Sr. Parsons died June 20, 1957, at Bosworth, Mo. She was born at Mier, Ind., September 10, 1864, and moved with her parents to Missouri at an early age. She was a quiet, faithful member of the Church of God and continued so to the end. Her husband preceded her in death in 1935. She leaves two sons and three daughters. On the afternoon of June 22, we laid her in the arms of Mother Earth to rest until Jesus calls her forth unto life that shall not end. C. E. Lapp.

IVA ETHEL MOORE

Mrs. Iva Ethel Moore was born March 12, 1882, near Hillisburg, Ind. She died June 14, 1957. She was the daughter of Calvin and Margaret Plummer. She was married to Oscar Moore, February 19, 1902. To this union were born two sons, Herman and Vaugh, and three daughters, Mrs. Florence Grove, Mrs. Mildred Bone, and Mrs. Lois De Board. She is also survived by eleven grandchildren, four great-grandchildren, and two step-grandchildren.

In 1924, with her husband and family, she moved to Muncie, Ind., where she has since resided.

She practically inherited her membership in the Hillisburg Church of God, and maintained her membership in this church throughout her entire life, with its joys and privileges, and opportunities for loving service. This splendid legacy she bequests to all her children, and this will always be a wonderful memorial for her, for her children and their families to have as a beautiful mission—a pattern for their lives. Her religious ideals led her to a fine spirit of charity, to minister to friends in need of help, and to visit the sick and the sorrowful. J. R. McCrone, Pastor.

JOSEPH D. LAWRENCE

Joseph D. Lawrence, son of John E. and Mary M. Lawrence, was born August 2, 1898, at Belton, Mo., and died at his home in Minneapolis, Minn., June 10, 1957.

He was united in marriage, August 7, 1919, to Miss Gladys Irene Lamb, of Peculiar, Mo., who preceded him in death, December 20, 1952. To this marriage were born two children who survive: Verneille (Mrs. Turner Whitworth, Memphis, Tenn.), and Dr. William Lawrence, Phoenix, Ariz.

On February 12, 1955, Bro. Lawrence was united in marriage to Miss Frances Elizabeth Keeny, Kansas City, Mo., who survives.

Also surviving are three sisters, four brothers, and five grandchildren.

Bro. Lawrence was a faithful member of the Church of God and will be remembered by readers as President of the General Conference for three years. His business ability and spiritual leadership were respected by all who worked with him.

Memorial services were held in Belton, Mo., June 12, and he was laid to rest in Raymore Cemetery where he awaits his Master's call.

C. E. Lapp.

Have you prayed for your pastor?

TEXAS CONFERENCE NEEDS PASTOR

Texas Conference is in need of a minister. Anyone interested may contact Glenda Wolfe, Secretary, Rt. 1, Gatesville, Texas.

FONTHILL MAY MEETING

Fonthill, Ontario

The fifty-third Annual May Meeting of the Church of God, Fonthill, was held May 24-26.

The services, which were well attended throughout, were under the direction of Bro. E. M. Hall, pastor of the church, assisted by Mr. E. Goit, of Niagara Falls, N. Y. The guest speaker was Bro. C. F. Pryor, pastor of the Golden Rule Church of God, Cleveland, Ohio.

The topic Mr. Pryor chose for Friday evening was "Forgiveness of Sin." "If one has not accepted Christ and had his sins forgiven," he said, "and has not become adopted into the family of God, he can do no good in God's sight." The service was opened with prayer by Bro. R. H. Judd, which was followed by special choir music and a solo by Mrs. David Elliott.

The Sunday morning service was conducted by Pastor Hall, and his sermon was entitled "Reconciliation." "Our faith in Jesus Christ as the Son of God," he said, "is the condition whereby we are reconciled to God." Mr. Pryor, the guest speaker, again spoke in the afternoon on the subject of "Redemption." "It was Adam," he said, "who sold the human race into sin and death and then could not himself redeem them. Christ, by His death and resurrection," he continued, "purchased us from the bondage of sin and death. Redemption begins when we accept Jesus Christ as our Saviour and is completed when He comes again to set up His Kingdom."

Preceding the evening service on Sunday a Bible quiz was conducted by Reuben McArthur, which was followed by hymn singing led by Stanley Lampman and Thomas Belanger.

Douglas and Marion Elliott favored with a duet accompanied by Donna Zwierschke at the piano. Following the Scripture reading by Clyde Barnhart, a piano solo was given by Kenneth Hall, and Tommie McArthur, Jr., rendered an accordion solo. A violin solo by Mr. W. Kirkwood, accompanied at the piano by Phyllis Kirkwood, was enjoyed and was followed by a duet by Mr. and Mrs. E. M. Hall entitled "Waiting on Jesus." They were accompanied by Mrs. H. Lampitt at the organ.

The final talk of the series was given by Mr. Pryor when he expressed his appreciation to the church for inviting him to take part in this historic annual occasion.

The choir muse for all services was under the direction of Mrs. Thomas Dorsey of Fonthill.

The church was beautifully decorated with baskets of spring flowers. Dinner and supper were served in the Sunday school rooms from tables also decorated with spring flowers.

Friends and members were present from Cleveland, Ohio, Grand Rapids, Mich., Colborne, Ont., Tonawanda and Niagara Falls, N. Y., St. Catharines and Welland, Ont.

Pearl Brown, Reporter.

Have you prayed for the General Conference?

INFORMATION WANTED

Ora Thompson, 2613 Seneca St., Buffalo 24, N. Y., a reader of The Herald, would like to have some information from Bible students on the question of whether or not the Mosaic law and the Levitical priesthood will be in effect during the Millennium.

GOLDEN RULE MISSIONARY SOCIETY

The Missionary Society of the Golden Rule Church of God in Cleveland, Ohio, has been holding its meetings the second Friday in each month. There are usually between twenty and thirty members in attendance. At the last meeting officers for the coming year were elected as follows: Mrs. J. D. Swartz, president, Mrs. Charles Jones, vice president, Mr. H. W. Stadden, secretary-treasurer, and Mrs. H. A. Gallagher, reporter.

Some of the activities of the past year included collecting of used clothing which was sent to Baraga, Mich., and Nova Scotia. On Mother's Day the women made small corsages which were given to the mothers by the Sunday school children. The present projects include the tract racks which the men are busy working on and aprons for the kitchen which the women will complete in time for Ohio Conference.

Each meeting is conducted with a lesson by one of the members, followed by a business meeting. Then the remainder of the time is devoted to working on the projects and refreshments served by some of the members.

We ask God's blessing that our labors may further the teaching of His Word throughout the world. Mrs. H. A. Gallagher, Reporter.

Have you prayed for the General Conference?

SUNDAY SCHOOL RALLY AT RIPLEY

The Sunday School Rally for the Peoria, Macomb, and Ripley area was held May 11, 1957, at Ripley, Ill. A noon luncheon was served by the women of the Ripley Church.

At 1:30 p.m., the Rally program, with Lozelle Burnett in charge, was presented. The special music and devotionals were an inspiration to all who attended.

Reports from all the Sunday schools represented showed an increasing interest in the present Sunday school contest.

At the business meeting it was decided to hold the next Rally at Macomb, on September 21, 1957. The Macomb Church will serve the luncheon. Harold Carlson of Macomb will be in charge of the program.

Dorothea Allen, Reporter.

Have you prayed for your pastor?

EYSTER-BERGMAN

On Sunday afternoon, June 2, 1957, Miss Barbara Eyster, daughter of Bro. and Sr. Clifford Eyster, became the bride of Mr. Herbert Bergman in a double ring ceremony at the Eyster home in Oregon, Ill. Following the wedding a reception was held for those attending.

Barbara is a member of the Oregon Church of God. We pray God's richest blessings on this fine young couple and their new home. They plan to live in Rochelle, Ill.

Harvey U. Krogh, Jr., Pastor.

Have you prayed for our missionary?

A BOOK REPRINTED

It has been called to our attention that Dr. Bullinger's book, "A Critical Lexicon and Concordance to the English and Greek New Testament," has been reprinted and can be purchased through National Bible Institution, Oregon, Ill.



1957 Commencement: left to right: Alva G. Huffer, Commencement Speaker; C. E. Lapp, Dean; Daniel Fyfe, Lois Worley, Billie Kennedy, graduates; Pastor Harvey U. Krogh, Jr.; Otto E. Dick, Superintendent.

College Honor Roll

Those students who earned a place on the Oregon Bible College honor roll for the past semester are: John Lewis, Jesse Pestle, and Hollis Partlowe.

College Commencement

The fifteenth annual graduation exercises of Oregon Bible College were held at the Oregon Church of God on Wednesday evening, June 5, 1957. The graduating class was composed of Billie Kennedy of Hammond, La., who has been called to minister to the Harlingen, Texas, congregation; Daniel Fyfe of Lockwood, Mo., who is preaching for the Pennellwood Church of God at Grand Rapids, Mich., for the summer; and Mrs. Lois Crouch Worley, who is employed at National Bible Institution in Oregon, Ill. The class motto was, "If God be for us, who can be against us?" Each member of the class was presented a ministerial license by Bro. C. E. Lapp after having received a diploma. The commencement program was as follows:

Prelude	Barowski
Processional	Elgar
My Hope Is in Thee	College Quartet
Invocation	C. E. Lapp
Scripture Reading	H. U. Krogh, Jr.
Bercesue	Betty Magaw
Address	Alva Huffer
Presentation of Diplomas	Willis Turner
Response	Daniel Fyfe
A Closer Walk With Thee	College Quartet
Benediction	Otto E. Dick
Recessional	Mendelssohn

Organist: Louise Lapp

OREGON BIBLE COLLEGE

Boosters' Report

Balance, July 1, 1956	\$590.60
Booster Memberships	\$06.00
Contributions	176.60
	<hr/>
	\$1,573.20

Disbursements	
Stamps	24.16
Textbooks for students	368.00
Scholarship	81.00
Printing	100.33
College calendars	97.17
College catalogs	274.95
Incidentals	25.67
Equipment for Golden Rule Home, for College boys	248.16
	<hr/>
	\$1,219.44

Balance, July 1, 1957	\$ 353.76
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JUNE 1957 SPONSORS

Helen Burnett	\$ 31.50
William J. Halls	50.00
Mrs. Nina V. Pulliam	10.00
Southwest Conference	110.18
Mrs. Emma C. Railsback	50.00
Mr. & Mrs. James Lippert	50.00
Friends	29.00
Mr. & Mrs. Harold Doan	38.00
C. B.	100.00
Mr. & Mrs. John Taylor	15.43
Macomb Church	150.00
Mr. & Mrs. John Lewis	10.00
Lorna Pearson	10.00
Maybelle Hanson	40.00
Mr. & Mrs. George M. Hoke	20.00
Fanny Lund	33.50
Mr. & Mrs. E. E. Warren	3.00
Mrs. Kate Olmstead	6.72
Litchfield Sunday School	12.00
Mrs. Lucille Wulff	35.00
Willis Turner family	85.00
Burr Oak Church	25.00
Mr. & Mrs. C. E. Lapp	10.00
Daniel Fyfe	50.00
Golden Rule Church Sunday School	5.00
Mr. & Mrs. Delos Andrew	10.00
Mr. & Mrs. C. E. Ballentine	10.00
Linda E. Waggoner	50.00
Mr. & Mrs. Frank B. Fox	10.00
Virda Sitler	50.00
Illinois State Conference	4.00
A Family	25.00
Truth Seeker's Church	10.00
Emma Coleman	18.46
Lawrenceville Church	10.00
Teenza Flint	200.00
Mr. & Mrs. Homer C. Boyle	5.00
Lawrenceville Missionary Society	7.00
Emma Sissle	66.97
Brush Creek Church	32.65
Maurertown Sunday School	50.00
Azalia Winfrey	50.00
Mr. & Mrs. Monroe Elton	4.00
Washington D.C. Church	125.00
Mr. & Mrs. Russell Heiser	10.00
Mr. & Mrs. Grover Gordon	20.97
Dixon Church	32.46
Happy Woods Church	3.00
Mr. & Mrs. Paul Riley	150.00
Merle A. Patrick	20.00
Mrs. J. A. Patrick	25.00
Mrs. L. R. Hillard	10.00
Mrs. Louisa Murdock	100.00
R. T.	10.00
Mr. & Mrs. Otto Dick	10.00
Ladies Adult Class—Golden Rule S.S.	10.00
Mr. & Mrs. Dwaine Demmitt in memory of "Aunt Mayme" Kauffman	10.00
Mrs. Leona Conrad	50.00
Mrs. C. C. Fuson	5.00
Denver Church	25.00
Eden Valley Church	30.26
Brush Creek Sunday School	122.49
Anonymous	150.00
Alice & Amy Young	100.00
Minneapolis Church	10.00
Robert Hightower	5.00
Mr. & Mrs. Arthur Johnson	9.00
Mr. & Mrs. Cecil Patrick	100.00
Southlawn Church	200.00
Silas Claypool	25.00
Mr. & Mrs. D. T. Stedman	50.00
Warren E. Story	25.00
Mr. & Mrs. Walter Larsen	10.00
Mr. & Mrs. W. C. Somers	31.50
Mr. & Mrs. C. F. Pryor	5.00

Mr. & Mrs. Paul Johnson	35.00
Mrs. Adella B. Moran	5.00
Evangelism & Missions	152.60
Mr. & Mrs. George McMurtrie	50.00
Mrs. Ida Jeffrey	10.00
E. J. Demmitt family	100.00
Mattie Agard	15.00
Mr. & Mrs. Francis Burnett	50.00
Leota B. Hanson	25.00
Oregon Church	26.88
Mrs. J. M. Prime	10.00
Mr. & Mrs. Howard Hawkins	25.00
Mr. & Mrs. R. L. Costello	15.00
L. J. Elton	5.00
"In His Name"	5.00
Mary E. Powell	1.00
Donna Claussen	2.00
Robert Anderson	3.00
Mrs. L. Waller	15.00
Verna Thayer	5.00
Robert Johnson	10.00
Mr. & Mrs. Harry Payne	25.00
Mr. & Mrs. Charles G. Jones	10.00
Hope Chapel	5.00

Have you prayed for the General Conference?

NEBRASKA FAMILY RETREAT

A family retreat was conducted at Camp Merrill, Fullerton, Nebr., for all Nebraska families. Attendance was fifty per cent higher than last year and everyone profited from the fellowship and study.

Bro. C. E. Randall, President of the all-Nebraska group, has also been active in visiting the various Nebraska churches and isolated families.

MINNESOTA CONFERENCE NEWS

Minnesota State Conference came to a close Sunday afternoon, June 9. Bro. Grover Gordon, guest speaker, brought most inspiring messages to very good crowds each evening and on Sunday. James Coulter was baptized in the saving name of Jesus on Sunday afternoon by our pastor, Bro. Ellsworth Routson. His address is Eden Valley, Minn.

The annual business meeting was held Thursday evening, June 13. Elected were Elmo Gaspar, elder; Lester Mills, deacon; Norman Ruhn, secretary; Norvald Sogge, treasurer; Miles Tritabaugh, trustee; Janice Mills and Roma Lang, deaconesses. At the conference business meeting, Carrol Bennett of Minneapolis was re-elected vice president, and Mrs. Norman Ruhn of Eden Valley was elected secretary to serve with Roy Johnson of Hector as treasurer and Elmo Gaspar of Eden Valley as president.

Many of our people worked hard to get our state camp on Long Lake ready for Bible camp the week of June 24. Vacation Bible school for children was held at the church the week of June 17, with Sr. Routson in charge.

Bro. and Sr. David Otto are the happy parents of Rebecca Jean, born June 12, 1957. Two of our members are on crutches as the result of accidents. John Peters suffered leg injuries when a tractor rolled back, pinning him against a wagon load of feed. Linda Brossard has a badly sprained ankle and cracked bone in her foot.

Bro. and Sr. Elmer Magaw of Lester Prairie are in failing health; also Mrs. E. M. Kirkpatrick of Paynesville. They would enjoy cards and letters.

BLOOD RIVER CHURCH OF GOD

Hammond, Louisiana

We have been glad to have Bro. and Sr. Warren Sorenson, Rommie, and Donna Porter with us the last two weeks. Sr. Sorenson was the superintendent of our Bible school, June 17-21. Average attendance was 103. Many different ones helped with the children. Bro. Sorenson preached eight good sermons for us.

The school and the preaching have been a great blessing for the church here and to all of us. We were sorry to see the Sorensons leave, having spent many pleasant hours in their company.

It has been our pleasure recently to unite in marriage two couples: Lloyd Patterson and Millicent Kennedy, April 26; and Oda Tate, Jr., and Shirley Robinson, June 9, 1957. May God help them to establish Christian homes. James Mattison, Pastor.

Have you prayed for your pastor?

IOWA - MINNESOTA YOUTH RALLY

Seventy-two young people from Iowa and Minnesota met at Waterloo, Iowa, for a week-end youth retreat June 14-16. The young people had a planned program of study, worship, and recreation that was a blessing to them and to the host church.

A WAY TO HELP

When calling a minister from the General Conference office for a special service such as a funeral or wedding, it would be best to set the time for the service after talking to him on the phone. Sometimes an hour or two earlier or later will help him make train or plane connections much more simply.

There will be no membership news issue August 7, because of the General Conference meeting. The next membership issue will be the annual General Conference report issue, September 7.

WESTERN NEBRASKA CONFERENCE

August 11-18 at Holbrook. Guest speakers are: C. E. Randall, Grover Gordon, V. E. Kirkpatrick.



General Conference Notes

ADDITIONAL CONFERENCE FACTS

Listed here are some of the workers who will be responsible for the conduct of the General Conference meetings August 4-9. The full program for the week is printed on the back page of this issue.

Program Director—C. F. Pryor

Camp Directors—Harry Sheets and Donald Overmyer

Recreation Directors—Elaine Lapp (children), Dallas Demmitt (youth and adults)

Children's Classes in charge of Sister Verna Thayer

Teachers of Teen-agers

Monday-9:30—Francis Burnett

Monday-10:45—Milon Hall

Monday-2:00—William Diek

Tuesday-9:30—Otto E. Diek

Tuesday-10:45—Darrell Maddock

Tuesday-2:00—Harry Goeckler

Wednesday-9:30—Joan Hall

Wednesday-10:45—Dallas Demmitt

Wednesday-2:00—Marie Ward

Thursday-9:30—Richard Diek

Thursday-10:45—Installation of Officers

Thursday-2:00—Roy Humphreys

CHURCHES NEAR CAMP MACK

For those who may be traveling on Sunday who would like to attend services at a Church of God, we will list the churches which are in the vicinity of Camp Mack.

Burr Oak Church of God, in Burr Oak, just north of Culver, Ind., on highway 17.

North Salem Church of God, on highway 31, just north of Plymouth, Ind.

Hope Chapel Church of God, 1717 S. Leer St., South Bend, Ind.

Morning Star Church of God, four blocks east of highway 31, on Burke St., just north of South Bend, Ind.

Kokomo Church of God, 1252 S. Jay St., Kokomo, Ind.

PROGRAM FOR SUNDAY SCHOOL DAY

Tuesday, August 6

9:00 Morning Devotions. "The One God of Israel."

9:30 Explanation of Workshops

9:45 Workshops

1. The Art of Preparing a Lesson for Adults
2. The Art of Preparing a Lesson for Teen-agers
3. The Art of Preparing a Lesson for Children

11:00 Business Meeting

1:30 General Assembly. Skit and explanation of Workshops

2:30 Workshops

1. Superintendent's Fellowship
2. Counseling Young People
3. New Life in the Sunday School

ACCOMMODATIONS AND COSTS OF CONFERENCE

Camp Mack is a large camp with sleeping facilities for several hundred people. There are cabins for men and boys in one part of the grounds, and cabins for women and girls in another part of the grounds. There are also two large buildings with rooms which sleep from three to six people for family groups. Those wishing to use these family rooms should reserve them with Donald Overmyer, 1805 Walton, LaPorte, Ind.; or with Harry Sheets, 1717 S. Leer St., South Bend, Ind.

There are tennis courts, badminton, horseshoes, shuffle board, and other recreational facilities, plus a good swimming beach and several boats. These facilities are included with the camp.

There is bedding for rent at the camp if you do not wish to bring your own. Comfortable clothes, a robe to wear to and from the beach, and other personal items are needed.

The Conference is charged approximately \$2.80 per day per person. This includes room, meals, insurance, and use of all facilities. An offering is received each night to cover these costs.



Berean Youth Fellowship Camp

August 11-17

Quaker Haven Camp Syracuse, Indiana

- For Church of God young people ages 12-18
- A wonderful Christian experience to aid in Bible understanding and character development
- Tuition covering all expenses, \$25.00

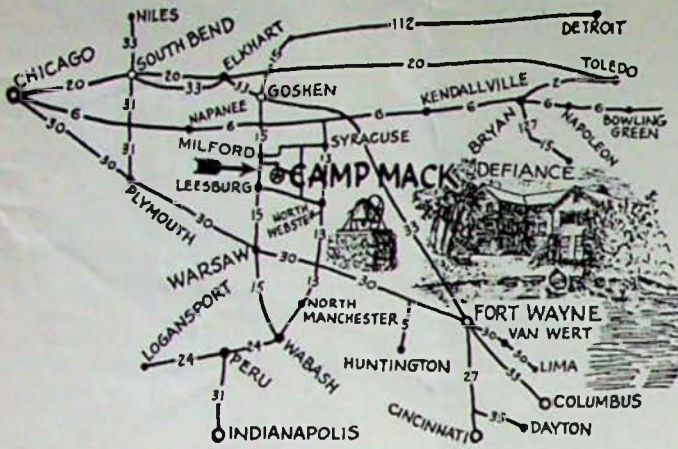
For an application write: Berean Youth Department, Box 231, Oregon, Illinois

GENERAL CONFERENCE

CAMP ALEXANDER MACK

Milford, Indiana

AUGUST 4 - 9, 1957



Sunday, August 4

Those attending Conference can check in at Camp Mack any time after noon on Sunday. There will be no swimming on Sunday.

- 5:30 Lunch
- 7:30 Evening Worship Service
Topic: "Fundamental Bible Doctrines and Their Effect Upon Our Present Lives"—C. F. Pryor
- 9:30 Lakeside Campfire Service
- 10:30 Lights Out

Monday, August 5—Missionary Day

- 7:30 Breakfast
- 8:15 Ministers' Meeting
- 9:00 Morning Devotions for All
Topic: "Stewardship and the Great Commission"
- 9:30 National Missionary Society Program
- 10:45 National Missionary Society Business Meeting
- 12:00 Lunch
- 1:30 Afternoon Devotions for All
Topic: "We According to His Promise"
- 2:00 Mission Program
- 3:30 Recreation, Rest, and Committee Meetings
- 5:30 Dinner
- 7:30 Worship Service
Topic: "Prepare Today to Live in God's Tomorrow"—Harold Doan
- 9:30 Lakeside Campfire Service
- 10:30 Lights Out

Tuesday, August 6—Sunday School Day

- 7:30 Breakfast
- 8:15 Ministers' Meeting
- 9:00 Morning Devotions for All
- 9:30 Sunday School Department Program
- 10:45 Sunday School Department Business Meeting
- 12:00 Lunch
- 1:30 Sunday School Department Workshops
- 2:45 Sunday School Program
- 3:30 Recreation, Rest, and Committee Meetings
- 5:30 Dinner
- 7:30 Evening Worship Service
Topic: "Is Belief in One God Enough?"
- 9:30 Lakeside Campfire Service
- 10:30 Lights Out

Wednesday, August 6—General Conference Delegate Meetings

- 7:30 Breakfast

- 8:15 Ministers' Meeting
- 9:00 Morning Devotions for All
Topic: "Seek for Glory, Honour, and Immortality"—Loie Jones
- 9:30 Call to Order and Seating of the Delegates
- 10:00 Communications and Secretary's Report of the Work at Large
- 10:30 Recess
- 10:45 Treasurer's Report—Donald Overmyer
President's Message to the Conference—Willis Turner
Appointment of Committees
- 12:00 Lunch
- 1:30 Report Summaries
Evangelism—Verna C. Thayer
National Missionary Society—Alva G. Huffer
License and Ordination Committee—C. E. Lapp
Sunday School Department—Charles Knapp
- 2:00 Nominations for Secretary and First Vice President
- 2:30 Recess
- 2:45 General Manager's Report and Recommendations
Presentation of the Budget
Delegates Motions Proposed for Study
- 3:30 Recreation, Rest, and Committee Meetings
- 5:30 Dinner
- 7:30 Evening Worship Service
Topic: "Resurrection Hope, an Incentive to Greater Service"—F. Burnett
- 9:30 Lakeside Campfire Service
- 10:30 Lights Out

Thursday, August 8—General Conference Delegate Meetings

- 7:30 Breakfast
- 8:15 Ministers' Meeting
- 9:00 Morning Devotions for All—M. Hall
Topic: "Step-Links to Salvation"
- 9:30 Reading of the Minutes
Election of Secretary and First Vice President
- 10:30 Recess
- 10:45 Installation of Officers
Communion
- 12:00 Lunch
- 1:00 College Booster Program
- 1:30 Discussion and Voting on Recommendations and Delegate Motions

- 2:30 Recess
- 2:45 Continue Discussion of Budget, Recommendations and Motions
- 3:30 Recreation, Rest, and Committee Meetings
- 5:30 Dinner
- 7:30 Evening Worship Service
Topic: "Is Baptism a Requirement for Salvation?"—William Dick
- 9:30 Lakeside Campfire Service
- 10:30 Lights Out

Friday, August 9

- 7:30 Breakfast
 - 8:15 Ministers' Meeting
 - 9:00 Morning Devotions for All
Topic: "Rejoice in the Lord"—Warren Sorenson
 - 9:30 Reading of Minutes
Continuation of Conference Business if Necessary
 - 12:00 Lunch
 - 1:00 Leave Camp
- **Children:** There will be children's classes and recreation morning and afternoon each day of the Conference.
- **Young People:** There will be Bible classes for teen-agers morning and afternoon each day of the Conference.
- **Recreation:** There will be swimming, tennis, badminton, horseshoes, boating, and other supervised activities every afternoon of the Conference.
- **What to Bring:** Comfortable clothes, a robe to wear on the way to the beach, bedding, pillow, personal articles. Bedding is available for rent at the camp
- **Family Accommodations:** Write: Harry A. Sheets, 1717 S. Leer St., South Bend, Ind., or Donald Overmyer, 1805 Walton, LaPorte Ind., for rooms for families.
- **Sleeping Facilities:** There are cabins for men and boys, and cabins for women and girls. There are also some accommodations for families to stay together in rooms at the camp.
- **Costs:** The cost of renting the camp, for all the facilities, including meals, is about \$2.80 per person per day. Offerings are received each evening to pay for the entire cost of the camp.

Plan Now to Attend With Your Family

The

July 30, 1957

Restitution Herald

VOLUME 46, NUMBER 30

IN THIS ISSUE!

Two Sons

You See What You Are

The Requirements for
Salvation

The Bible in the News

BOILING WATER REACTOR

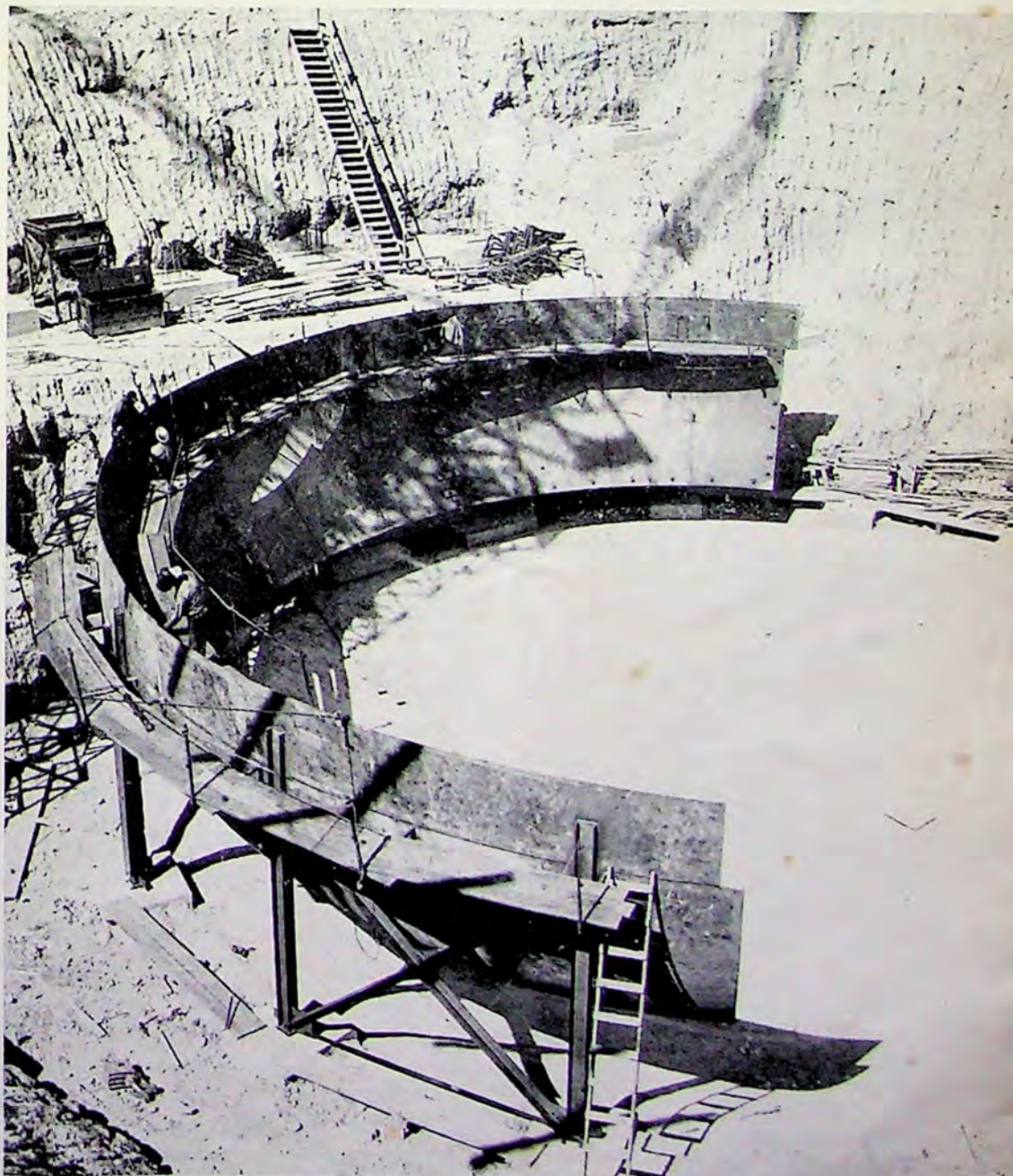
Pictured is the construction of the experimental boiling water reactor at the Argonne National Laboratory near Chicago. This reactor has been finished and is now supplying electricity to the laboratory buildings. A similar reactor is now under construction by the Commonwealth Edison Company and will supply electricity for the city of Chicago.

The reactor is run by atomic energy which boils water whose steam turns the turbines.

Should time continue that long, atomic energy will some day be the principal source of fuel and power.

God, who is the source of all power, locked tremendous energy in the lowly atom.

(Argonne National Laboratory
Photo)



All Power Is From God!

The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

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

Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed the 7th, 15th, and 30th of each month.

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DAILY BIBLE READINGS

- M. Aug. 5. Gen. 14:17-24. Abraham meets Melchisedec, king of Salem.
- T. Aug. 6. Psalm 110:1-7. The Lord has sworn and will not repent.
- W. Aug. 7. Heb. 5:1-10. Christ glorified not Himself.
- T. Aug. 8. Heb. 6:18-7:13. Our High Priest entered the holy of holies.
- F. Aug. 9. Heb. 8:1-13. Jesus is Priest under a new covenant.
- S. Aug. 10. Heb. 9:11-28. He serves in a greater and more perfect tabernacle.



Atomic Energy and God

The modern emphasis upon the peaceful uses of atomic energy makes us reflect upon God, who in creation locked this great energy in the heart of the atom. A clipping says, "The Biblical theory of creation has new and striking scientific evidence on its side, reports Professor Edward McCrady of the University of the South. Modern study indicates that all the known elements in the universe came into existence practically at once—within a half hour or so. Before that time there could have been no chemical elements at all."

The Bible says, "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3). All things consist of individual, invisible atoms. At one time men thought of atoms as solid particles of matter, but we now realize that atoms are made up mostly of space.

Until the atom was split, men thought that there were only ninety-two elements in the universe. Since it is possible to split atoms, new elements are being created until there are now more than one hundred. No man knows how the splitting of atoms may have been used of God in original creation, nor how it may be used again to create the miracles of the future age.

We continue to be fascinated by the unequalled accumulation of knowledge in our time and the way that it glorifies the God of creation.

Separation of Church and State

Mr. Glenn L. Archer, Executive Director of *Protestants and Other Americans United for Separation of Church and State*, has clearly stated the objectives for which he and other Protestants are working in the matter of church-state relations. In a speech at Kansas City he defended the following propositions.

- 1) The separation of church and state.
- 2) The tax-supported and publicly controlled free American school system.
- 3) The voluntary support of sectarian teaching and institutions.
- 4) The equality of religious creeds before the law.
- 5) The constitutional rights of free worship and free conscience.

Mr. Archer spoke against the Roman Catholic political action groups in this country who are engaged in propoganda:

- 1) Condemning the public schools as godless.
- 2) Denouncing the principle of church-state separation.
- 3) Demanding public taxes for Roman Catholic schools, hospitals, and orphanages.
- 4) Teaching intolerance of other faiths.
- 5) Undermining the principle of equality of creeds before the law.

(An excellent pamphlet may be obtained from the above-named committee at 1633 Massachusetts Ave., Washington 6, D. C., on this subject. Five cents each.)

Two Sons

By Pastor J. R. LeCrone
Michigantown, Indiana

WHAT think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go sir: and went not. Whether of them twain did the will of his father?" (Matt. 21:28-31).

Jesus had a way of phrasing questions to force His hearers to do a little thinking on their own behalf. His words, "What think ye?" in the text are typical of Jesus' method of teaching. He attempted to cram no unpalatable doctrine down the throats of His hearers, but appealed to their sense of reason and fairness, and called for a judgment upon their part.

When we restore the text to its context, we find that this parable was told shortly after Jesus had gone into the temple of God, and had cast out the money-changers, and those who bought and sold animals to be used for sacrificial offerings. These greedy money-changers and merchants had moved their businesses right into the courts of the temple. This they could not have done without the consent of the priests, so it is safe to assume that they had some sort of arrangement with the priests that made the unlawful business in the temple financially profitable for them too. At any rate, the Scriptures assure us that when the chief priests and scribes saw the things that Jesus was doing, they were much displeased.

But what could they do about it? Here was an obvious abuse of the house of God—one which the chief priests and elders of the temple dared not try to defend. But because it was financially profitable to them, they shifted their attack upon Jesus to other grounds. They dared not deny that Jesus had done something good that needed to be done, so they challenged Him with these words, recorded in Matthew 21:23: "By what authority doest thou these things? and who gave thee this authority?"

In this challenge, I suppose that the chief priests and elders were not much different from most people today. We are likely to meet well-founded criticisms and attempts to bring about reforms in our way of living by demanding, "What right do *you* have to criticize?" or, "By whose authority do *you* attempt to correct this abuse?" When we ask such questions, we are not really seeking to determine by what authority they act, for in our hearts we know that they are right. What we are really seeking to do is to imply that they are meddling



some busybodies who interfere in our business with no authority. But we cannot deny that being on the side of what is right in the sight of God gives them an authority that transcends any authority that might be bestowed or withheld by men.

So, in their hearts, the chief priests and elders were not seeking an answer to their question. They were seeking an occasion against Jesus, in retaliation for His having done what their consciences told them they should have done themselves. They were well aware that their greed for gold had sapped their spiritual strength until they found themselves unable to cleanse the temple.

It was at this time, and apparently in this connection, that Jesus delivered the parable of the two sons. When the father in the parable asked his second son to go and work in the vineyard, he answered with a respectful, "I go sir," and then failed to go. His manner indicated great respect, complaisance, and professed obedience. He yielded great ceremony and lip service, but no real service. He promised well, but did not perform the duties assigned to him.

The first son, on the other hand, was blunt and disrespectful in his refusal to obey. He answered his father's request, with a blunt, "I will not." But afterward he reconsidered his refusal and went to work in the vineyard.

When Jesus asked the judgment of the priests and elders as to which son had fulfilled the desire of his father, they unhesitatingly answered that it was the one who repented of his first rude refusal and went to work in the vineyard.

Then Jesus made it clear as to just why He had introduced the parable at that time, for He had caused them to unwittingly pronounce judgment upon themselves. Hear Him: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

The chief priests and elders had maintained a most

respectful and ceremonious attitude toward God, professing themselves to be ready and willing to obey Him in all things, and pretending to be waiting for the appearing of the Messiah. But when John the Baptist introduced their Messiah to them, they refused to believe John, and rejected their Messiah, preferring to continue in their own ceremonious but disobedient way.

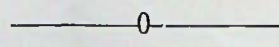
The publicans and harlots, on the other hand, had previously rejected God's claim to their services, but they yielded to the voice of truth, and submitted to John's baptism of repentance, turning from the service of sin to the service of God. Jesus declared that they will enter into the Kingdom of God in preference to those who yielded only lip service and ceremony, while in their hearts they continued to serve sin.

The message for you and me in this is plain, simple, and powerful. It is an assurance that, no matter how emphatically we may have rejected the heavenly Father's invitation to labor in His vineyard, or how sinful our lives may have been in the past, so long as life remains within our bodies, there is still opportunity to repent. So far as God is concerned, the only hopeless cases, spiritually speaking, are those people who refuse to recognize a need for repentance. It is at the very moment when we are best satisfied with our condition in life that we

may be in the greatest need for repentance, hence in the greatest danger of being condemned.

This parable also presents a powerful challenge to every professed Christian to examine his own obedience with an eye to determining whether or not he has followed his "I go sir" with which he became a Christian with the faithful service that he promised. It is an easy thing to say that we love God, and to proclaim our zeal to serve Him. It is even easier to follow our declarations of love and faithful service with little or no actual service at all as we drift along in the same old paths that we followed before, neither forsaking the old way of life, nor implementing and activating the new. If we would really do the will of our heavenly Father, we must "go" and "work."

Jesus distinguishes clearly between verbal obedience (mere lip service) and obedience in the deeds of life. He was not introducing a new distinction, for God made the same distinction when He said of the people of Israel, through the mouth of the Prophet Isaiah, "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isa. 29: 13, 14). Or, as Jesus summarized, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).



MISSIONARY ACTIVITIES

The Missionary Research Library reports that in all foreign fields there are 23,432 Protestant missionaries serving. Two hundred thirteen agencies in the United States and Canada support these missionaries. Sixty per cent of the missionaries are women, and eleven per cent are medical missionaries.

Methodists have 1,513 missionaries; Seventh Day Adventists, 1,272; and Presbyterians, 1,027. Two other societies, the Southern Baptists and Sudan Interior Mission have more than one thousand each in the field.

JET-PROP SERVICE TO ISRAEL

Progressive Israel will have a jet-prop airliner in service between New York and Tel Aviv in September. The plane will make the trip non-stop in fourteen hours, carrying eighty-nine passengers and a crew of eight.

We are now only a few hours from Bible lands, a miracle of the new age in which we live.

God's Academic Crowning



You See What You Are

By Madge Savage
St. Cloud, Minnesota

IN BIBLE school we sometimes sing, "O, be careful little eyes what you see." There is great sense in that statement, but perhaps not in the ordinary way one thinks while reading or singing it.

It has often been said that our other senses may play tricks with the truth, the tongue can lie or our ears deceive, but what we *see* is true; for it is there, we *saw* it! However, it has been found that the reports of the eye are not always true. We shall see why, as we consider the following thoughts.

Our sight is sometimes affected by psychological reactions that sometimes result in a curious condition wherein a person with healthy eyes is genuinely unable to see (understand). Jesus spoke of this kind of seeing, following the miraculous feeding of the multitude. We read, "They considered not the miracle of the loaves: for their heart was hardened" (Mark 6:52). Also, "Perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" (Mark 8:17, 18). The disciples needed more of Jesus' teaching and miracles before they could "see" as He wanted them to see. Thus we understand that seeing is handled by the brain as well as by our eyes: and more so, for the view one sees is his own, depending upon what is in his mind.

We might say our eyes are only transmitting machines, and without the interpretation of our minds the messages from our eyes are meaningless.

It has been said that each eye can send to the brain a thousand-million impulses every second! The innermost layer of the retina of the eye is made up of one hundred thirty-seven million nerve endings. The way one sees a thing depends, then, upon the meaning it has for him, and upon what sort of person one is.

We can see why Jesus taught that a Christian cannot accurately judge other than himself. Surely a Christian "purifieth himself, even as he is pure" (1 John 3:3).

For example, when an individual serving the Lord in a special way is asked to use his talent, how should other Christians listen? If the one makes a few extra motions or gestures, what does the listener think? Is the listener worshiping, or is he only a critic? Does he think that the worker is only "showing off"? Perhaps the worker is serving "heartily as to the Lord" so that he has forgotten the audience. Perhaps he was judged by "deceptive" eyes. It is written, "The heart is deceitful above all

things, and desperately wicked: who can know it?" (Jer. 17:9).

We are of Adam, and of sinful nature. We must constantly put down the nature of Adam. We are told, "Sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14).

We are also reminded: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things" (Rom. 2:1, 2). Thus we see that God will judge accurately. The Christian cannot judge. It seems that one generally sees in others the things he dislikes in himself, for "thou that judgest doest the same things," says the Word.

We are admonished that, "Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. . . . He that saith he is in the light, and hateth his brother, is in darkness even until now" (1 John 2:5, 6, 9).

The Christian is to deal kindly and keep in mind, "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3). In Ecclesiastes, we read, "Whatsoever thy hand findeth to do, do it with thy might." Again the wrongdoer is admonished: "He that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. 3:25).

The eyes provide twice as much information as all our other senses combined.

A process faster than sound is set in motion when your eyes are opened. Much more efficient are they than any photographer, yes, a thousand times more complicated than the most intricate electronic system!

Since everyone looks through his own private window, let us seek to have the "mind of Christ" that those details we "see" be the ones the Lord would have us choose when looking at our brethren in Christ.



The Spiritual

Body

By L. M. Howell
Tempe, Arizona

IT HAS been proved by both science and the Bible that there can be no mind without matter, or a material, physical body from which to operate.

Steele's Physiology states: "The brain is the seat of the mind. It is the function which the brain performs that distinguishes man from all other animals and it is by the action of his brain that he becomes a conscious, intelligent, and responsible being. The brain is the seat of that knowledge which we express when we say 'I.' 'I know it,' 'I feel it,' 'I saw it,' are expressions of our individual consciousness, the seat of which is the brain."

Let us notice a few facts about man's creation. Genesis 1:27 reads: "So God created man in his own image, in the image of God created he him; male and female created he them." Again, Genesis 5:1-3 says: "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him . . . and Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." God, Adam, and Seth were all in the same image or likeness; therefore, all three were material, physical beings with the same body parts and organs. The difference is that God is immortal and sinless, but Adam and Seth, mortal and under sin.

It is important to grasp this point as to God's nature. Genesis 3:8 speaks of Adam and Eve, after their sin in Eden, hearing the "voice of the Lord God walking in the garden." God walks! In Exodus 33:20-23, God spoke thus to Moses: "Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen." 1 Timothy 6:16 bears out the same thought. So Moses did see God's "back parts," but no man in his present mortal condition can see God's face.

After the resurrection, however, when we shall be

changed from mortality to immortality, we shall indeed be able to see God as He is, face to face. In Christ's beatitudes, we read, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). This reward is obviously to be in the Kingdom age. Verse five says, "Blessed are the meek: for they shall inherit the earth." This clearly refers to the time when Christ will come to set up His Kingdom.

Revelation 21:1-4 describes the new heaven and earth condition and the coming down from heaven of the New Jerusalem. "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" (v. 3).

What, then, is the spiritual body which men will have after the resurrection? Everyone should study carefully all of 1 Corinthians 15. Many in Paul's time were denying the resurrection. Others were honestly inquiring about it. "But some man will say, How are the dead raised up? And with what body do they come?" (1 Cor. 15:35). "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body; and there is a spiritual body" (1 Cor. 15:41-44).

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal shall put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (vv. 51-54).

So we see that the spiritual body will be immortal, yet material and physical, resembling the natural, else it would not be a body at all. We know it will be a body with flesh and bones like unto Christ's resurrection body. We know that on one occasion after His resurrection Christ ate food before His disciples. (See account in Luke 24:36-43.)

At the time of the Last Supper, Jesus spoke these words to His disciples: "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29, 30). Eating may not be necessary to maintain physical welfare, but these words of Christ do prove that the immortalized saints will eat and drink in the Kingdom. At the

time of the Kingdom when the law is going forth from Zion and the Word of the Lord from Jerusalem, Micah 4:4 says every man shall sit under his vine and under his fig tree.

It is often taught that the righteous go to heaven at death. The Bible, however, teaches differently. John 3:13 says, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." After Jesus' resurrection, He appeared to Mary, and said to her, "Touch me not; for I am not yet ascended to my Father" (John 20:17). In Matthew 12:38, the scribes and Pharisees demanded a sign of Jesus. In the next two verses He told them no sign would be given them but the sign of the prophet Jonas. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." On the Day of Pentecost Peter stated in Acts 2:29 and 34: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. . . . For David is not ascended into the heavens."

It is taught that at the death of the body, the disembodied spirit or soul goes at once to the glories of heaven for its reward. Then, strangely, we are told that at the time of the resurrection this spirit returns to earth to receive its spiritual body. Of course, this fails to make sense.

The Scriptures plainly teach that the time of reward is not at death, but at the coming of Christ and the resurrection of the just. (Read Luke 14:14 and Rev. 22:12.) The Bible also states that the soul does die! Ezekiel 18:4 and 20 both declare, "The soul that sinneth, it shall die."

In effect, it seems to me the teachings of these two groups deny or nullify the whole redemptive work of Christ. They strive to circumvent the resurrection. Adam died because of disobedience, so all the human race is under the same penalty of death. Christ died and rose again to redeem us from death, to ransom us from the power of the grave. Colossians 1:18 speaks of Christ as "the firstborn from the dead." In 1 Corinthians 15:22 and 23 we read, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

The whole idea of the immortality of the soul, and of invisible, intangible, conscious spirits leaving the body and going to heaven at death, is pure fancy and wishful thinking. It is contrary to the plain Scriptures. It is contrary to the laws of God and nature. It is the product of the devil's lie in the Garden of Eden, when he told Eve, "Ye shalt not surely die" (Gen. 3:4). In John 8:44 Jesus used these words: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer" (Please turn to page 14)



Modern Heresy

By Pastor Harry Sheets
South Bend, Indiana

THE Holy Mother Mary is my shepherd; I shall not want. She maketh me to lie down in green pastures, she leadeth me beside the still waters. She restoreth my soul: she leadeth me in the paths of righteousness for her name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou, Holy Mother Mary, art with me.'

"Thus reads the Twenty-Third Psalm as taken from a book called the Psalms of Mary, a collection of Psalms in which the name of the Lord is, in every case, replaced by that of the Virgin Mary. This is the 'Bible' to many thousands of people in Belgium, particularly in rural areas.

"She is, without doubt, the god of these people. Chapels and churches are dedicated to Mary with stained glass windows in which she is depicted as the Morning Star, the Lily of the Valley and the Rose of Sharon. Sometimes even the date is referred to as the year of Mary, 1956."

(The above is a portion of a letter written by Bob Campbell who, for the last five years, has been teaching in the European Bible Institute, Paris, and printed in Prophecy Monthly, January, 1957.)

Mary deserves considerable honor for accepting the motherhood and responsibility of bringing Jesus into the world; however, God never intended that she be placed at the pinnacle of all honor. The angel said: "The Lord is with thee: blessed art thou among women," but He did not say she was to be worshiped. The wise men worshiped the Babe, but not Mary. Simeon the prophet and Anna the prophetess both rejoiced over the baby Jesus, but neither worshiped Mary.

If Mary was to be worshiped, then Jesus missed an excellent opportunity to teach that fact when He was tempted by Satan in the wilderness. His statement was, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). We should honor Mary; but to worship her is heresy.



By
Pastor
Delbert A.
Jones
Hector
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PART I

The Requirements for Salvation

THERE is but one reason for having a church and that reason is that we need to strengthen one another so we may obtain salvation. Salvation is the saving of man from the spiritual consequences of sin. Salvation is deliverance from sin and eternal death. Man is given the opportunity to have immortal life because Christ lived a holy life and was "the lamb without spot or blemish."

The great purpose of the church today is to call out people from the world for our Lord, to be kings and priests in the Kingdom age. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14). "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people, and nation; and hast made us unto our God kings and priests: and we shall reign on earth" (Rev. 5:9, 10; cp. Rev. 1:6 and 20:6).

What are the requirements for those who wish to be "kings and priests" and "reign with him"?

A text often used to show what must be believed is, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). But it takes more than just belief in Christ or in God, for in James 2:19 we read, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble."

We will try to keep our interpretations and words to a minimum and let the Word of God speak out as to what must be believed and done if we are to obtain salvation.

Requirement 1: One Must Believe in God

In spite of the fact that there is so much written in the Word of God concerning God, there is a tragic amount of misinformation about Him.

"Without faith it is impossible to please him: for he that cometh to God *must believe that he is*, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Without question, the most important personage in the Bible is God. God is the first person mentioned in the Book and He is the next to the last one mentioned in the New Testament.

God is the all-powerful Creator of heaven and earth. He *created* the fish, fowls, animals, and mankind. (Gen. 1:1, 21, 27.) All that God had to do was speak, and what He commanded to be created was created immediately. What right do we have to warp the Word of God and say that the creation was performed by evolution, or some other strange way? Can we merit salvation if we detract from God or from the power of God?

We must have a clear understanding of the truth of the statement which Moses made in Deuteronomy 6:4: "Hear, O Israel: the Lord our God is one Lord." That is not an isolated statement about the unity of God; it is but one of many similar statements. "One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6). "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

God is the heavenly Father, the Creator, and is one. He is the *Father* of Jesus Christ. God is justly jealous

of His law, saying, "Thou shalt have no other gods before me" (Ex. 20:3). It is not without purpose that this is the first commandment of the law.

Requirement 2: One Must Believe That Jesus Christ Is the Son of God

Jesus Christ is the only begotten Son of God. This fact must be an integral part of our belief if we are to be accounted worthy of salvation.

Peter explicitly stated, "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). In Paul and Silas' imprisonment scene, the jailer asked a question which has since been asked thousands of times: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31).

What must be believed? If we take the words of Jesus and see what He was teaching, we find that in His ministry He emphasized certain facts which we, too, will study.

We must believe that Jesus Christ is the only begotten Son of God. Jesus said, "My Father is greater than I" (John 14:28). On another occasion Jesus said, "Why callest thou me good? there is none good but one, that is God" (Matt. 19:17). From these and numerous other texts, we note that Jesus was in a position of secondary importance or greatness. He was striving to do the will of His heavenly Father: "I came . . . not to do mine own will, but the will of him that sent me" (John 6:38).

Even as we expect a son to obey his father, so did Christ, the Son, obey His Father. Jesus is called the Son of God more than one hundred twenty times in the Bible. God Himself bore witness on two occasions that Christ was His Son. (Matt. 3:17; 17:5.)

Jesus was the Son of God who went to the cross that we might have life. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

Notice the fact that the Word of God clearly distinguishes God the Father from Jesus Christ the Son of God.

In his Epistle to the Romans (9:31-33), Paul wrote, "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed." Who was the stumbling-stone? Of course we know that it is Christ, the Son of God.

From the choice of words which Paul used, we can readily see that a *correct* understanding of Christ is of utmost importance. Israel was striving to follow the law

of God, but they did not have faith in Christ. So, today, a person may go through the ritual of worship (he may go to Sunday school, Bible study, worship service; he may pray, sing songs of praise, and tithe), but that does not mean that he has faith in Christ; nor does it mean that he believes that Christ is the *Son* of God—a completely separate being from His heavenly Father.

By the question which Jesus asked His apostles, we see that Jesus felt that it was necessary that they understand the truth concerning His identity. Jesus asked them, "Whom do men say that I the Son of man am?" (Matt. 16:13). "Simon Peter answered and said, Thou art the Christ, the Son of the living God" (v. 16). When Jesus heard the answer which Peter gave, Jesus said, "Blessed art thou, Simon." How blessed is every man who recognizes Christ as the *Son* of the living God! This is a lifesaving truth.

As we study the formation of the early apostolic church, we note that one of the two basic doctrines preached by the apostles was the "name of Jesus Christ" (Acts 8:12; John 20:31).

Requirement 3: Accept the Bible As God's Inspired Word

The Bible is not man's thought nor man's word. While it is true that the King James, the Revised Standard, and others are not the original manuscripts, nor do we have the originals, we know that the Book which we love is not fiction.

The Christian accepts by faith the truth of the Bible, and he believes the words which Peter penned in 2 Peter 1:20, 21: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Those who recorded the Biblical messages did not claim to be writing their own thoughts or sentiments, but on almost every occasion they stated that God was using them to do His will.

How can a person be accounted worthy of salvation if he doubts all of the proofs of inspiration which are available? The Dead Sea Scrolls, archaeological discoveries, and scientific discoveries prove beyond a doubt that the Bible is God's Word and not man's.

Here are a few of the facts which prove the authenticity of the Holy Bible. The Bible was written by forty people who ranged from a king to a plowman and a miner. The authors were separated by almost sixteen hundred years, from 1500 B.C., to 97 A.D. Some authors lived as much as fifteen hundred miles distance from one another. In spite of these staggering facts, there has never been one error proved against the Book. There are nearly two billion Bibles in circulation today (*Please turn to page 15*)



The Bible and the News

By the Editor

The Bible is as modern as the atomic age.

"AN HIGHWAY SHALL BE THERE"

A new highway across the Negev desert between Beer-sheba and Eilat will be completed and in use soon. The concrete road will make the trip from Jerusalem to Eilat about five hours.

We are reminded of Isaiah's prophecy (Isa. 35) that, in the day the wilderness and solitary places rejoice, "an highway shall be there." This is probably not the highway prophesied, but is a token of things to come when the Kingdom of God is established upon the earth.

EVERLASTING HOME OF PINK MARBLE

William Andrew Nicholson is an eighty-year-old carpenter who has built an "everlasting" home of pink marble and cement, because he confidently expects to live forever.

The home is in Alcoa, Tennessee, and is made of materials which will neither rust nor rot. It is known locally as "Millennium Manor," or "The House That Faith Built."

Mr. Nicholson bases his hope of living forever on the Bible statement that "whosoever liveth and believeth in me shall never die." His wife died six years ago because her "faith in eternal life was weak."

We are reminded of the text, "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

ATOMS FOR PROGRESS

The very word, "atom," conjures for too many Americans solely a mental picture of a billowing, mushroom-like cloud. Yet the peaceful benefits stemming from the harnessing of the atom are already demonstrating a tremendous and far-reaching potential.

The use of radioactive elements in industrial production is estimated to have already effected an annual saving of one hundred million dollars in the national economy. Within the next few years, it is anticipated that this figure will rise to one billion dollars per annum. Some twelve hundred United States firms are now using radioactive elements.

In food processing, radiation sterilization developments are hoped for in food preservation, with impact on the packaging, machinery, and transportation indus-

tries, and with world-wide distribution implications. Similar developments are expected in drug manufacture. In agriculture, applications are being developed in plant breeding, resistance to blight and disease, and adaptability to temperature, rainfall, and soil fertility variations.

In medicine, the world-wide use of radioactive elements is expected to be broadened in brain tumor location, malignancy treatment, blood circulation study, and external lesion therapy. Over fifteen hundred United States hospitals and clinics are now utilizing these approaches.

SEPARATION WALL BREACHED IN CONNECTICUT

The Connecticut legislature has passed a bill that allows tax money to be used for transporting children to private and parochial schools. Each school district must decide for itself whether or not it will pay such costs. The bill was considered a "must" by the hierarchy of the Roman Catholic church and much pressure was put on lawmakers by the church. The bill was assisted immeasurably by a letter from Meade Alcorn, Chairman of the Republican National Committee.

Tax-supported school buses for private and parochial schools is the first step in a campaign to eventually charge American taxpayers the full cost of operating Roman Catholic schools and other institutions.

BILLY GRAHAM AND TV

Billy Graham's first live TV appearance from the crusade now in progress at Madison Square Garden has seven million listeners and received mail response from thirty-five thousand people. This was probably the largest audience in the history of United States evangelism.

MISSIONARIES APPRECIATED

Leaders in Ghana (formerly the Gold Coast) are impressed favorably with the work of white missionaries there. When Prime Minister Kwame Nkrumah was asked, "Now that Ghana is independent, will you encourage missionary activity?" he answered, "Surely. We have what we have because of the missionaries." In explaining further, he said that Ghana's leaders all went to mission schools and they are "grateful to the church."

To the missionary, these words are refreshing and of much encouragement.—*The Bible Advocate*.

WAR LOSS CLAIMS FILED

A total of one hundred two claims, amounting to \$26,713,000 have been filed with the United States Foreign Claims Settlement Commission by religious bodies asking compensation for war losses sustained in the Philippines. Protestant groups filed forty-four claims totaling \$3,508,000, and Catholic organizations thirty-four claims amounting to \$14,221,000. Another twenty-four claims totaling \$9,083,000 were made by individual clergymen and non-Christian groups.

BILLY GRAHAM CAMPAIGN

One wonders who the people are who attend the Billy Graham meetings in New York. Statistics show that about fifty-eight per cent of the "decisions" are by people making their first public confession of belief. Only about seven per cent are by people who have not been previously affiliated with a church. It would appear that the meetings are more a revival of those who have strayed, rather than the winning of those who have never known. *Time* magazine reports that a random check of Protestant churches shows no increase in church attendance as a result of the meetings, though it is early to begin an evaluation of the effect of this effort.

If only the whole gospel of life only in Christ, and the necessity of accepting Christ as the Son of God and putting on His name in baptism were being preached we could become more enthusiastic about the work being done.

WORLD-WIDE JUVENILE DELINQUENCY

We often think of juvenile delinquency as an American problem. This serious trouble is world wide, however, with teen-age gangs in various nations responsible for crime and vandalism.

In Japan the problem is with some of the college students, many of whom have been involved in riots, organized crime, and drinking parties. The resulting chaos has become one of Japan's greatest problems. The Tokyo chief of police has said, "If something is not done soon, the universities will become hotbeds of intelligent crime."

Such breakdown of moral principle and activity in the young gives a frightening picture of the years to come.

TEN COMMANDMENTS A NEW RELIGION?

New Hyde Park, Long Island, is having difficulty with the Ten Commandments. A special version of the commandments was posted on bulletin boards in classrooms in the elementary school. The version was designed to not offend any particular religious group.

After Jewish and Roman Catholic protests it was decided to do away with the Ten Commandments. One

lawyer said that since it was a version of the commandments and not taken directly from the Bible it constituted a "new religion."

The judge stated at the conclusion of the case, "If the end result of the display in the school of the Ten Commandments is to stir up bitterness and contention, then it is better that they not be displayed." Is it not strange how often discussions of Christianity end in bitterness and strife?

SYRIA AND ISRAEL HAVE BORDER TROUBLE

Syria, the Communist-dominated neighbor on Israel's north has been bombarding Israel villages. After a period of reasonable quiet, while Arab nations were licking their wounds and rebuilding their injured pride by squabbling among themselves, they are back at the old stand sniping at Israel.

Israel's troubles will not be over till Jesus returns and is accepted as Saviour and King by the nation which rejected Him.

ALCOHOL AND CRIME

Alcohol-related crimes for 1956 amounted to fifty-nine per cent of the total of all arrests, according to Uniform FBI Crime Reports. Alcohol taxes are not enough to begin to pay even the basic costs of alcohol-inspired crime.

MOSQUE IN WASHINGTON, D. C.

Washington, D. C., has a magnificent new Moslem mosque. The great building, which cost \$1,250,000 (contributed by fifteen Arab nations), will be the principal shrine of thirty-two thousand Moslems in this country.

Eastern religions, including the Moslem, are making a great attempt at revival and expansion. Throughout the world in the next few years there will be more missionary work by the followers of the various religions of the increasingly progressive Asian nations.

RISKING LIFE FOR A BROTHER

Leon Masden, a nineteen-year-old twin, suffers from a serious kidney infection. Doctors are convinced that he cannot live without a dramatic operation transplanting a new kidney. Leon's brother, Leonard, a healthy young man, has offered one of his kidneys for his brother. This is a delicate operation and, even if successful, would give Leonard no security should he later develop such an infection himself.

After much legal difficulty it has been decided by the Boston doctors involved to perform the operation. Brother love is a touching and wonderful thing to see.

Jesus, even while we were enemies, laid down His very life for us that we might become His brothers and share in His everlasting inheritance. Think what He has done for us!



woman. God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel." This is the beginning of a promise which can easily be traced from Adam through his descendants to Abraham.

It was to Abraham that God renewed the promise in the form of a covenant. In Genesis 12:3 God said to Abraham, "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Then, in Genesis 17:7, 8, God said to Abraham, "I will establish my covenant between me and

The Man Whose Name Is the Branch

● *By Pastor C. F. Pryor
Cleveland, Ohio*

MANY positions were attributed to Jesus Christ through the numerous titles given Him. He now holds, and will hold in the future, many highly exalted offices. It seems that God was cautious to reveal to the prophets, and to inspired men of the New Testament, that these positions would not be filled by a being of any other form or nature than that of a man.

The Apostle Paul, in his letter written to the Hebrews who had accepted Christ, pointed out how the good things of Judaism were superseded by Jesus Christ. Paul explained to them how this was done by one who was their own flesh and blood. "For unto the angels hath he not put in subjection the world to come, whereof we speak. . . . But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. . . . Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in all things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:5, 9, 14-18).

The prophetic title, "The Man Whose Name Is the Branch," has its origin in Genesis 3:15. Here begins the promise that God would produce a redeemer from the same source through which man had been rejected, the

thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." This same covenant was confirmed to both Isaac and Jacob. (Gen. 26:1-5; 28:12-15.)

This covenant has not yet been fulfilled in the seed of Abraham. Stephen, a man full of faith and power, stood before the council and reminded them of the promise God had made with Abraham and his seed, and how He had dealt with them through the ages. He showed them how God had turned from and had given them up because of their sins. In Acts 7:5, Stephen referred to the covenant when he said, "He gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." He told the members of the council that their fathers before them had slain the prophets which showed before of the "coming of the Just One; of whom ye have been now the betrayers and murderers." This "Just One" was the seed through whom God will fulfill the Abrahamic covenant.

This promise made to Abraham and his seed is the basis of the gospel message. Paul said in Galatians 3:8, "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." In Galatians 3:16, Paul wrote, "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."

As Peter and John stood facing the Sanhedrin at Jerusalem and were questioned as by what power, or by
(Please turn to page 15)

At Jesus' Feet

By your story teller
Muriel Hass



CAN you guess whom our story is about today? Here are some clues. It is about two women whose names begin with the letter *M*. They had a brother who was raised from the dead. Now you know! They are Mary and Martha. The story of Mary and Martha is found in the books of Luke and John.

Mary, Martha, and Lazarus lived in the village of Bethany which was about two miles from Jerusalem. Jesus loved these people. He often stopped in their home to rest. Just imagine having Jesus for a guest. Of course, Jesus should be invited into our homes, too. He is the unseen Guest.

One day when Jesus came to their home, Mary sat at His feet. She listened to Jesus. While Mary was just sitting, Martha was very busy preparing food. This displeased Martha so much it made her complain to Jesus. She reminded Jesus that Mary was not helping her. There was so much to do; too much for one alone, especially when Mary was just sitting. This would seem unfair. Do you know what Jesus said to her? "Martha, you are too concerned about such things. Mary has chosen the more important thing."

What was that more important thing? It was listening to Jesus and seeking to do the will of God.

Do you sometimes get so interested in your play that you forget to read your Bible? Or, do you get too tired playing that you forget to pray to God?

Do you know of people who invite the minister over for Sunday dinner and stay home from church to prepare the food? Jesus told Martha that serving God was more important than food.

Another time Mary and Martha had a great sorrow. Their brother was ill. They sent word to Jesus to come. They knew Jesus could heal Lazarus if He would come. Jesus did not immediately go to Bethany to see his sick friend. In fact, He didn't go until Lazarus was dead and buried. When Jesus did arrive, Mary and Martha had company. People had come to comfort them in their sorrow.

Martha went to meet Jesus. She told Jesus that if He had been there, Lazarus would not have died. Then Jesus told her that Lazarus would be resurrected. He had to explain this to her. Then he called for Mary. She left her friends and went to meet Jesus.

The friends followed her. When Jesus saw Mary and her friends weeping, it made Him sad, too. Jesus wept. This is the shortest verse in the Bible. It is John 11:35.

This really surprised Mary and Martha's friends. They knew Jesus loved these sisters and their brother. They wondered why Jesus did not heal Lazarus as He had healed many others.

But Jesus had a better plan! His way is always better, but it is sometimes hard for us to understand this.

Jesus told Martha to remove the stone from Lazarus' tomb. She thought it would do no good and she almost refused. But Jesus told her again and she did as He asked.

Then Jesus did something that we, too, can do. Whenever we begin a new experience we can do it. What is it? Well, it is this: He prayed to God. Then Jesus cried in a loud voice, "Lazarus, come forth." Lazarus came forth. He was raised from the dead. Wouldn't that be a wonderful reunion? You see now that Jesus' plan was better. Mary and Martha didn't expect Jesus to raise Lazarus from the dead.

Another time Jesus came to visit them. His disciples were with Him. Martha fixed the meal as she had before. Do you know what Mary was doing? She sat at Jesus' feet. She anointed Jesus' feet with costly, perfumed oil and then wiped His feet with her hair. This would seem like a silly thing to do! One of the disciples thought so and told Jesus. But Jesus was very touched by this devotion. He knew that soon He would be crucified. Then He would not be able to come to visit these friends He loved.

Jesus loved both Mary and Martha, but He was more pleased with Mary's love than with Martha's service. The things that Mary and Martha did were both right and needful, but one served more acceptably than the other. In other words, what we do may not be wrong, but it may not be as pleasing to Jesus. Let's think about what we do. Let's try to be like Mary, the one who sat at Jesus' feet.

CHILDREN'S CORNER

Newsmakers



CHURCHES SEEKING MINISTERS

The following Churches of God are seeking ministers. The person to contact is listed with the church.

Hillisburg Church of God
Mrs. Sam Huffer
Rt. 1
Michigantown, Indiana

Blanchard Church of God
Mrs. Opal Amon
Blanchard, Michigan

Texas Conference
Glenda Wolfe
Rt. 1
Gatesville, Texas

CALENDAR

August 11-18—Western Nebraska Conference at Holbrook. Guest Speakers: C. E. Randall, Grover Gordon, V. E. Kirkpatrick.
August 15-25—Virginia State Conference, Maurertown. Walter Wiggins and Verna Thayer, Workers.
August 17-25—Iowa State Conference, Waterloo.
August 28 - September 1—Ohio State Conference, Cleveland. Harry A. Sheets, Guest Speaker.
September 21—Sunday School Rally, Macomb, Illinois.

POWER NEEDED

Dr. B. H. Pearson, executive secretary of the World Gospel Crusades, hit upon some very important truth when he said, "The early church had power, not merely ideas. It produced results, not programs. God is seeking a church and people today through whom He can pour a spiritual dynamic, capable of transforming life."

THE SPIRITUAL BODY

(Continued from page 7)

er from the beginning and abode not in the truth, because there was no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

There can be no mind, intelligence, or conscious existence without either the natural body, or the spiritual body.



- There is opportunity at

Oregon Bible College

For

- Study of God's Word and related subjects
- Training as a Christian teacher
- Training for the ministry
- Training in Christian music and evangelism
- Serving the Lord while learning, through practice teaching and preaching, personal evangelism, traveling gospel teams, and other extension programs.

FOR FURTHER INFORMATION WRITE:

OTTO E. DICK, SUPERINTENDENT

OREGON BIBLE COLLEGE

OREGON, ILLINOIS

- High school students graduating this spring should be planning now for the fall semester.

THE REQUIREMENTS FOR SALVATION

(Continued from page 9)

Requirement 4: Believe That the Soul Is Mortal

As we study the Bible, we know that God's Word is infallible. The word "soul" is used over five hundred times in the Bible, but it is not used even once in association with the words "immortal," "immortality," "eternal," "incorruptible," or any similar term. But it is used with words which have the exact opposite meaning!

The Bible states that the soul can be destroyed (Josh. 10:37, 39; Matt. 10:14); it can be cut off (Gen. 17:14; Ex. 12:15; Num. 9:13); it can be killed (Matt. 10:28); it goes to the grave (Psa. 49:8, 15); and it can be utterly destroyed (Josh. 10:28-39; 11:11).

From the opening chapters of Genesis to the closing chapters of Revelation, the word "soul" has the same meaning. In Genesis 2:7 we have the first usage of the word "soul." "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man *became* [Note: *became, not received* an immortal] a living *soul*." Before man had any breath, he was but dust. When breath is taken away from a person, he soon dies. He changes from a living soul to a dead body. In fact, the translators translated the Hebrew word *nephesh* as "dead body" on eight occasions. *Nephesh* is often translated "soul."

In the face of such overwhelming Biblical proof, a person has no excuse whatsoever to have a misunderstanding as to what the soul is. The Bible uses the word "soul" to denote the living creature itself or the vital principle in an animal. There is absolutely nothing strange or mysterious about the word "soul."

Requirement 5: Believe in the Mortality of the Spirit

As we study the word "spirit" we note immediately that the word is used in numerous ways. It is applied to man in more than five ways, namely:

1) The breath of life. "As the body without the spirit [pneuma] is dead, so faith without works is dead also" (James 2:26). "Then shall the dust return to the earth as it was: and the spirit [ruach] shall return unto God who gave it" (Eccl. 12:7). "All the while my breath [neshamah] is in me, and the spirit [ruach] of God is in my nostrils" (Job 27:3).

2) Spirit is used to denote a state of mind. In Exodus 6:9 we read, "And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage." (Note also Dan. 4:8 and 1 Cor. 2:11; 5:3.)

3) Spirit is also used to show energy or movement, or animation. "They gave him a piece of cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk

any water, three days and three nights" (1 Sam. 30:12; study also 1 Cor. 16:18).

4) Spirit even means a person or, as it is used in 1 Peter 3:19, a multitude of people. "By which also he went and preached unto the spirits in prison." (Study 1 John 4:1-3.)

5) Spirit also means a person's will or his attitude towards a problem. "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51:10. Cp. James 4:5 and Prov. 16:18, 19).

The principal usage of spirit is the breath of life. We must breathe to sustain life—the breath is our spirit. In the beginning our breath came from God, and when we die, our God-given breath leaves us. (Study Psa. 104:29.)

When a person prayerfully studies each and every Scripture text which contains the word "spirit" he finds that there is not one which presents the thought of present immortality. Therefore, it is essential that we accept the fact that immortality will be given to the faithful by our Lord when He comes again.

(To be concluded, August 15)

THE MAN WHOSE NAME IS "THE BRANCH"

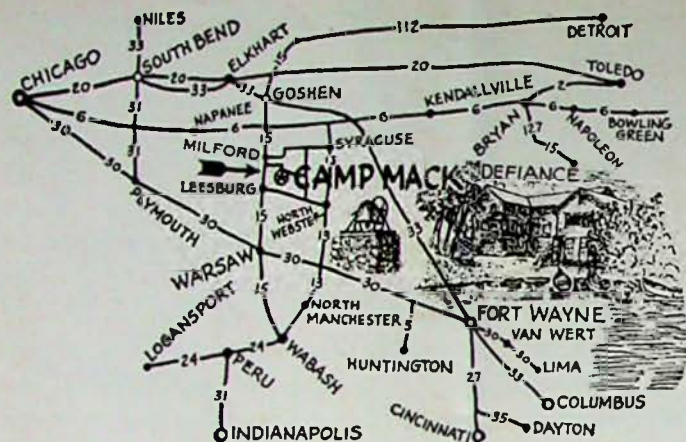
(Continued from page 12)

what name they had healed the impotent man, Peter said, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:10-12).

Jesus Christ, the seed of the woman, the seed of Abraham, is the One through whom God's intent to bless all people was to be carried out. Christ's redemptive sacrifice was sufficient to atone for the sins of the world. His resurrection to immortality assured our resurrection from the Adamic death and gave us access to the grace of God through a living Saviour. If we accept God's grace now and live a life of faith, in hope of eternal life, we shall receive it when He who is our life appears the second time not to deal with sin but for the saving of those who are on the outlook for him.

MAILING ADDRESS CHANGES

If you are planning to move, or if we have a wrong address on your paper, please notify THE RESTITUTION HERALD immediately of your correct address, or new address. Thank you for your assistance!



GENERAL CONFERENCE

CAMP ALEXANDER MACK

Milford, Indiana

AUGUST 4 - 9, 1957

PROGRAM FOR MINISTERS' SESSIONS AT GENERAL CONFERENCE

Tuesday Morning, August 6, at 8:15
Prophecies Recently Fulfilled and Prophecies Now Being Fulfilled—Bro. C. E. Randall.

Wednesday Morning, August 7, at 8:15
Prophecies Remaining to Be Fulfilled—Bro. Harry Sheets.

Thursday Morning, August 8, at 8:15
Business session.

Friday Morning, August 9, at 8:15
Open session devoted to problems of the ministry and study of difficult texts.

Sunday, August 4

7:30 Evening Worship Service

Monday, August 5—Missionary Day

7:30 Breakfast

8:15 Ministers' Meeting

9:00 Morning Devotions for All

Topic: "Stewardship and the Great Commission"

9:30 National Missionary Society Program

10:45 National Missionary Society Business Meeting

12:00 Lunch

1:30 Afternoon Devotions for All

Topic: "We According to His Promise"

2:00 Mission Program

3:30 Recreation, Rest, and Committee Meetings

5:30 Dinner

7:30 Worship Service

Topic: "Prepare Today to Live in God's Tomorrow"—Harold Doan

9:30 Lakeside Campfire Service

10:30 Lights Out

Tuesday, August 6—Sunday School Day

8:15 Ministers' Meeting

9:00 Morning Devotions for All

9:30 Sunday School Department Program

10:45 Sunday School Department Business Meeting

12:00 Lunch

1:30 Sunday School Department Workshops

2:45 Sunday School Program

3:30 Recreation, Rest, and Committee Meetings

5:30 Dinner

7:30 Evening Worship Service

Topic: "Is Belief in One God Enough?"

9:30 Lakeside Campfire Service

10:30 Lights Out

Wednesday, August 6—General Conference Delegate Meetings

8:15 Ministers' Meeting

9:00 Morning Devotions for All

Topic: "Seek for Glory, Honour, and Immortality"—Loie Jones

9:30 Call to Order and Seating of the Delegates

10:00 Communications and Secretary's Report of the Work at Large

10:30 Recess

10:45 Treasurer's Report—Donald Overmyer
President's Message to the Conference—Willis Turner

Appointment of Committees

12:00 Lunch

1:30 Report Summaries

Evangelism—Verna C. Thayer

National Missionary Society—Alva G. Huffer

License and Ordination Committee—C. E. Lapp

Sunday School Department—Charles Knapp

2:00 Nominations for Secretary and First Vice President

2:30 Recess

2:45 General Manager's Report and Recommendations

Presentation of the Budget

Delegates Motions Proposed for Study

3:30 Recreation, Rest, and Committee Meetings

5:30 Dinner

7:30 Evening Worship Service

Topic: "Resurrection Hope, an Incentive to Greater Service"—F. Burnett

9:30 Lakeside Campfire Service

10:30 Lights Out

Thursday, August 8—General Conference Delegate Meetings

8:15 Ministers' Meeting

9:00 Morning Devotions for All—M. Hall
Topic: "Step-Links to Salvation"

9:30 Reading of the Minutes

Election of Secretary and First Vice President

10:30 Recess

10:45 Installation of Officers
Communion

12:00 Lunch

1:00 College Booster Program

1:30 Discussion and Voting on Recommen-

dations and Delegate Motions

2:30 Recess

2:45 Continue Discussion of Budget, Recommendations and Motions

3:30 Recreation, Rest, and Committee Meetings

5:30 Dinner

7:30 Evening Worship Service

Topic: "Is Baptism a Requirement for Salvation?"—William Dick

9:30 Lakeside Campfire Service

10:30 Lights Out

Friday, August 9

8:15 Ministers' Meeting

9:00 Morning Devotions for All

Topic: "Rejoice in the Lord"—Warren Sorenson

9:30 Reading of Minutes

Continuation of Conference Business if Necessary

12:00 Lunch

1:00 Leave Camp

****Children:** There will be children's classes and recreation morning and afternoon each day of the Conference.

****Young People:** There will be Bible classes for teen-agers morning and afternoon each day of the Conference.

****Recreation:** There will be swimming, tennis, badminton, horseshoes, boating, and other supervised activities every afternoon of the Conference.

****What to Bring:** Comfortable clothes, a robe to wear on the way to the beach, bedding, pillow, personal articles. Bedding is available for rent at the camp

****Family Accommodations:** Write: Harry A. Sheets, 1717 S. Leer St., South Bend, Ind., or Donald Overmyer, 1805 Walton, LaPorte Ind., for rooms for families.

****Sleeping Facilities:** There are cabins for men and boys, and cabins for women and girls. There are also some accommodations for families to stay together in rooms at the camp.

****Costs:** The cost of renting the camp, for all the facilities, including meals, is about \$2.80 per person per day. Offerings are received each evening to pay for the entire cost of the camp.

Plan Now to Attend With Your Family

The

August 15, 1957

Restitution Herald

VOLUME 46, NUMBER 31

PRAYER, A MIGHTY
FORCE

REQUIREMENTS FOR
SALVATION

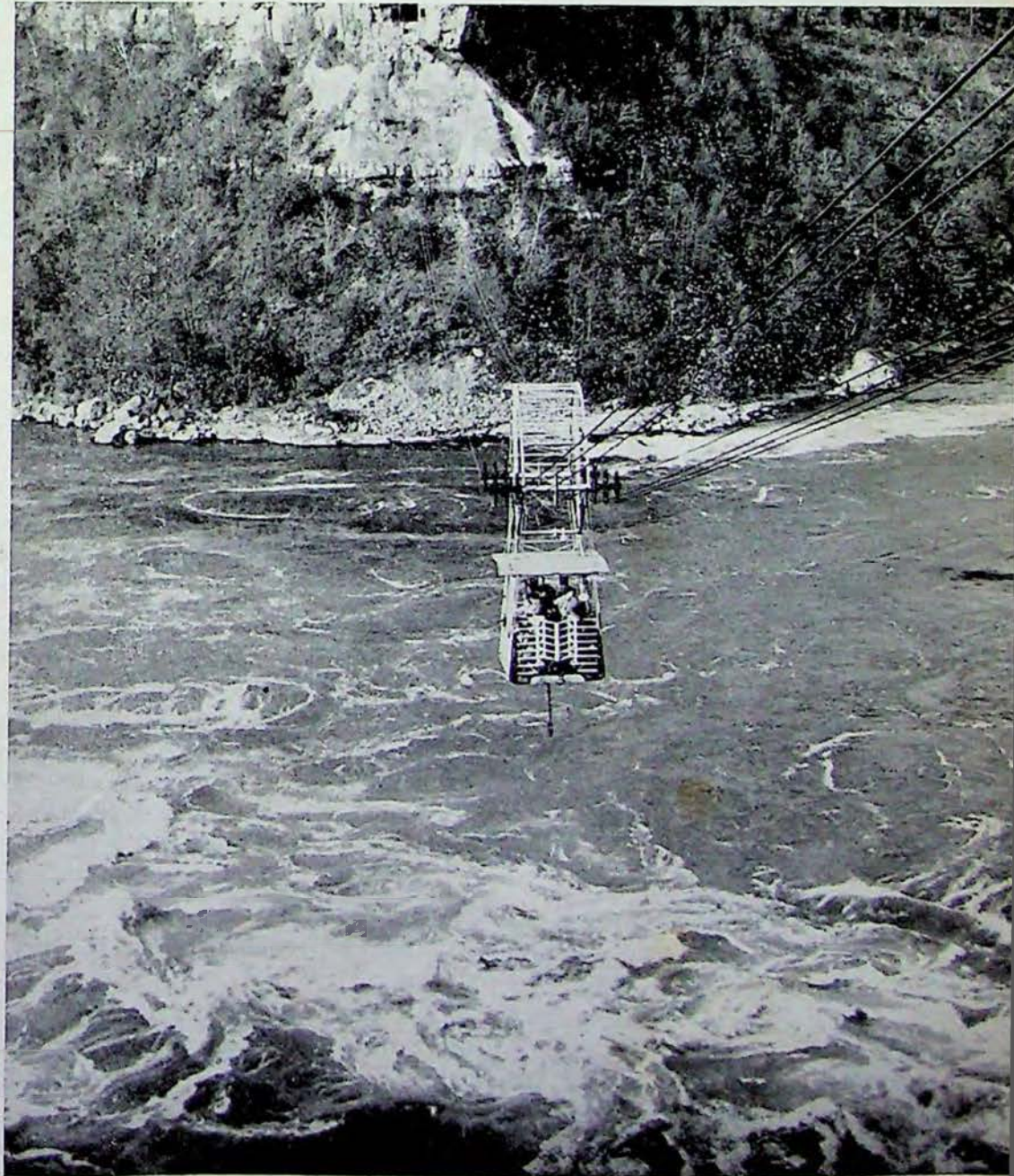
PROFANITY

And other articles and features
of interest to the whole family.

THRILL SEEKERS

Vacationers are seeking a thrill riding the cable car over the whirlpool below Niagara Falls. A breath-taking view of the swirling river can be seen from the car.

Someone has said that the Niagara River and Falls represent the greatest unused power source in the world. Another has said, "No, prayer is the greatest unused power source in the world." Read the message on page three and see!



Prayer Is Power!

The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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DAILY BIBLE READINGS

- M. Aug. 19. When envious of the wicked and his apparent prosperity, read Psalm 73.
- T. Aug. 20. Rev. 17 and 18. Babylon, mother of false religions, to be destroyed.
- W. Aug. 21. Mal. 4:1-3; Matt. 7:13, 21-23; 2 Thess. 1:7-10. Punishment of the wicked.
- T. Aug. 22. Isa. 2:1-5, 10-22; 11:1-10. When God rules the nations through Christ.
- F. Aug. 23. Psalm 72:1-20; 89:27-37. Kingdom conditions under Christ.
- S. Aug. 24. Rev. 2:26, 27; Matt. 24:42-51; 22:11-14. Lest we forget to be faithful.



Tolerant or Passive?

A recent discussion with a good friend centered around the question of whether people are more tolerant today of one another, or if they are simply passive. In the field of religion, is the trend toward breaking down religious barriers the result of tolerance due to better understanding and education, or is it passiveness due to lack of concern and study of God's Word?

Whatever the reason, it is a fact that there is a definite tendency to minimize doctrinal difference, to think of the technicalities of religious belief as unimportant, and to assume that every religion is acceptable to God and that its sincere followers will surely find salvation. We think there are two steps which lead to this conclusion.

It is true that because of mass communications people of our time are becoming better informed about other races, nationalities, and religious beliefs. We have come to realize that there are fine people in every land and of every color and creed. Radio, television, exchange-student plans, and travel in foreign countries bring us close to other people and we see that they, too, are human and they, too, produce intelligent, high-principled citizens. There is a degree of tolerance that has come through better communications and education.

To believe, however, that all good people, no matter what their faith or religious belief, will in some way obtain God's eternal salvation reflects not tolerance but passiveness to God's Word and the history of His workings with people. This passiveness would replace God's revealed plan of salvation with simple sincerity and good works. This passiveness is reflected in the much-used question, "What difference does it make what we believe?" It is most apparent in the defense of religious ideas with, "It seems reasonable to assume . . ." rather than, "The Bible says."

Too few people are ready to go diligently to God's Word and search out His requirements for salvation and His revelations of religious truth. This unwillingness to go to the final authority for faith and truth is the passiveness that goes beyond tolerance.

God's way is not broad, but narrow. It is confined to "one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6).

Though we should treat all people with decency and honor and recognize the good in all men, we must remember always that there is salvation only in Christ as revealed in the Word of God.

This fact should increase evangelistic zeal. We cannot rest back upon the hope that decency, scientific enlightenment, or increased good will among men will be sufficient for salvation, for we know that only acceptance of Christ as Saviour will redeem. Let us not be lulled to sleep by the passiveness of the time thinking it is indicative of converted lives.



PRAYER

A Mighty Force

By C. H. French
Epping, Australia

C. H. French is a leader in the Gospel Publicity League which prints and mails thousands of leaflets to many nations each year. His views are very similar to those advocated in THE RESTITUTION HERALD and his writings are well-known in the Church of God.—Editor.

MANY hundreds of years ago, there lived a king in the Middle East, who ruled over a nation which had been blessed by God, although they had often neglected Him. One day, outside their capital city, appeared a great army, and day by day it grew larger. As the king of this invading force was noted for his cruelty, it may well be imagined what fear was in the hearts of the people inside the city as they looked out from the walls and saw the hosts that had come to destroy them. Their outlook seemed almost hopeless. The captain of the invaders was a man named Rabshakeh, and he sent messengers to the king of Israel in the city, reproaching both God and the king of Israel.

So Hezekiah (for he was the king of Judah), faced with such an impossible situation, took the letter which he had received from the captain of the invaders, and went into the house of the Lord. There he spread it before the Lord and prayed to Him. The answer came immediately from God, and we read, "It came to pass that same night that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand men; and when they arose early in the morning, behold, they were all dead corpses."

The story of this great deliverance can be read in Second Kings 19. This is only one of many instances of divine intervention, which should impress anyone that around them there exists great and marvelous powers which are unlimited.

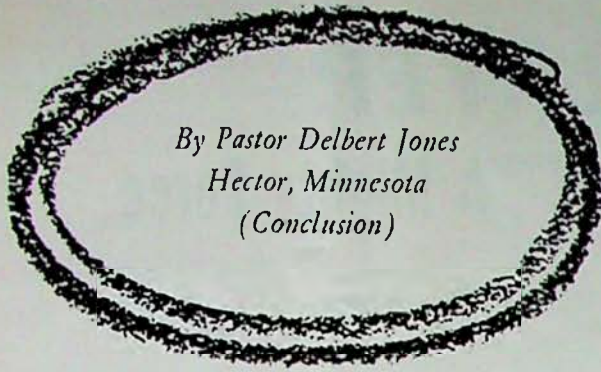
This is why prayer is real! This is why prayer is powerful! This is why prayer to God can change things when circumstances appear hopeless.

You, and every person, great or small, in any part of this great universe is personally known to God. He says, "Can any hide himself in secret places that I shall not see him, saith the Lord? Do I not fill heaven and earth?" (Jer. 23:23, 24).

Listen to the words of the Psalmist: "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. . . . Such knowledge is too wonderful for me. . . . 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. . . . the darkness and the light are both alike to thee" (Psa. 139:1-12).

Think over those wonderful words of the Psalmist. That is why we can have every confidence when we pray to a God who fills the heaven and the earth. Surely it is a wonderful privilege to know that we can approach such a mighty personage at any hour of the day or night. He notes everything that is done, even seeing the lone sparrow that falls to the ground. (Matt. 10:39.) As the poet has written, "His eyes are on the sparrow, and I know He watches me."

In the busy street, in the silence of the night, in the lonely places, or on the high seas, He is there, and He has said, "Call upon me in the day of trouble, and I will deliver thee" (Psa. 50:15). (Please turn to page 14)



By Pastor Delbert Jones
Hector, Minnesota
(Conclusion)

9:10). Paul knew the same fact, and he proclaimed it to the Corinthian brethren; by so doing he proclaimed it to us. "Behold, I shew you a mystery; We shall not all *sleep* [die], but we shall all be changed [to an immortal nature from the present mortal condition], in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the *dead* [those who have been asleep in death in the graves] shall be *raised* incorruptible, and we shall be changed" (1 Cor. 15:51, 52).

We who desire salvation must be as emphatic in our

Requirements for Salvation

Requirement 6: We Must Accept the Doctrine of the Sleep of the Dead

IT IS essential to salvation to believe what God told Adam and Eve, "Thou shalt surely die"—if they broke the commandment which He gave them. It was the serpent who said, "Ye shall not surely die."

Immortality is conditional; the condition being whether we accept the Word of God and serve Him or whether we accept the teachings of the world—the forces of darkness. The God-fearing man accepts what God said as truth: "Thou shalt surely die." Death is the opposite of life; therefore, when one dies, one is in an unconscious state in the grave—absolutely without life.

Man is a mortal being who is subject to death. Man's mortal nature will be changed to an immortal nature when Christ returns, but only the faithful will be granted immortality. The logical question then is, "Do we have any Scripture to support such a belief?" Yes, there is much!

The world is too willing to note the latter portion of Romans 6:23 and to overlook the opening warning. The closing thought is glorious, "The gift of God is eternal life through Jesus Christ our Lord." All of the world would like to receive that gift. But just as God gave Adam the warning that he should not transgress, so does He give us the warning, through Paul, that we should live a godly life. "The wages of sin is death."

There is no Scriptural basis to state that "death" means anything but the absence of life. We must all die the Adamic death if the Lord tarries, but the death spoken of in verse like Romans 6:23 is the second death.

We are reminded of the shortness of man's influence and his need for a redeemer. How vividly this need was brought to Solomon! (Read carefully Ecclesiastes 9:4-6.) "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest" (Eccl.

belief as were our forefathers. It is essential to our salvation, even as it is essential to our neighbor's salvation. What right does man have to say that the teachings of God are unimportant? Let others scorn us today, even as our brethren were scorned in the past. Let them mockingly call us "soul sleepers." The Bible states we "sleep" in death.

Requirement 7: We Must Believe in the Literal Return of Christ

Jesus was a literal being when He walked the length and breadth of Palestine. There was no question as to His realness on the part of the priests and religious leaders who sought to put Him to death.

After the resurrection, Jesus was again visible to His apostles and disciples. (Read Matt. 28:9; Luke 24:36-43; John 27:28.) "To whom [the apostles, v. 2] also *he shewed himself alive* after his passion by many infallible proofs, being seen of them forty days, and speaking of the things *pertaining to the kingdom of God*" (Acts 1:3).

First, notice that Christ showed Himself to the apostles, and He emphasized the fact that He was *alive*. The second point which we should notice in this verse is that Jesus spoke to them concerning the Kingdom of God. As we go on with our reading in this chapter we notice with joy verse 11. The angels said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Why is Jesus going to "come in like manner"? He is coming to establish the Kingdom of God and to be the Ruler of that Kingdom.

Daniel revealed certain facts concerning the Kingdom. The Kingdom will be "under the whole heaven" (Dan. 7:27). Although it will start as a grain of mustard seed, it will grow until it "fills the whole earth" (Dan. 2:35).

"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" (Matt. 25:31, 32). Jesus Himself shall be the King of Kings and Lord of Lords. "The Lord Jesus Christ . . . shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1). Jesus will judge those who have fallen asleep in death and He will judge those who are alive at His coming.

Jesus said, through John the Revelator, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). At His literal return, Jesus will give life immortal to the faithful, but at the end of the thousand years He will give eternal death to the unfaithful.

Requirement 8: We Must Repent

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:8-10).

We must repent and confess our sins before we put on Christ. Christ Himself preached repentance from the very beginning of His ministry. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17).

What is repentance? When repentance is applied to man, it is sorrow which arises from a knowledge that we have sinned. As a result of that sin, our heart is filled with bitterness, and we vow that our life will have a changed purpose. Our friends will be able to see an outward manifestation of an inward change. When we repent, we draw a deep breath as we realize that we have been walking apart from God, and then we walk a wiser course, a course which is in harmony with God.

Christ commanded that His apostles preach that the people should repent. (Luke 24:44-48.) Christ also called upon sinners to repent. (Mark 2:17.)

Requirement 9: We Must Be Baptized

It is *absolutely essential* that we follow what Christ commands us to do, and follow the example which He gave us.

When Jesus went to the Jordan River to be baptized by John, Jesus was told by John, "I have need to be baptized of thee, and comest thou to me?" (Matt. 3:14). John recognized the fact that Jesus was not a sinful man, that Jesus walked closely with God, and that Jesus was the Son of God. John was told, however, "Suffer it to be so now: for thus it becometh us [not just Jesus, but all of us] to fulfil all righteousness. Then he suffered him" (Matt. 3:15). Notice that Jesus used the pronoun "us." We have no right to state that we do not have to be bap-

tized today, nor do we have Scriptural permission to change the form of baptism.

"He that believeth *and is baptized* shall be saved; but he that believeth not shall be damned" (Mark 16:16). If a person truly believes the Word of God, he will be baptized. If he does not believe in Christ, he will not be baptized. We have no Scriptural right to state that without baptism a person will be part of the bride of Christ. We *do have* Scripture which states that without baptism a person shall be damned.

"One Lord, one faith, one baptism" (Eph. 4:5), is the way Paul wrote to the Ephesians. There is only *one* baptism and that baptism is immersion. "Jesus, when he was baptized, *went up* straightway *out of the water*: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17).

Requirement 10: We Must Live a Holy Life

God told His people, the nation of Israel, "Ye shall therefore be holy, for I am holy" (Lev. 11:45). "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God" (Lev. 20: 7).

Holiness was not demanded in Old Testament times only. We who have taken upon ourselves the name of Christ are commanded to follow the narrow pathway which leads to the Kingdom of God. Paul, in writing to the Ephesians, admonished the brotherhood to put aside all wickedness and, in contrast to worldliness and darkness, "walk as the children of the light" (Eph. 5:8). Notice how strongly he emphasized the fact that the Christian is to be separate. "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11; cp. Rom. 12:1; Col. 3:12). Note that the Christian is to have *no fellowship* with worldliness. This
(Please turn to page 14)

Pastor

Delbert

Jones





By Pastor J. R. LeCrone
Michigantown, Indiana

Profanity

THE PEOPLE of the world, generally, are more impressed with what they observe Christians doing in their day-to-day lives, than they are with the doctrine that they hold, or their oral professions of faith in Jesus as the Christ. Only if our lives reflect the spirit of Christ are they willing to listen to our doctrines. Quite understandably, they conclude that there cannot be much depth to the Christianity of anyone whose life is governed by profane ideals, and whose mouth is filled with profane speech.

In common usage today, we usually designate a person who uses the name of the Lord in a blasphemous or irreverent manner as being a profane person—and so he is. But his blaspheming is only one evidence of his profanity! By his blaspheming, he profanes the name of the Lord. In the broadest sense of the word, it is possible for a person to be very profane without ever resorting to the speaking of blasphemous words.

Webster's Unabridged Dictionary defines the verb "profane" as meaning, "To treat sacred things with contempt, disrespect, or undue familiarity; to be irreverent, impious." A study of the Old Testament Scriptures reveals that there were other things besides outright blasphemy which God considered as profaning (treating as common, unclean, or unimportant) His name. For instance, in Leviticus 18:21 we find this commandment, "Thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord." God considered that permitting their children to worship the idols of the heathen was profaning His name.

"Therefore," said God, "shall ye keep my commandments, and do them: I am the Lord. Neither shall ye profane my holy name; but I will be hallowed among

the children of Israel: I am the Lord which hallowed you" (Lev. 21:31, 32). Hence, it becomes apparent that God considered their failure to keep His commandments, however pious their language, as profaning His holy name.

Coming to the New Testament, we find the Apostle Paul advising Timothy to avoid profane talk. "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called" (1 Tim. 6:20). Paul wanted Timothy to be sure that he was never guilty of treating or speaking of anything that God has designated as sacred as though it were common and unclean, or of encouraging others to do so.

Disrespect for God and His Son are easily recognized as profanity, when they take the form of using their names blasphemously. Disrespectful tales about God's church, ill-conceived jokes about Communion, baptism, the resurrection, the return of Jesus, also mark us as profane persons. Even jokes about courtship, marriage, and the home often fall into the category of defiling that which God has designated as sacred and making it appear as something shameful and vile. Surely such stories could well be classified as "profane and vain babblings." The Scriptural command is, "Shun profane and vain babblings: for they will increase unto more ungodliness" (2 Tim. 2:16).

We find it significant that Esau, who exchanged his God-given birthright for a mess of pottage, is regarded as a profane person. In Hebrews 12:14-16 is found these words: "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."

We must face up to the possibility that, even though we would not think of taking the name of God upon our lips in a blasphemous manner, we may still be classified by Him as profane persons. If we are members of God's church, it is His name that we are profaning.

Neither is profaning the name of God by blasphemous utterances from our lips ignored in the Scriptures. We may be very sure that God does not view the using of His name lightly and vainly, or to vilify and curse, as an inconsequential thing. Nor do we find anywhere in the Scriptures any indication that the fact that anger or surprise led to our blasphemy in any way excuses it in the sight of God. We may attempt to excuse ourselves by saying, "I was just so angry," or "I was so taken by surprise that the blasphemy slipped out before I was aware of it." God will not excuse us!

The Old Testament contains the record of a man who

blasphemed God while in the heat of a fight, and how God commanded the Israelites to deal with him. "The son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; and the Israelitish woman's son blasphemed the name of the Lord and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:) and they put him in ward, that the mind of the Lord might be shewed them. And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation of Israel stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death" (Lev. 24:10-16).

There were certain situations under which the people of Israel were permitted to bind themselves to an agreement with a solemn oath in the name of God. But Jesus commanded His followers not to do so! Hear Him. "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communica-

tion be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:33-37).

Those who are consecrated to God through Jesus the Christ, are already under solemn obligation to keep His name holy, and not to profane it by lying. Jesus assures us that a Christian's word should be sufficient, and that it cannot be made any more sure by swearing or taking an oath.

Whenever I meet anyone who seems to consider it necessary to confirm everything that he says with an oath, I always think, "Better watch this man and not trust him too far, for his constant recourse to oaths indicates that he has reason to think that his word might be doubted. He isn't used to being accepted at his word."

When Jesus was on trial for His life before the Jewish Sanhedrin, the Apostle Peter was twice accused of being a follower of the Nazarene. Both times Peter denied the accusation, and shortly thereafter was so accused again. The third time that Peter was accused of being a follower of Jesus, we are told he began "to curse and to swear, saying, I know not the man" (Matt. 26:74). This demonstration of profanity appears to have been received as sufficient proof that he was not a follower of Jesus. Well it might, for genuine followers of Jesus did not so behave, nor do they now! Cursing is still convincing proof that we are not walking according to the spirit of Christ.

It was Jesus, the Great Physician Himself, who put His finger upon the source of all sorts of profanity, and prescribed the cure. He recognized profanity as an outward symptom of an inward condition. Jesus declared that "those things which proceed out of the mouth come forth from the heart" (Matt. 15:18). When Jesus enters our hearts and cleanses them, our profanities will cease.

"Thy Kingdom Come"

*By Pastor William Dick
Pomona, California*

MANY believe that the Kingdom of God is here now and that we are working in it. The Bible teaches, however, that the Kingdom is future. Jesus taught us to pray for the coming of God's Kingdom. (Matt. 6:10.) Why pray for it to come if it is already here?

When Jesus came near to Jerusalem, the disciples "thought that the kingdom of God should immediately appear" (Luke 19:11). To correct their understanding, Jesus told them the Parable of the Pounds to show that the Kingdom was future. "A certain nobleman went into a far country to receive for himself a kingdom, and to return" (Luke 19:12).

Prior to Jesus' ascension into heaven, the disciples were anxious to know when the Kingdom would come, and asked, "Lord, wilt thou at this time restore again the

kingdom to Israel?" (Acts 1:6). This shows that Jesus did not establish His Kingdom during His earthly ministry.

The Kingdom will not be established until Jesus returns to this earth. "When the Son of man shall come in his glory . . . then shall he sit upon the throne of his glory" (Matt. 25:31). But you may ask, "Isn't Jesus reigning from His own throne in heaven now?" No! Jesus is not sitting on His own throne today, but on His Father's throne. (Rev. 3:21.)

When Jesus comes to sit on His own throne, all human governments will be abolished and will be replaced by the perfect Kingdom of God. (Rev. 11:15.) God's Kingdom will break in pieces and consume all existing kingdoms and will stand forever. (Dan. 2:44.)



My Faith

(Selected from an 1889 newspaper by Aunt Eidemiller)

Mrs. Alice Jones
Sardinia, Ohio

Tune—From Greenland's Icy Mountains

I am a pilgrim stranger
And often far from home,
I pass through toil and danger
Wherever I may roam.
I meet with opposition
And trials on each hand,
While publishing salvation
As Jesus gave command.

And while I am proclaiming
Glad tidings from the Word
Some understand its meaning
And start to serve the Lord;
While others will reject it
And turn their ears away,
Although God's Holy Spirit
Has plainly shown the way.

I teach that man is mortal
But this some will deny,
And think such teachings sinful
Although I tell them why;
I turn to revelation
And there I find that man
Was dust at his creation
And turns to dust again.

The serpent said in Eden,
"Ye shall not surely die,"
And men of every nation
Believe the same old lie.
Although God said to Adam
That "thou shalt surely die,"
Yet few dare to believe Him
Or on His word rely.

Man then is not immortal,
But patiently must strive
To gain a life eternal
Through Christ who makes alive.
In Him we have redemption
And may be saved today,
By seeking for salvation
Through Christ, the living way.

Heb. 11:13 It has been man's opinion
Heb. 11:9 That when a good man dies
1 Pet. 1:17 He enters into heaven,
1 Pet. 2:11 Beyond the stars and skies:
2 Cor. 2:8, 9 Yet there's no promise given
1 Pet. 1:7 That they shall thus receive
Rom. 10:10 A home with Christ in heaven
Mark 16:15 Tho' many thus believe.

Rom. 10:15 The Saviour who ascended
Luke 2:10 To dwell at God's right hand,
Matt. 13:23 When Gentile times have ended
Isa. 55:6, 7 Descends to take command;
John 12:48 He now is interceding
2 Tim. 4:4 For vain and sinful man,
Eph. 6:17 But soon He'll finish pleading
And come to earth again.

Job 4:17 The promise is recorded
John 3:19 That when He comes again
Luke 10:16 The saints will be rewarded
1 Thess. 5:21 And in the Kingdom reign.
1 Tim. 3:16, 17 They then will be immortal
Gen. 2:7 And roam the plains of light,
Gen. 3:19 But sinners death eternal
Eccl. 3:20 Shall share in endless night.

Gen. 3:1 The times of restitution
Gen. 3:4 He then will usher in,
1 Tim. 4:2 Amid great lamentation
John 8:44 His righteous reign begin,
Gen. 2:16 He comes to take the Kingdom
Gen. 2:17 To rule on David's throne,
John 5:40 The Kingdom and dominion
Mark 7:13 He then will rule alone.

1 Tim. 6:16 Tho' Israel has been scattered,
Rom. 2:7 Yet from the Word we learn
John 6:53 They surely will be gathered
John 3:33 And to their land return.
1 Pet. 1:18 'Tis then the restoration
Mark 16:15 Of Israel will take place,
John 5:39 They are a chosen nation
John 14:6 And of a royal race.

Mark 7:8
Job 14:10
John 3:13
Acts 2:34
John 13:24
John 14:1-3
John 7:33
1 John 5:10-13

Acts 1:11
Heb. 1:3
Luke 21:24
Dan. 7:13
1 John 2:1
John 2:2
Rev. 22:12
1 Thess. 4:16

Rom. 4:13
Heb. 9:28
Matt. 16:27
Dan. 7:27
1 Cor. 15:53
Rev. 22:5
Rom. 6:23
Isa. 1:28

Acts 3:21
Dan. 2:44
Rev. 1:7
Isa. 32:1
Ezek. 21:25
Luke 1:32
Dan. 7:14
Psa. 110:1, 2

Ex. 22:15
2 Tim. 4:8
Ezek. 34:11-28
Ezek. 37:21-28
Rom. 11:26
Acts 1:6
Deut. 10:15
Psa. 72:1

—E. A. Marsh.

Jehovah's Servant . . . The Branch

THE TWO appearances of Jesus Christ, referred to by the Apostle Paul and other writers of the New Testament, were so closely blended together by the prophets and writers of the Old Testament they failed to see the passing of an appointed time, set in the great plan of the ages by God Himself. An example of this is found in Isaiah 9:6, 7, where a preview of the life and power to be given to Jesus was revealed to Isaiah in one grand exposition. "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."

A good illustration of the way the Old Testament prophets looked upon the works of the Messiah can be demonstrated in the following way. If you were to take a trip through the beautiful Blue Ridge Mountains of Virginia and North Carolina you could stand at a distance of miles from the summit of the mountain peaks and feast your eyes upon their beauty. However, if you observe more closely the mountain range, you will find you are viewing, not only one but two or more mountain ranges in one scene. They blend together so closely at a distance you will fail to realize that a very great valley filled with beautiful farms, cattle, and even cities with continual activities lies between the mountain ranges. You have been gazing upon the beauties of the highest range even though those of lower altitude are closer to you than the tallest ones. This is the way the prophets looked upon Jesus, whose second coming in power and great glory was the event which reached far above His first coming as a servant. It stood out in such magnitude and splendor Israel failed to understand Jesus' first coming as a servant of God, to do His will, and the great valley or time lapse before His second coming. This was seen only by those who were prophets and followers of God, who observed more closely and were shown, by the power of God, this great valley.

Just as we cannot be eyewitnesses of the majestic beauty of the valley beyond the first mountain range until we have climbed the mountain and stand at its summit, or even journey into the valley, neither was it possible to have a full view of the church age until the first com-

By Pastor
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Ohio



ing of Jesus had taken place and His work of atonement completed.

It was for this purpose the Apostle Paul, who stood at the summit of the first coming, by divine revelation looked into the great valley of the church age, or age of grace, to give us a true picture of this age and of the second coming of Christ, which will close this age. This is explained by Paul in Ephesians 3:1-6. Here he says, "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to youward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby when you read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel."

The fact that the Gentiles should come to the light and be offered salvation was no mystery. This was the purpose and calling of the nation of Israel. But, the way in which this salvation was to come, and to make of both Jew and Gentile a wholly new body, the Church of God, was the mystery. This mystery was revealed and the work accomplished in Jehovah's Servant, *The Branch*.

In Isaiah 52:13-15 we see another example as the one we have illustrated. "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had

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Jesus Must Come

By Pastor T. M. Ferrell
Los Angeles, California



THE APOSTLE PETER predicted that in the last days scoffers would say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pct. 3:3, 4). To man, with his life span of seventy years, nineteen hundred plus years seem like a long time since the Saviour ascended. Perhaps even we, in our anxiety for the coming Kingdom, wonder if Jesus will ever come again.

The scoffers have had some cause to scoff at those who expected Christ to return, mainly because of some who thought they could give a date for His coming, when the Scriptures state plainly, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). There have been many false alarms and date-setting errors down through the years, among the outstanding ones being: 1) the teaching by some that 1000 A.D., would be the end of the age; 2) the teaching of Hofmann and Matthys that the Kingdom would be established in 1533, ultimately leading to the notorious "Munster Kingdom" in Germany which ended in terrible slaughter for their followers; 3) the Millerite movement of the early 1800s; 4) C. T. Russell and his date-setting of 1874; and 5) the modern Jehovah's Witnesses, with their 1914 "secret presence" fallacy.

The errors of Christendom down through the years notwithstanding, the Bible is plain in teaching that *Jesus shall come again*. The veracity of His Word demands it. In John 14:3, He said, "If I go . . . I will come again." At Jesus' ascension the two angels announced, "This same Jesus . . . shall so come in like manner" (Acts 1:11). In 1 Thessalonians 4:16, it says, "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."

Jesus *must* come! Though our fathers in the faith in other generations thought the signs were right for the coming of Christ in their times, we know that if they were living today they would agree that there never were times like these since the days of Noah. The great con-

currence of *all* the God-given signs in our times indicates the *soon* coming of our Lord!

We could be mistaken about the signs in the political, social, economic, and religious worlds, but we have lived to see Israel a nation again! Israel, the fig tree, is putting forth leaves, and Jesus promised that the generation which saw these things would see all things fulfilled. (Matt. 24:32-34.) With the world in its present evil condition, let none of us think that it could long continue as it is! Something has to happen, and that something is the powerful coming of Jesus to this earth to establish God's righteous Kingdom.

Dear reader, those who scoff at the idea of the soon coming of Christ are not preparing for that great event and will be destroyed. Let not the scoffer's cry be our cry, but let us believe, watch, and pray that Jesus will come soon. Let us so prepare, that *whenever* He comes we will be ready and be saved. "For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). "Even so, come, Lord Jesus" (Rev. 22:20)!

EARTHQUAKES IN DIVERS PLACES

A disastrous earthquake in Iran in early July destroyed more than one hundred villages and killed between three and four thousand people.

Earthquakes in different places is one of the signs of end times predicted by Jesus. (Matt. 24:7.)

Clay in the Toes

By Pastor T. M. Savage
St. Cloud, Minnesota

IN READING Daniel's prophecy of the great image (Daniel 2) as seen in a dream by the king of Babylon, we find two distinctive substances in the toes of this image: iron and clay. When a molder builds a form into which to pour iron to make a casting, he uses molder's clay. Occasionally clay will break loose and cause a separation in the iron so that the iron is not fused together into one piece. This causes a weakness in the casting. We must remember that it takes clay to make the mold, and in the end of this age, clay will be necessary for the forming of the last great kingdom on earth before the Lord comes, composed of these two elements, iron and clay.

What two classes of people would it take to unite and make the nation represented by iron and clay? The Scriptures claim that there are three classes of people in the world. "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Cor. 10:32). We know that the Church of God (members of the body of Christ) will have nothing to do in the making of this basest of kingdoms. This leaves only the other two groups, the Gentiles—the iron—and the Jews—the clay.

"Whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken" (Dan. 2:41, 42). God chose Israel to be His people, but they have not kept themselves pure in respect to the Gentile nations.

Today, we see Israel as the fifty-ninth nation in the United Nations organization. When David Ben-Gurion first became Premier of Israel, he said, "We opened up a political front without parallel in our entire three thousand-year-long history. We have often found ourselves opposed to powerful nations, but we find ourselves up against the whole world, against the entire U.N., and in particular, against three powerful forces within it; the Arabs, the Roman Catholics, and the Communists. I do not know what the results will be." In the above statement we see Israel mingling with other nations and powers of the world.

"Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay" (Dan. 2:43). Notice the phrase, "they shall mingle themselves with the seed of men." God set Israel aside to be a peculiar people, a people above others of the world. They were known as the sons of God. This is

what *Israel* means: "a Prince of God, or God's people."

Today we see the change; they are mingling (in marriage, and in all daily life) with the seed of men. They are lowering themselves to the standards of the world, instead of keeping the high standards given them by God. This does not pertain to all Israel, because we know there are thousands who are still living in hope of the coming Messiah.

Look at the two elements in the toes; first the Gentile nations of iron, and next the clay, or the mingling of the Israelites with the Gentile nations. This combination is referred to in Revelation. "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon" (Rev. 13:11). This beast is the false prophet spoken of in Revelation 19:20. We see that he will speak as a dragon, or one who opposes Israel. We also see that the miracles performed by this false prophet are in the presence of the beast of Revelation 13:1.

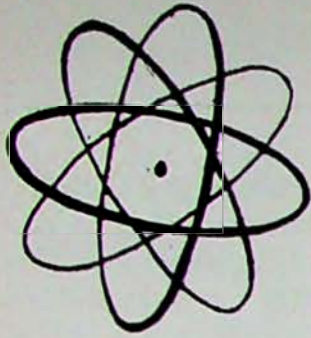
Here we have a similarity to the iron and the clay in the toes. The first beast has the number 666, and is head of the Gentile nations. The second beast is a leader of the people of Israel. Again we must realize that this whole combination of nations will be against God, and His Son Jesus Christ.

"There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven" (Rev. 13:5, 6).

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Psa. 2:1-3).

In the above scriptures, we see the desire of ungodly men becoming proud in their own strength to cast off the Lord, wanting nothing to do with His righteousness. No wonder Christ said, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). Many men and women will wish that they could go back and pick up their hope in Christ, which they had cast off in these last and terrible days, when they sold their salvation for a mess of pottage.

Will you come out of the nations unto Christ and be numbered with the children of God? The Church of God will escape the evil days soon coming on the earth when the nations suffer the wrath of God.



The Bible and the News

By the Editor

LIFE ON MARS?

Scientists recently had an opportunity to study the planet Mars when it was at a point in its orbit closest to the earth. Study of the light reflected from the planet has led some to again make the headlines by stating that there "is some sort of life" on Mars.

Mars is, of course, far enough away so that they cannot be disputed with proof that there is no life there. We cannot help but wonder, however, how science can know so much about the planets that are astronomical distances away and so little about the moon that is practically next door.

DULLES PHILOSOPHY

Secretary of State John Foster Dulles, in a news conference, stated the basic foreign policy philosophy of the United States in these words: "American policy is conducted on the assumption, as a working hypothesis, that free governments in the long run are going to prevail, and despotic governments in the long run are going to go under."

Bible prophecy agrees that in the end despotic forces, namely, Russia and her allies will be defeated, not by American policy, but by God's wrath. Ezekiel 39:1-6 says of Magog (Russia), "I will turn thee back and leave but a sixth part of thee . . . thou shalt fall upon the open field: for I have spoken it, saith the Lord God."

TRANSCONTINENTAL RECORD

A Navy jet on July 16, broke the transcontinental speed record by flying across the United States in three hours and twenty-three minutes. The plane averaged more than seven hundred miles per hour on the coast-to-coast flight.

Truly we live in an amazing age whose marvels may be but tastes of the wonders of the age to come when Christ rules the earth in peace.

WAR IS PEACE

The typical dictator thrives on the big lie. He convinces his people that war is peace, black is white, and friends are enemies. Nasser of Egypt is now telling the Arab world that it was the American navy that guided the

British and French bombers to their targets in Egypt during the short-lived war over Suez. In Egypt's controlled radio broadcasts to the Middle East, America is coupled with Israel and Jordan, as the combined great enemy of Nasser and the Arab world.

JEHOVAH'S WITNESSES

There are now seven hundred thousand Jehovah's Witnesses in one hundred sixty-two countries, according to Nathan H. Knorr, president of the Watchtower Bible and Tract Society. He explains the growth of this sect by saying that the Witnesses have a sense of being faced with a "deadline." They believe that the Battle of Armageddon is in the offing, probably not later than 1984.

Those who believe in the return of Jesus Christ should also have this sense of being faced with a deadline. Time will end and with it the opportunity for salvation.

NYLON ARTERIES

Medical science has discovered a new use for tough nylon. Doctors have successfully installed "no kink" nylon arteries in patients suffering from hardened arteries, or arteries weakened to the point of "blowing out." It is thought that this may be a new weapon in the fight against heart trouble.

Great and wondrous as are medical discoveries, life can only be prolonged for a few years. Today life expectancy is relatively high, but still less than the threescore and ten allotted by Scripture.

Immortality and perfect health depend upon being made like Christ at His coming. (1 John 3:1, 2.)

RUSSIAN LEADERSHIP CHANGES

Nikita Khrushchev has emerged from a political shake-up at the top of the Communist party as the dictator of Russia and the satellites. Purging three of the next-to-the-top leaders, Khrushchev is now the successor to Stalin, an unenviable position.

Khrushchev will try to convince the world that he is a "jolly good fellow," hoping that they will forget that he ordered the massacres in Hungary.

Russian Communism in any form and under any leadership is the enemy of Christ and of democracy.

One Night

By your Storyteller

Muriel Hass



WHOM shall we talk about today? If you can read, turn in your Bible to John 3:1. Whom does it tell about? Yes, Nicodemus. That's a rather long and uncommon name. Let's sound it out—Nick-o-dee-mus. Who was Nicodemus? You sit real quietly and we'll see who he was.

Nicodemus was a Pharisee. He was a ruler of the Jews. He was a member of the Sanhedrin, which would be like our state government. This meant that Nicodemus was a man with a very important job. He knew the people were watching him, so his example would have to be good. The Sanhedrin as a group were against accepting Jesus as King of the Jews. The people who belonged to the Sanhedrin were mostly of the highest social class.

It was during the life of Nicodemus that a person named Jesus went about preaching. His preaching upset a lot of people in that time. He was so different and He wanted His followers to be different, too. He did not ask them to be queer, but to be Christian.

Almost everyone in Jerusalem had either seen Jesus or had heard about Him. Many believed He was the Son of God. Many would not accept Him as the Son of God, or the promised Messiah.

Nicodemus undoubtedly had heard Jesus preach. It disturbed him. He partly believed Jesus. But he knew Jesus was not popular with the Jews. Nicodemus hated to do anything contrary to his fellow men. It really put Nicodemus on a spot, whether to follow his head or his heart. His heart wanted to believe in Jesus, but his head told him to stick with the Sanhedrin.

One night Nicodemus went to Jesus. Perhaps he was not too afraid of his friends, but he had not made up his own mind about Jesus. So Nicodemus quietly went to Jesus to ask some questions.

Nicodemus had heard of the miracles Jesus had performed. He admitted to Jesus that no one could do such great things unless he came from God.

Then Jesus started to reach Nicodemus about the Kingdom of God. He told Nicodemus how a person could prepare for this Kingdom. Jesus told Nicodemus he must be born again. This was a real mystery to a grown man.

Then Jesus asked Nicodemus if he understood about the wind. How does the wind blow? where does it come from? where does it go? Of course, Nicodemus did not know any more about the wind than you and I. Yet Nicodemus knew there was such a thing as wind. He could hear it, but where it came from and where it went was a puzzle.

So Jesus explained to Nicodemus that we perhaps cannot always understand God's ways, but that does not change God's plans.

Then Jesus asked Nicodemus a question. "You are a teacher in Israel, and yet you do not understand this? If I tell you of earthly things and you cannot understand, how can I tell you of heavenly things?"

Jesus did tell Nicodemus that soon He would be crucified to bring salvation to the people. He even told how this would happen.

It was while Jesus was talking to Nicodemus that He spoke the words we know and love from John 3:16. Can you say that verse? It goes like this. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

After Jesus was crucified, Nicodemus brought myrrh and aloes to the tomb. These were valuable spices that were used when someone had died. This was the last thing Nicodemus could do for Jesus. He came willingly to honor Jesus. When Joseph of Arimathea asked Pilot for the body of Jesus to put in his own tomb, Nicodemus was with him.

Boys and girls, we will have to be like Nicodemus. No matter who or where we are, we should go to Jesus. Jesus is waiting for us. We must make the effort! Like Nicodemus, we perhaps will not understand everything. We should remember that when Jesus is our teacher, everything He teaches us will be right. If we follow His teachings, it will mean a place in the Kingdom.

CHILDREN'S CORNER

PRAYER, A MIGHTY FORCE

(Continued from page 3)

Life is not always tranquil, nor do we always live under cloudless skies. There are times when the stresses and strains press heavily upon us, and these times of trouble come to all people. It may be in sickness when one lies in a hospital bed. It may be in the worry of a wayward child; or in the unhappiness of a disunited home. It may be in the fear of others—of what they may do or of what they may say; or in the fear of losing one's position, or the possibility of health giving way. The answer is that *the Lord is greater than these*, so "take it to the Lord in prayer." You will feel better for it!

I know of a woman who was constantly in fear of her neighbor, a man who had threatened her on many occasions and used vile language, for no apparent cause. This was made a matter of prayer by several who knew of the case. Later, I received a letter from her, saying that the disturber of her peace had suddenly ceased his attacks, and they did not recur.

Jesus said that "men ought always to pray, and not to faint" (Luke 18:1). Sometimes we may not get an answer to our prayers in the way we expect, or it may appear to us that God has not answered our prayers. We may wonder why!

God knows best; He sees the end from the beginning. He knows the future, and He knows, too, what would happen if He granted things we ask for, and what events would follow. Therefore, sometimes He may withhold our requests, for our own sake. Just as a parent does not always give a child everything which he asks for, so God knows best.

If we desire a thing, and it is right—if our prayer is reasonable—then we should persist in prayer and not give up. The greatest example of this is seen in the persistence of the Syro-Phoenician woman who cried after Jesus, and by her persistence obtained what she desired.

Jesus said on one occasion, "Your heavenly father knoweth that ye have need of all these things" (Matt. 6:32). But God does not pour down blessing on people just because they are in need of things. Rather, we are told to "seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7; Luke 11:9).

If you have not called upon that great source of power, do so now in prayer to God. Ask Him to take control of your life as the pilot takes over a ship and guides it safely through the shoals. In these days of world crisis, how much more is it necessary! If we had prayer stations all over the earth, and all would call upon God instead of building up human powers of destruction, what a mighty alteration would take place in this universe!

Yes, *prayer is a mighty force* and can change lives. It can change yours.

Through the Lord Jesus Christ, this power of prayer can bring you safely through life's difficulties and dangers, therefore, friend reader, may this message stir you to spiritual heights, and to those spiritual truths which will yet transform this old sin-stricken world of ours, and fill it with the glory of God.

Yes, prayer is the unseen power—will you use it?

—0—

REQUIREMENTS FOR SALVATION

(Continued from page 5)

reminds us of the words, "Ye cannot serve God and mammon."

Paul listed some of the sins which are still popular today and which will keep people out of God's Kingdom. (Read carefully Ephesians 5:1-7.) When a person considers what Jesus said in John 8:34, "Whosoever commiteth sin is the servant of sin," it should cause him to strive for the holy life.

The true Christian must remember that "God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God who hath also given unto us his holy Spirit" (1 Thess. 4:7, 8).

The Christian who is called to holiness is commanded to live a pure, sinless life. We realize that it is difficult to be pure in a world which is filled with sin, but it is not impossible if we seek divine help, and pause to realize the immensity of the reward which the Christian is promised.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

Requirement 11: We Must Bear Fruit for Christ

A Christian, one who has been immersed and taken upon himself the name of Christ, must bear fruit for Christ. When Jesus looked upon those who professed to serve God, but were unfaithful, He made a strong statement in His Sermon on the Mount. (Read Matthew 7:15-20.) For emphasis we will call your attention again to verse 20, "Wherefore by their *fruits* ye shall know them."

This is not an isolated statement; Paul spoke much about fruit-bearing. "For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death" (Rom. 6:20, 21). The "fruit" of wickedness is death. The person who is serving the world will bear the fruit which the world can offer—death—eternal death. "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (v. 22). The Christian who is seeking and succeeding in walking the holy life is also bearing fruit, but his fruit is far different. How

different will be the reward! The Christian will have eternal life, but the sinner will have eternal death!

Paul's reasoning was very sharp. He pointed out to the Romans that each person bore fruit; the question was, and is, What kind of fruit is being borne? Then, by way of emphasis, Paul encouraged them to make the right choice by telling them, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

We all must die the Adamic death unless Christ comes within our lifetime, but the Christian will be given "the gift of God" which is "eternal life."

Jesus emphasized fruit-bearing in John 15:1-14. Read it carefully! Verse five should be emphasized, "He that abideth in me, and I in him, the same bringeth forth much fruit."

But how can we bear fruit? In the same chapter Jesus tells us two of the many ways.

1) "This is my commandment, That ye love one another, as I have loved you" (John 15:12). A Christian *must* be filled with love for those who are in the brotherhood. "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. . . . These things I command you, that ye love one another" (John 15:16, 17). Those who are in the body of Christ cannot speak ill of a fellow believer and not jeopardize his hope of immortality.

2) "Ye also shall bear witness" (John 15:27). There are still many people who have not heard the gospel of salvation. We who are members of the Church of God must accept the words of Jesus, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16).

Witness bearing is not difficult. A kindly word, a gentle admonition, the gift of a tract, a letter, or an invitation to attend worship service is serving Christ.

We are bearing fruit for the Master when we teach the children and work with the young people. Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14).

Study carefully Psalm 78:1-8. Here we find a very important duty for each God-fearing man. Teach the young people and children to "set their hope in God."

As we study the subject of salvation and note the many requirements of belief and action for those who will be the bride of Christ, we think of Christ's words, "Many are called, but few are chosen" (Matt. 22:14).

To be worthy of salvation one must believe in God and His only begotten Son, Jesus Christ. One must accept the Holy Bible as being the inspired Word of God.

One must understand the truth regarding the nature

of man. Man is mortal and is subject to death. Man's breath, spirit, is given to him at birth and leaves him at death. Man sleeps in the grave in death and remains asleep until Christ causes him to come forth. The believers will be granted immortality. At the end of the thousand-year reign of Christ on the earth, the unrighteous will be resurrected for judgment. (Rev. 20:5; John 5:29.)

One must believe in the literal return of Christ and the establishment of the Kingdom of God on the earth.

One must be willing to forsake evil and walk with Christ. One must be immersed in the waters of baptism and rise and walk in newness of life, forsaking completely the old, sinful way. After baptism, one must bear fruit for Christ.

"Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen" (Rev. 22:20b, 21).

JEHOVAH'S SERVANT . . . THE BRANCH

(Continued from page 9)

not been told them shall they see; and that which they had not heard shall they consider." Here again the rulership of Christ was exalted far above His suffering for sin. In many other scriptures the grandeur of His kingship extends far beyond the works of the servant.

This same thought should be the plan of our own life, as Paul said in Romans 8:18, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

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The

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Restitution Herald

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IN THIS ISSUE

Did God Give Man an Immortal Soul?

What does the Bible say about this popular theory?

What Shall This Man Do?

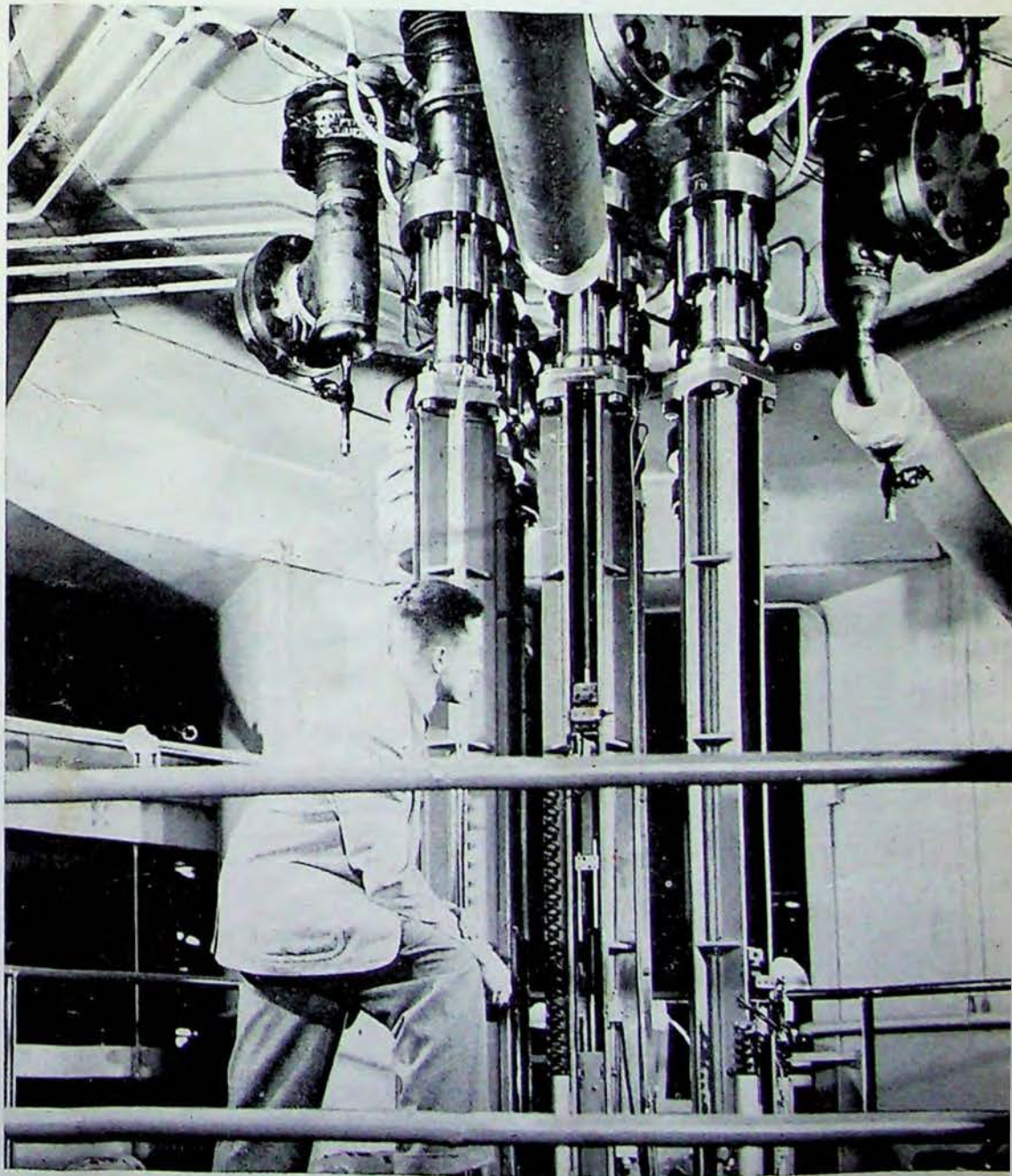
Is your service limited to what you believe to be your fair share?

MACHINERY FOR ENERGY

Pictured in this Argonne Laboratory photo is some of the intricate machinery used in atomic research for a practical means of producing electric power from atomic fission.

Man is an ingenious creature whose mind is a marvel in itself.

Are we not the image of God, and should this ability not be used for His glory?



Should Christians Dance? — See page 8

The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

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

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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DAILY BIBLE READINGS

- M. Sept. 2. Psalm 37:1-9. "They shall inherit the earth."
- T. Sept. 3. Dan. 7:13-18. "Possess the kingdom for ever."
- W. Sept. 4. Dan. 7:19-27. "Kingdom . . . given to . . . saints."
- T. Sept. 5. Micah 4:1-7. "Sit . . . under vine and . . . fig tree."
- F. Sept. 6. Gal. 3:1-9. "Blessed with faithful Abraham."
- S. Sept. 7. Gen. 12:1-3; 13:14-17. "I will give it unto thee."



Youth Camp Inspiration

Your editor has just returned from a week at the National Berean Youth Camp, conducted at Dewart Lake, Indiana. One hundred forty-six young people and their twenty-four counselors spent the week together in worship, Bible study, fellowship, and recreation. We have returned inspired by the zeal, the sincerity, and the spiritual depth of these Christian young people.

The pessimist who thinks that all young people are an unstable, frustrated, irresponsible generation "going to the dogs," should share in the experience of camp life with Christian youth.

Their Concern

One of the aspects of the youth camp that most inspired us was the concern expressed and manifested by the young people for those who have not come to Christ and experienced the joy to be found in Him. They witnessed to, and prayed for those in the camp who had not accepted Christ. They asked advice and sought help in ways to reach parents who were disinterested or outside the church fold. Their testimonies expressed their desire to be used as evangelists and missionaries. In a dedicatory service, dozens came forward to rededicate themselves to serving the Lord as He directed them.

This missionary zeal is characteristic of Christian youth, and wise is the church which realizes this potential and uses it. Dedicated young people, training for the ministry, for evangelism and missionary work, or laboring as personal witnesses, can be a real blessing to the church.

Their Enthusiasm

One must be inspired by the enthusiasm shown by these young people in their worship. They were not afraid to testify of their experiences and their faith. They conducted devotional services with willingness to use their talents for the Lord. The choir was full of willing voices eager to sing for the Lord. Singing was spontaneous. They entered eagerly into class studies and discussions for three hours each morning. Their prayers would bring tears to the eyes as they laid their burdens before the Lord with simple trust.

Give Us Your Youth

Though millions of young people are outside the fold of God, we know that they, too, could become the zealous, enthusiastic, devoted young people that we saw in action at the Berean Camp. These young people have had the advantage of hearing the gospel, and in most cases of a Christian home. It is Christ who has made the difference in their lives.

Give us more such young people! Reach them with the gospel of Christ and the salvation that is to be found in Him, and we will give you a group who will revolutionize the church and press forward with it to the victory of Christ in His Kingdom. Praise God for Christian youth!

● By Pastor Kenneth Milne
Rockford, Illinois

Did God Give Man an Immortal Soul?



IF I WERE to come into your home and ask you this question, you might answer, "Yes." But, if I then ask you to give me the scripture, you would have a difficult time. Many would answer with Genesis 2:7 and make that sure proof that God gave man a soul. Let us read this text together, and very carefully: "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." Did you notice the phrase, "became a living soul"? Now, be honest with yourselves! It does not say God gave man a soul, but that man himself became the soul.

What is a soul? From the Word of God we learn that a living soul consists of the body made of the dust, plus the breath of life given by God. In other words, an individual personality, a being dependent upon keeping spirit and body together, for life, and for existence.

A quotation from the book *Here and Hereafter*, by Uriah Smith makes this very clear. "Thus the record of Adam's creation is amply sufficient to account for all the physical and mental phenomena exhibited by living men. . . . Man sprang into life; he stood erect, a 'living soul,' intelligent through the action of the brain, and able to carry out the purposes of life by the action of the body; capable of thinking, reasoning, and exercising his will to do the bidding of his Maker, through moral qualities of the nature thus imparted to him."

Now it will be well to break down this text and deal with the important phrases. First; "He [Jehovah] blew into his [Adam's] nostrils the breath of lives." (Improved Version.) That the expression "breath of lives" (Heb., *nishmat chayim*) means the air as received into the nostrils of all breathing creatures, is evident from the following passages: 1) "All in whose nostrils was the breath of life" (literally, "the breath of lives"—air) (Gen. 7:22). 2) "Man, whose breath is in his nostrils" (Isa. 2:22). 3) "The breath of the Almighty hath given me life" (Job 33:4).

Here is some information regarding the soul. The word is here translated from the Hebrew word *nephesh*,

which is defined as: breath, the vital spirit, and concrete living thing, in which is the life.

The question that is asked in the title is, "Did God give man an immortal soul?" The first thing to understand clearly is the meaning of the word "immortal." The Hebrew and Greek words from which we translate our English words "soul" and "spirit" are found seventeen hundred times in the Bible. Not once is the soul described as being immortal or death-proof! As to immortality, it is attributed to God. "He only hath immortality." By nature we do not have immortality. We are to seek for it, discover it in the gospel, and receive it at the second coming of Christ. It is only through Christ that any sinner has hope of immortality.

You will remember that Adam was told that if he disobeyed the Lord he would die. This in itself shows that he was not created immortal. The serpent said to Eve, "Ye shall not surely die." This is the only text in the Bible that tells us that there is no death, and it comes from the devil, not Jehovah God.

The Prophet Ezekiel said: "The soul that sinneth, it shall die" (Ezek. 18:4). What did he say would die? the body? No! The soul! Jesus said the same thing in Matthew 10:28: "Fear not them which kill the body, but are not able to kill the soul [that is, man]: but rather fear him [God] who is able to *destroy both soul and body* in hell" [Gehenna, the lake of fire, which is the second
(Please turn to page 14)]



“What Shall This Man Do?”

By

Pastor

J. R. LeCrone

Fredericktown

Missouri

ONE of the reasons why we find the Holy Scriptures so intensely interesting to study is the faithful manner in which they hold a mirror to human nature. The Scriptures picture the strengths and weaknesses of the characters they portray so vividly that the thoughtful reader will often exclaim to himself, “Why, I know that person, he is a member of the congregation of my church.” He does not mean that David, or James, or Timothy is a member of the congregation, but that he has observed the same human characteristics in the behavior of someone that he knows. Indeed, if we have the courage to be honest with ourselves, we shall probably find that the same human characteristics which motivated the men and women of whom the Scriptures tell, are to be found in a greater or lesser degree in ourselves.

With this thought in mind, let us consider some of the human qualities of the Apostle Peter, and the manner in which Jesus dealt with them. We are convinced that, where the same qualities appear in our characters, Jesus will deal with them in the same way.

Peter was a man of vast enthusiasm. He was the sort of person who is likely to be carried away by the enthusiasm of the moment and make extravagant statements and promises that later prove very difficult to live up to. As an example, when Jesus indicated that Peter would face great trials and temptations because of his faith in the Master, Peter declared with great conviction, “Lord, I am ready to go with thee, both into prison, and to death” (Luke 22:33).

Indeed, when Judas led the enemies of Jesus to Him at the place where He was wont to go for prayer on the Mount of Olives, Peter drew his sword and prepared to defend Jesus to the death. But when he had cut off the ear of one of the soldiers of the temple guard who had been sent to take Jesus, Jesus healed the ear and commanded Peter to sheath his sword. Peter obeyed, and also apparently left the side of Jesus and fled with the other disciples, and was among those who “followed afar off” to see what would befall Jesus.

Later that same night, when Jesus was on trial for His life before the Sanhedrin, the governing body of the Jews, Peter lingered in the courtyard of the temple, earnestly desiring news of the progress of the trial and what fate the Sanhedrin should decree for Jesus. When Peter was recognized as one of the apostles of Jesus, and confronted with the charge by a little maid, he three times denied any acquaintance with the Master at all. Peter found that he was indeed willing to go with Jesus, “both unto prison and to death,” provided that he could do so with a sword in his hand, fighting every inch of the way, defending his hero. But when it meant acknowledging Jesus in the presence of this disapproving crowd and involved the possibility of accompanying Jesus to an agonizing death upon the cross, with no opportunity to fight back, Peter lacked the courage to face it.

Having three times denied Jesus, Peter was bitterly disappointed with himself, and went out and wept bitterly. Indeed, he appears to have considered himself no longer worthy to be a disciple, for the record tells us that he went back to his fishing.

It is interesting and instructive to note that, following the resurrection of the crucified Jesus, Jesus sought out Peter for special instruction and encouragement. Three times Jesus put to Peter the question, “Simon, son of Jonas, lovest thou me?” and three times Peter affirmed his love for Jesus. Each time that Peter affirmed his love for Jesus, Jesus reminded him that the expression of that love would involve accepting responsibility. Twice Jesus accepted the affirmation of love with the command, “Feed my sheep”; and once with the command, “Feed my lambs.” Jesus made it clear to Peter that it takes more than just declarations of love to be convincing. That love finds its expression in service and, without the service, protestations of love are of no avail.

Then Jesus indicated to Peter that the love and faith of that apostle should be put to even more severe tests than they had hitherto undergone. Jesus said to him, “Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me” (John 21:18, 19). The reference to the manner of death by which Peter should glorify God makes it clear that the girding

and carrying of that apostle where he did not wish to go had reference to binding him in preparation for execution. So it seems that Peter understood it.

Peter revealed that he had another characteristic in common with many of us. The Holy Record tells us that "Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and saith, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do?" (John 21:20, 21). This carries a strong suggestion that Peter was willing to accept the responsibility for caring for the followers of Jesus and the certainty that he would one day die a martyr's death, provided that the other disciples carried an equal share of the burden. So, before he accepted the commission that Jesus had just given him, Peter desired to know whether John would carry an equal burden.

Jesus' answer was designed, not to enlighten Peter with regard to the work that Jesus would have John to do, but rather to point out to Peter the folly of his question. Hear Him. "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me" (John 21:22).

If we understand the thought, Jesus is saying, in effect, "Peter, you are not going to be rewarded or condemned on the basis of what John or anyone else does, but only upon your own faithfulness and service. If I have other plans for John, or if John is not faithful to the commands

that I give him, that in no way alters the commands that I have given you. You obey Me, regardless of what others do."

Are you like Peter? Do you accept Jesus as your Saviour and declare yourself willing to go with Him both into prison and to death, and then by your mode of life deny that you ever knew Him? Are you failing to accept your responsibilities as a disciple and refusing to do what you can in service to Jesus for no better reason than that someone else is not doing his part?

We pray that it is not true of you, but we know church members who take that attitude. They explain in all sincerity that they are perfectly willing to do their share—provided that all of the other members do their part too. "But," they add, "unless the others will carry their share of the responsibility, I wash my hands of the whole thing. I cannot be expected to do it alone!"

To such we would say, earnestly and sincerely, "Can you find one word of Jesus, or one verse of Scripture that states, or even implies, that you will be rewarded or condemned on the basis of what others do? I have searched the Scriptures carefully and know of none."

If you have been staying away from church because others do; if you have been withholding full and complete support of your church's projects because others could do more if they wished; what is that to you? Follow Jesus! By your own faith and works you shall stand or fall!

Looking Which Way?

*By Pastor Harry Sheets
South Bend, Indiana*

JESUS said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). Thus did Jesus rebuke a would-be follower. This man offered to follow Jesus upon condition he be permitted to set his affairs in order before reporting for duty. (See Diaglott.)

Luke reports three situations in which people seemed unable, or unwilling, to follow Jesus. The first man (Luke 9:57) willingly offered to follow, but became discouraged when he learned of Jesus' financial condition

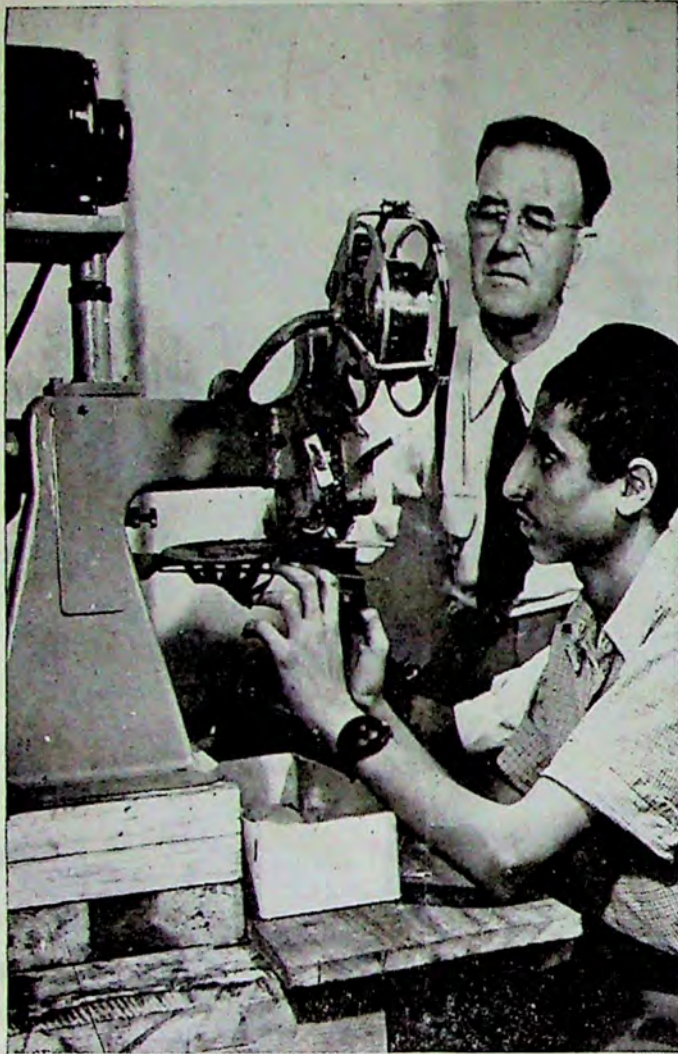
and realized that he could not receive a good salary. He seemed unwilling to serve if it meant financial hardship.

Jesus called the second man who accepted on condition that he first be allowed to bury his father. This was a Jewish diplomatic way of declining an undesirable invitation. (The dead were buried within twenty-four hours, and the period of mourning was ten days, a maximum delay of eleven days.) He probably inferred that he could not leave his aged, dependent father.

How easy it is to find "good" excuses when we really do not want to serve! A "good" excuse may serve our purpose now, but how well will our "good" excuse meet the requirements for salvation when Jesus returns?

Jesus said: "No one, having put his hand to the plough, and looking behind, is properly disposed towards the kingdom of God" (Diag.). Thus, it would seem that one's mental attitude is a determining factor in one's salvation.

Each of us probably has made excuses for not following Jesus more closely. Are these excuses adequate? Will they be acceptable in the Judgment Day? Are you sure? Is your hand on the plow? If so, which way are you looking?



The People With a Future

By Pastor William Dick
Pomona, California

● *Persecuted, Converted, Exalted*

Persecuted

AFTER the Jews rejected and crucified Christ, they had to endure God's severe punishment. This evil deed was the worst in a long list of disobedient acts. Many years before, God through Moses told the Israelites what would happen to them if they disobeyed His commandments. "The Lord shall scatter thee among all people, from the one end of the earth even unto the other" (Deut. 28:64). This happened in 70 A.D., when the Roman armies besieged Jerusalem and drove out the Jews. To this day, the Jews have been persecuted without mercy. Observe how God's Word concerning them has been fulfilled.

The Jews are in great distress. "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. 28:65).

The Jews are hated. "Thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee" (Deut. 28:37). "I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them" (Jer. 24:9).

The Jews are killed. "I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers" (Jer. 24:10). Hitler killed Jews by the thousands. We expect other dictators to do worse.

Even as the Jews return to their homeland, they are not safe from persecution and hatred. They are surrounded on all sides by enemies who threaten to annihilate them.

What kind of a future is this? Will the Jews ever be relieved from God's curse? Yes, but before they can become the people with a future, they must have a change of heart.

Converted

The Jews are returning to Palestine in unbelief. They will remain in unbelief until the Kingdom of God is established. Before that time, God will plead with them to make a change of heart. (Read how this will happen in Ezekiel 20:33-38.) God will plead with the Jews face to face and will cause them to pass under the rod of the horrors of Armageddon. All rebels and transgressors will be purged out and rejected from the Kingdom. Observe how God's Word concerning them will be fulfilled.

The Jews will repent. "There shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed" (Ezek. 20:43).

The event that will help bring about their repentance

will be the return of Christ to the earth. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Rev. 1:7).

The Jews will accept Christ. "They shall look upon one whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12:10).

When it is evident that the Jews have truly repented, God will forgive and cleanse them. (Ezek. 36:25-28.) He will give them a new heart and a new spirit. Then God will remove His curse from them.

Exalted

This is the future God has planned for the people of Israel. Their enemies will be taken out of the way. "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" (Isa. 41:11).

The tables will be turned. "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet . . . whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations" (Isa. 60:14, 15).

The Jews will no longer be a byword, but will receive "praise and fame in every land where they have been put to shame" (Zeph. 3:19, 20). They will no longer be despised by all people, but will be exalted and given a place of honor in the Kingdom. They will be "Priests of the Lord . . . and Ministers of our God" (Isa. 61:6).

The Jews will be recognized as apostles for the Lord. "In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:23). These are the people with a future.

"Bearing the Image"

*By Ben Carpenter
Oregon, Illinois*

IN THE account of the creation given in Genesis we are told that God created man in His image, after His likeness, or, as the Companion Bible states, "after the likeness of his image," which likeness was physical and not necessarily moral.

It was given to man that he might have dominion over all the works that God had created in the earth. God also planted a garden eastward in Eden and man was given the work of dressing and keeping it.

All things needful were provided for his well-being and comfort, including companionship in kind. There were no hardships placed upon him and we have no record of sickness or pestilence, or events that would bring unhappiness to him. Yet temptation came, the weakness of human nature brought Adam's downfall, and he was driven out of that pleasant habitation.

Being deprived of access to the tree which could renew his strength and health, man came to grief by his own actions. As Solomon has so wisely stated in Ecclesiastes 7:29, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." In the course of time since creation, man has sought out and invented things to worship all the way from the earth to the stars. Comparatively few have worshiped their Creator in the full sense of the word.

Having been created out of the dust of the ground, man became an earthy being and all mankind since has borne that image. All the works of God's hand were

classified as good, but man corrupted his ways before his Creator and has since been carrying the marks of sin in his make-up, making him as the earthy in nature. (1 Cor. 15:47.)

We are reminded then of the statement in Romans 11:22, "Behold therefore the goodness and severity of God." In His goodness God has provided blessings untold for our well-being, even sending His rain on the just and unjust as well. Today, not many people can go through life without showing the marks of sin clamped upon us, because we are now bearing the image of the earthy creation, inasmuch as we have all sinned and come short of the glory of God. (Rom. 3:23.)

But, because of the love and mercy of God and the sinlessness of His Son, those who put their trust in God and devote their lives to His service can look forward to the time when we can bear the image of the heavenly.

It is written in 1 Corinthians 15:49, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." What was, and is the image of the heavenly? We have the record in Matthew 17 of the transfiguration of Jesus on the mountain in the presence of Peter, James, and John, and the record states that Jesus' face "did shine as the sun and his raiment was white as the light." In Daniel 12:2 and 3 it is stated that those who awake to everlasting life "shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (*Turn to page 14*)



Sinful activities can never be made pure. Neither pure thinking nor ignorance changes the fact of sin. God's law requires that the sinner shall reap his just reward: whether one sins alone or with others. There is no safety in numbers. Indulging in sinful activities, be they popular or not, is a costly mistake.

Each Christian must choose his recreation, keeping in mind that it may affect his eternal salvation. Eve was seduced in the garden because she thought the forbidden fruit was what she wanted. Sinful activities often look like fun and seem to offer pleasure and satisfaction. Lot was deceived as he "lifted up his eyes, and beheld . . . that

Christian Recreation

By Pastor Curtis Simpson
Baltimore, Maryland

Christian recreation is so important that it could mean loss of eternal life to you!

"Why talk about a controversial subject when people feel deeply about it?" you wonder. The very fact that people are emotionally involved is proof that we must talk together about them. We must face unpopular issues with courage and love.

The world of entertainment is composed mainly of dancing, movies, television, and sports. Dancing is taught in almost every grammar school. High school parties and special nights of fellowship have dancing as their main attraction.

It is difficult to go out for an evening without attending a movie. There just isn't much else to do, is there? Millions of people attend movies each week. It is tempting to go dancing or to movies simply because "everyone else is doing it."

We cannot accept most of this entertainment. One cannot do a thing simply because "everybody is doing it," or because one likes to do it. Moses said, "Thou shalt not follow a multitude to do evil" (Ex. 23:2). Christians give up the world to serve Christ. Refuse temptations, knowing that people always have had to control their passions and desires. There are many sources of pleasure and recreation, and many, many things Christians can do which will uplift and edify. God wants us to live before Him joyfully and righteously.

It will be for you to decide which recreation will give good, clean pleasure, which will build your life and glorify God.

Everybody enjoys some form of recreation, but can one do almost any popular activity and still be righteous? Which things are pure and wholesome? Through misuse, any one thing may become sin.

it [plain of Jordan] was well watered every where" (Gen. 13:10). Lot considered how this decision would work for *his* gain and pleasure. But he completely overlooked the people who lived there and the way that these people would influence and vex him. Although the higher ground looked rough and burdensome, it was a better choice because of the presence of God and the absence of the wicked people of the fertile valley.

Abraham lived on higher ground in fresh communion with God. Lot spent his days being vexed by ungodly men and ungodly circumstances because he chose poorly. You too, must choose: but choose rightly, for it is a matter of eternal salvation—*yours!*

Worldly dancing should be avoided because it is mingled freely with liquor or sex or both. One major difference between worship of God and worship of false gods has ever been the substitution of sex for purity.

Dancing is based on the mingling of the sexes under conditions which invite evil. Indeed, motions of the dance, seductive music, and soft light, work together to encourage evil. To excite one's passions and to entice strong desire is to invite fulfillment of those desires. Paul said, "Make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:14).

Roman Catholic figures show that ninety per cent of fallen girls were led to shame and loss of virtue and respect because the dance *overpowered* them and *led* them to the place where they could no longer resist. They *know* this to be true because the girls confessed their sin in the confessional.

Let us face facts! These girls were not "tough" girls. These were not the roadhouse girls or "professionals." Neither were they habitual lawbreakers. These were decent girls, unheeding of proper caution.

Are you strong enough to arouse your passions by dancing and then deny those passions? Desire has conquered many strongholds. It *could* happen to you.

Chaperoned dancing is dangerous because boys' passions are aroused and girls become relaxed in the arms of their partners.

After the dance each couple goes home alone. The fellows take their worked up passions: the girl takes her relaxed attitude. The chaperone also goes home alone, not with the young people. So our chaperone is home in bed and you are faced with the problem of resisting the desires which you have just spent hours building, as you relax together before separating for the night.

You must make a decision about the dance. You cannot go on any further in indecision, not knowing what is right before God. Paul said, "Keep thyself pure." You have a great privilege and quite a responsibility to keep yourself pure if you are to enter God's pure Kingdom. If evil is characteristic of the dance, then surely the child of God must find his recreation elsewhere.

Movies and television embrace a large area of our recreational life. A movie is a medium of education as well as an instrument of recreation. All movies and television programs are not the same. Some are vile and sinful while others are uplifting. It is simply a matter of using the medium correctly, for purposes righteous and edifying.

However, the majority of Hollywood films do teach and uphold immorality. They consistently glorify divorce and teach that drinking is a part of one's everyday life. According to these films, the way to live is to sin and "live it up." Sin has great ability to appeal or seduce be-

cause it pleases at first and conceals the misery, suffering, and death which always follow.

Movies follow this same formula; never showing miseries resulting from an affair, or the ruin left behind by drink. They offer adventure in love, sex, and crime, completely overlooking the wages of sin.

Movies cannot afford to teach that the wages of smoking may be cancer, or the cost of drinking may be one's health, marriage, and sanity. Nor do they teach that the wages of illicit romance is shame, guilt, degradation, suffering, and sin. It is an established fact that movies have done much to aid in breeding crime and violence. Movies must take much of the blame for sex delinquency, because they are responsible. They have been one of the most effective voices speaking out to degrade our ideals of love, marriage, and honesty, and have brought about the present low moral standard.

One cannot make the mistake of watching sinful movies and television programs and continue as a disciple of Christ.

Something is wrong when one must constantly seek a good time. True satisfaction cannot be found in pleasure seeking. Pleasure seeking often leaves no room for God and is one of the *major* reasons for leaving Christ. Many Christians today, go forth, and are choked with cares and riches and *pleasures* of this life, and bring no fruit to perfection.

One need not go into questionable areas of recreation to amuse oneself. There are scores of good games for young people to enjoy without sinning. We *can* live happy, wholesome Christian lives free from sinful forms of recreation.

Will It Be Like This?

By Fred J. Statler

We sent him off to Sunday school;
We didn't need to go along,
The urge for Sunday morning sleep
For us, was much too strong.
We let the church say all to him
That God would have him know,
So we could sleep or lounge around
As off to Sunday school he'd go.

They seemed so glad to have him come,
And they urged us to attend;
To help to guide his future course
In this world of things and men.
But we preferred to stay at home
When he was just a little lad,
But now he stays at home and sleeps
Just like his mom and dad.

We wish that he was just as fine
Today, as he was then;
That he would stand for noble things
And walk a manly way with men.
We wonder where the church has failed;
We sent him when he was a child,
But now that he has grown mature,
He seems so reckless and so wild.

We've been so busy all our life,
We gave the business world our best,
And so, when Sunday came around
We had to find some sleep and rest.
We sent him off to Sunday school.
So, we can't fully understand
Just why it is the church has failed
To make of him a Christian man.

One God or Three?

By C. H. French
Epping, N. S. W., Australia

This article may be secured in pamphlet form from The Gospel Publicity League, 59 Boronia Ave., Epping, N. S. W., Australia.

"Do you mean to tell me that you do not believe in the Blessed Trinity?" said John Oldview. "Why—it is a belief which is centuries old; a Christian doctrine which can be proved in many ways. You see it in the sun, moon, and stars; earth, sea, and sky; man, woman, and child. All these are trinities and—"

"Yes," I interrupted, "Maybe that's novel and interesting, but it isn't in the Bible."

"What, not in the Bible!" John returned. "You astound me. I think I can show you that you are wrong."

"My friend, listen," I answered. "Do you not know that the first commandment contradicts your statement; 'Thou shalt have *none* other gods before me'? (Ex. 20:3)."

"Ah, yes, but you don't understand," said John. "Perhaps I can illustrate it by the shamrock leaf. It has three parts, but one stem—see—three in one."

"Quite ingenious," I replied, "but bad logic, for you must agree that there is only *one* leaf, whereas the Trinity is based on the belief that there are three separate, equal Gods which have always been in existence as co-eternal beings, as declared by the Athanasian Creed. Your illustration of the shamrock leaf is therefore inapplicable, for it is only one leaf. Even your own instance of sun, moon, and stars—three separate things—is more in accordance with the tradition of the Trinity. This doctrine was *not* held by the early church in the days of the apostles, but was a dogma gradually incorporated into the nominal Christian faith."

John looked surprised. "It cannot be so," said he. "I will look up the matter and also your assertions, and see you again."

Thus, traditional belief lacks foundation if it cannot be proved by Bible evidence. The Word of God is the arbiter and a "thus saith the Lord."

Let us see what it says of this great question.

Old Testament

1. God said to Moses: "I . . . am he, and there is no God with me" (Deut. 32:39).
2. Solomon, in his prayer at the dedication of the temple, said: "There is no God like thee, in heaven above, or on earth beneath" (1 Kings 8:23).
3. Isaiah says of Him: "I am he: before me there was no God formed, neither shall there be after me" (Isa. 43:10).

4. In chapter 44:6, he again repeats: "I am the first, and I am the last; and beside me there is no God." How could He be the first and the last if there were two other equal Gods "co-eternal and co-substantial"?
5. In chapter 45, verses 6, 21, and 22, Isaiah says: "I am the Lord, and there is none else. . . . There is no God else beside me. . . . I am God, and there is none else."
6. Moses, the great leader of Israel, gave as a basic command to the children of Israel: "Hear, O Israel: the Lord our God is one Lord" (Deut. 6:4).

New Testament

7. To Israel of His day Jesus repeated the words of Moses: "Hear, O Israel; the Lord our God is one Lord" (Mark 12:29).
8. Jesus said: "My Father is greater than I"; therefore He could not be co-equal with the Father, as the Athanasian Creed states.
9. Jesus said: "The Son can do nothing of himself, but what he seeth the Father do" (John 5:19).
10. Jesus said: "There is none good but one, that is, God" (Matt. 19:17).
11. The Apostle Paul said to the Ephesians: "One God and Father of all, who is above all" (Eph. 4:6).

IS
TRINITY
A BIBLE
DOCTRINE
OR A
HUMAN
TRADITION



- 11a. He also wrote to Timothy: "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).
12. James wrote: "Thou believest that there is one God; thou doest well" (James 2:19).

Logical

13. If Jesus was God, then we ask, who carried on the universe when God was dead? For Jesus said: "I was dead, and, behold, I am alive for evermore" (Rev. 1:18).
14. If Jesus was co-equal and co-eternal, how then could God have "highly exalted him, and hath given him a name which is above every name" (Phil. 2:9)?
15. John tells us that Jesus was "the only begotten Son" (John 3:16). If Jesus was always co-equal with God, how could He be an "only begotten Son"?
16. Jesus was the Son of God. Does that not imply Fatherhood, and how is it possible that a son could be as old as the Father?
17. We are told that God "anointed Jesus of Nazareth with the Holy Spirit" (Acts 10:38). If the Holy Spirit is also a separate God (Athanasian Creed), how could God anoint the second member of the Godhead, with the third member?
18. The writer to Hebrews says: "Though he were a Son, yet learned he obedience by the things which he suffered." How could He have been a co-equal God and yet "learn obedience"?

The Truth Is

That the doctrine of the Trinity, that there are three equal, co-eternal Gods, who have always been; separate and yet one, as defined by the Athanasian Creed, is *not in the Bible*.

19. We are told that God is One; that Jesus Christ is His Son and that the Holy Spirit is the power of God.
20. God declared: "This is my beloved Son" (Matt. 3:17; Mark 1:11; Luke 3:22). Jesus never claimed equality with God, but always testified that God was greater than He, that God was His Father; that He always did the things which pleased God.
21. The Holy Spirit is not a separate God as defined by Athanasian Creed. It came upon Mary (Luke 1:35); it filled Peter with power (Acts 4:8); it gave the gift of tongues at Pentecost (Acts 2:4); it came upon Paul the Apostle (Acts 13:9); it also filled Barnabas (Acts 11:24).

—○—

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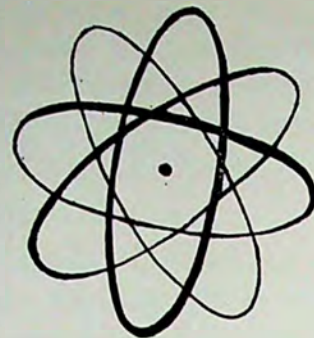
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The Bible and the News

By the Editor



BIBLICAL BOUNDARIES SOUGHT

The *Herut Party*, second largest political party in Israel, is calling for Israel to strive toward the goal of enlarging its borders to the boundaries established by Bible prophecy. This would be from the Red Sea to the Tigris River. Israel may try to implement the fulfillment of these prophecies, but we believe they will not be successful till Jesus Christ returns and gives this land to Israel as a part of the Kingdom of God.

PRAYER FORBIDDEN IN NEW JERSEY SCHOOLS

Before eating their lunch, children in a school in Edgewater Park, New Jersey, have been saying, "God is great, God is good, and we thank Him for this food. By His hand we all are fed; thank Thee for our daily bread."

The attorney general of New Jersey has decided that this is illegal, though it would be all right to read a few verses from the Old Testament or to repeat the Lord's Prayer, since the Supreme Court has ruled that they are "non-sectarian."

The principal of the school, Mrs. Mildred Magawan, observes, "Our legislators have incorporated 'one nation under God' into the salute to the flag, but we are not supposed to mention God in prayer."

One wonders at the motives of those who are trying to eliminate all thought of God from the minds of our youth.

POPULATION GROWING

United Nations statisticians report that at the present time world population is growing at the rate of about five thousand people per hour or forty-three million people per year.

This rapidly growing population should cause the church to re-examine its outreach programs. Is it growing even as fast as population? What a challenge these figures present!

ALCOHOL AND CRIME

In the last year, six out of every ten arrests were related to alcohol, according to the Methodist Board of Temperance. Free-flowing alcohol can be blamed for most of the accidents and crime in America, one of the darkest blots on the record of an otherwise great nation.

WORLD COUNCIL LEADERS MEET

When leaders of the World Council of Churches met at Yale University recently, they made decisions that will probably have little or no effect on anyone but the leaders themselves.

Spouting forth on all subjects from the atom bomb to race relations, the leaders were careful to hurt no one, especially the Communists present. They re-elected the whole executive committee, including the Communist-collaborating Dr. Josef Hromadka of Czechoslovakia.

They also decided to retain simple belief in Jesus Christ as the only creed necessary for membership in the Council. They decided not to accuse the Roman Catholic Church of violating religious liberty in South America, but to make a study of the matter first.

The World Council may be the forerunner of the scarlet woman of the Book of Revelation. Combined with a political power and other religious groups, it will rule the world for a time before Jesus comes.

COMMUNISTS MOVE IN SYRIA

Syria, the most pro-Soviet of the Middle East states, is in the midst of a civil uprising that may result in Syria becoming another Russian satellite. More than twenty-five million dollars worth of Russian military supplies have been sent to Syria and the government and army are thoroughly infiltrated with Communists.

Should Syria fall into Russia's hands, it will place the "king of the north" on the very borders of Israel. Surely we live in the last days of the age!

PREMARITAL RELIGIOUS PACTS CANNOT BE ENFORCED

"Superior Court Judge Charles H. House of Bridgeport, Connecticut, has ruled that premarital agreements under which a non-Catholic spouse promises to rear the children as Catholics cannot be legally enforced. A Catholic father initiated proceedings before the court, seeking a judicial decree to compel the Protestant wife to fulfill the terms of a mixed marriage agreement made in 1942."
—*Signs of the Times*.

It is better not to enter into such an agreement than to face the heartbreak of having to keep it, or the bitterness of having to break it later on.

COMMUNISTS WITH WORLD COUNCIL OF CHURCHES

The American Council of Christian Churches (an association of evangelical churches) has been refused the use of a hall at Yale University. The Council wanted to meet there prior to the meeting of the Central Committee of the World Council of Churches, in protest against the presence of Communists who are members of the Central Committee of the World Council.

Several men who have been appointed by the Communist governments to head churches in Iron Curtain countries are members of the Central Committee which is the executive board of the World Council of Churches.

Realizing this, one can understand the meaning behind some of the strange political opinions expressed by the World Council, supposedly representing millions of "Christians."

SYSTEMATIC THEOLOGY BEING PRINTED

A new systematic theology has been written by Pastor Alva G. Huffer, and will soon be published by National Bible Institution.

This will be a six-hundred-page, hard-cover book, covering the seven major divisions of Bible doctrine. The book is so written that laymen or pastors will be able to use it advantageously. It is a thorough Bible study which will be of great interest and use for every sincere student of the Word of God.

This is a Bible-based book that will help you in better understanding and in ability to witness to the truths of God's Word. It also will answer many of your questions about difficult texts.

(Pre-publication orders are now being taken. The pre-publication price is \$5.00. The price after publication will be \$6.00. It may be ordered now from National Bible Institution, Oregon, Illinois.)

CORRUPTION IN HIGH PLACES

Probably every true Christian American has been shocked and sickened as we have by the revelations of corruption and dishonesty in the top leadership of the labor movement. Evidence of an unhealthy, criminal conspiracy between some labor leaders, government officials, and police, warn the Christian against becoming entangled in such society.

We are made aware by these facts that humanity is weak and, when not aided by Christ, is not able to resist the temptations that come with power and the handling of great wealth. We are reminded that evil men and seducers will grow worse and worse (2 Tim. 3:13), until Jesus returns. We are also jarred to wonder why such things can happen in a nation where half the people claim to be Christian.

CHURCH BUILDING INCREASING

With the rapid increase in population has come a great upsurge of church building. In the city of Mount Morris, Illinois, population about three thousand, three new churches and a large Christian education plant have been built in the last four years.

Many denominations have instituted building programs in which all members can share in the important work of building new churches. Such a program was adopted by the 1957 General Conference of the Churches of God. The beginning of a *Mission Builder's League* will, no doubt, be an incentive for the building of many new Churches of God in the years to come.

Be watching for details of how you can participate in this program.

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.

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DID GOD GIVE MAN AN IMMORTAL SOUL?

(Continued from page 3)

death]. Here we see that the soul can die and cease to exist. It can be destroyed in the second death! Does this sound like it being immortal? It does not to me, if I understand simple English. One does not need to be conversant with the Greek and Hebrew to understand this.

Just one more question that might be in someone's mind. If a man dies and is out of existence, will he live again? Life and immortality have been brought to light through the gospel. To those who fall asleep in Christ there is the hope of a resurrection to life and immortality.

Are you in Christ? If not, we invite you to attend one of the Churches of God of the Abrahamic faith, where the gospel of the Kingdom of God is preached, and you will hear the terms of salvation clearly expounded, which are: faith in Christ, repentance from all sin, and then immersion in the name of Jesus for the remission of sins. After obeying these commands, if we are faithful to Him until the end, we will be eternally saved.

"BEARING THE IMAGE"

(Continued from page 7)

Today we are bearing the marks of sin in our bodies, and suffer sickness and death. Jesus took part of the same and was made perfect through suffering, and we must suffer with Him in order to reign with Him. (2 Tim. 2:12.) How different will that life be from this present time? In 1 Corinthians 2:9 it is stated, "Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him." What a wonderful daybreak is nearing, when the Sun of Righteousness shall arise with healing in His wings!

May we be ready to bear the image of the heavenly One when He comes to execute justice and judgment in the earth!

NEW SUBJECT CONCORDANCE AVAILABLE

A subject concordance of important Bible doctrines has been prepared by Pastor James Mattison and published by the Southern Bercan Society. This is a forty-page, pocket-size booklet which is a wonderful aid in Bible study. If you have difficulty in remembering or finding Bible texts on essential Bible doctrines, this booklet will be invaluable to you.

(Copies may be obtained from National Bible Institution, Oregon, Illinois, at 25 cents each.)

The Origin and End of Consciousness

By J. M. Morgan
Bristow, Oklahoma

TO BE conscious is to know and to have knowledge within oneself. Consciousness is a product of a living brain and nervous system. When Adam was made of dust he was unconscious. He had no breath in him to give life to him. He was perfect in all his organs, but they were inactive because he had no life. The word "senserium" means the center, seat, or organ of sensation. The organs of the five senses are connected with the brain nervous system. They were ready to act.

When God breathed the breath of life into Adam's nostrils, man became a living soul. (Gen. 2:7.) It was then that the man's organs leaped into action. He felt, smelled, tasted, saw, and heard. He performed these acts because the breath or spirit of God had given him life and power, and caused the brain nervous system to manufacture mind or consciousness.

At the time of death the order is changed. The breath or spirit of God leaves man and all his organs die and his body returns to dust. (Eccl. 12:7.) In death, mind or consciousness is at rest and man is unconscious. Ecclesiastes 9:5 and 10, says, "the living know that they shall die: but the dead know not any thing. . . . For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Did mind or consciousness exist in the dust? No! Was it in God's breath alone? No! There was no consciousness or mind till there was a union of the breath of God that gives life, with the dust of man. When man and breath are separated, man sleeps till called out of death. (Psa. 17:15; 1 Cor. 15:51-55.) Jesus said, "Lazarus sleepeth. . . . Then said Jesus unto them plainly, Lazarus is dead." At the grave Jesus cried, "Lazarus, come forth, and he that was dead came forth" (John 11:11-43).

Jesus said that the hour or time is coming, when all in the tombs shall hear the voice of the Son of God and come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation. At death, God's breath, or spirit returns to Him, and man returns to dust. (Gen. 3:19.)

CHURCHES SEEKING MINISTERS

The following Churches of God are seeking ministers. The person to contact is listed with the church.

Blanchard Church of God
Mrs. Opal Amon, Blanchard, Michigan

Texas Conference
Miss Glenda Wolfe, Rt. 1, Gatesville, Texas

God's Outdoors

White Eagle 4-H Camp

Dear boys and girls;

It is so beautiful here at the camp. I'd like to share some of my thoughts with you. This is to be an "O" story. I could have written about Obadiah, but God's outdoors is so wonderful that we will talk about that.

The camp is about fifteen miles from Oregon, Illinois. It is on the little Leaf River. The dining hall is on a hill overlooking the "flats." On the flats they play baseball, volley ball and other games. The swimming area is near the flats. On either side of the dining hall are the two tent areas where the campers sleep.

There is a nature hut and a handicraft barn where the campers can learn various crafts.

These are the parts of the camp made by man, but the really beautiful part is God's outdoors.

For a week I have been a counselor here. It is truly a good experience to camp. When you have the opportunity to camp, you should try it. Many of our churches have camps. It is good to fellowship with those with whom we have common interests. Then you, too, will experience, as I have, God's great outdoors.

There are eleven girls in my tent. Each night before we go to sleep we have a quiet time of meditation. Every mealtime we sing our prayer of "Thank You" to God for our food. In the evening we have "Evensong," which is our meditation time for all the campers. Evensong is held on Inspiration Point which overlooks the valley and across to the wooded hills.

The air is so fresh and pure here that we seem to sleep better than usual. Our appetites are whetted, too, by the fresh air.

There are such tall, majestic trees. They always reach toward God. They provide shade for us. The trees also keep the soil from washing down the hill. The trees are the birds' home, too. They are also the birds' pantry. Have you ever watched birds looking for insects in a tree? Even though man is very wise, he cannot make a tree.

When the breeze blows through the trees it is like a perfect song. It is so beautiful we have to pause to listen.

When we stop, we hear many other things. The birds are singing songs that make us happy. The waters are flowing over the rocks. Sometimes the water flows along gently and makes a pleasing babble. Sometimes it flows fast and almost like it were angry. We had a lot of rain



Children's Corner

one day and the river was very full and swift with lots of dirt. You see, God had washed the earth and the dirty wash water had to run off somewhere.

After the rain, the trees, grass, and even the dirt paths were all fresh and clean. They even smelled clean and so "woody."

Of course, there are some things at camp that we do not like. Even though they had sprayed the camp area, there were some mosquitoes, chiggers, spiders in the folds of the tents, and poison ivy. These pests are part of God's outdoors, too. I do not know why God allows them to grow, but this I do know; the beauty, peace, and order of God's outdoors is so pleasing we can almost ignore the pests.

When you live outdoors, the night seems much more beautiful—the stars are brighter and the air is sweeter. The breeze makes a beautiful lullaby. Perhaps it is because we are closer to God. At least, the lights, noise, and smell of the man-made cities are absent.

Just admiring God's beautiful outdoors is not enough. We must be so impressed with this blessing that we will keep this outdoors beautiful. We must take care of our natural resources. Even more, we must remember what David said. "The earth is the Lord's." God is sharing with us His great outdoors. We must remember to thank God for the blessings of His beautiful earth.

There is one thing that impresses me the most about God's outdoors. It is a little taste of the Kingdom of God. So many references in the Bible about the Kingdom of God are about God's outdoors. When we are in God's Kingdom, then it will be a perfect outdoors. I'm glad for God's outdoors now, and that He created a sample of the Kingdom for us.

Thank You, God, for the beautiful earth.

Your camping storyteller,

Muriel Hase

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Restitution Herald

VOLUME 46

SEPTEMBER 7, 1957

NUMBER 33

GENERAL CONFERENCE REPORT --- MEMBERSHIP ISSUE



- Children coming to Vacation Bible School on the Oregon, Illinois Sunday school bus.
- Growing, progressive Churches of God are represented in the General Conference and are the bulwark of its strength.

The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

Subscription rate: 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 three times monthly except August, when two issues are mailed.

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Reflections on the 1957 General Conference

One of the best-attended and most spiritually enlightening General Conferences is now concluded. Two hundred seventy-three people were registered at the Conference, and we are certain that each one enjoyed the fellowship, the worship, the discussions, and the progressive business meetings. It was an inspiration to have attended and we cannot too strongly urge each member of the Church of God to try to attend future General Conference meetings.

This report issue contains the minutes of the General Conference business sessions, the message of the General Conference President, and reports that were made on the Conference floor. We are sure that you will be interested in reading this report issue, even if you attended Conference, for it will help you to recall the progressive action taken by the delegates.

A written report such as this, however, cannot convey to you the feeling and the spirit that were present during the Conference week. It cannot demonstrate the spiritual unity and the air of confidence and desire for action that was felt throughout the Conference.

The permanent staff of Camp Mack, members of another church, stated after the General Conference was over that they observed that our people acted like one big, happy family. They were much impressed with the unity and Christian love that members in attendance manifested toward one another.

Though we were hard at work on our reports and meetings and business, we were most impressed with that understanding which permeated all the services, from the activities of Missionary Day and Sunday School Day through the business sessions of the General Conference, that we are a people with a great message and we must be up and about our Father's business.

We observed a growing willingness to leave administrative details to the people elected and hired for that purpose and to dwell upon the great purposes and principles for which the Church of God organized the General Conference. Policies for the future evangelistic and missionary progress of the Church of God received most attention, and it was apparent that the desire to be winning the lost and building the church was of paramount importance in the minds of the delegates.

Matters of finance were delegated to second place in the Conference. It was obvious that the delegates were persuaded that if we are doing the Lord's will and making the most of the opportunities He has given us, money will be provided by an interested and inspired membership. Greater emphasis was put upon the necessity for giving as a means of spiritual blessing, than upon the need of the church for the gifts of the members. The basis for Christian giving is not that the church needs the money, but that the Christian needs to give as a fulfillment of his faith.

General Conference was a moving spiritual experience in 1957, and we believe that a wonderful year of opportunity and progress lies before us!

The President's Message to Delegates of the 1957 General Conference

By *Willis H. Turner*
General Conference President



IN FIRST Corinthians 3:1-9 and 4:1, 2, from the Revised Standard Version, we read, "I brethren, could not address you as spiritual men, but as men of the flesh, as babes in Christ. I fed you with milk, not solid food; for you were not ready for it; and even yet you are not ready, for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh, and behaving like ordinary men? For when one says, 'I belong to Paul,' and another, 'I belong to Apollos,' are you not merely men?"

"What then is Apollos? What then is Paul? Servants through whom you believed, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth. He who plants and he who waters are equal, and each shall receive his wages according to his labor. For we are fellow workmen for God; you are God's field, God's building. This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover it is required of stewards that they be found trustworthy." It seems to me that the Apostle Paul could be speaking to the delegates of the General Conference in this passage of Scripture.

This is the Year of Stewardship for the Churches of God of the Abrahamic Faith. The year began July 1, 1956, and will continue until September 30, 1957—a fifteen-month fiscal year.

Our Conference is now in a transition, changing from a "reporting conference session" to a "planning conference session." As a conference we will now "measure up" our accomplishments to date; we will now decide upon actions necessary to finish the previously adopted aims and goals, almost two months before its conclusion.

As delegates, you will also be developing and adopting plans for the impending Conference year. This, we believe, will become truly a General Conference. As delegates, you will now create and approve plans of action. You then have the responsibility to support and nourish that to which you give birth!

This transition really began several years ago, with the members of the body of Christ desiring to become "lively stones, fitly joined together," giving an account of their stewardship.

Nevertheless, with the fiscal year starting nearly two months before the General Conference business session could be held, these sessions became little more than "rubber stamps" for plans already in action. This is not meant to be critical, but analytical, which becomes the basis for any progressive change.

The Year of Leadership Development

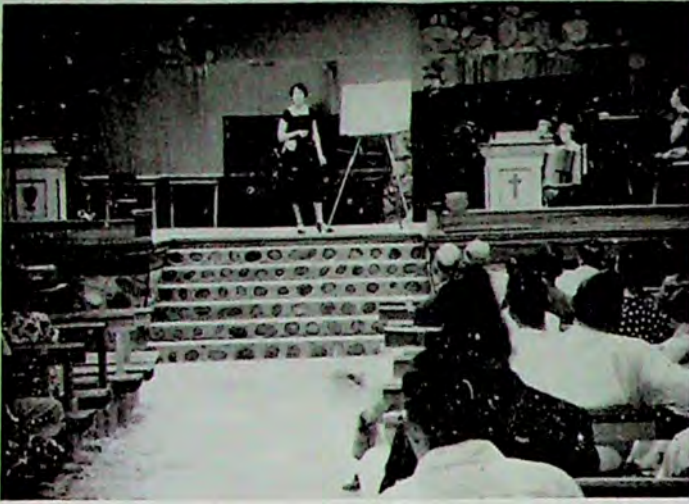
In 1954, the delegates adopted a Decade of Development Program with specific goals and aims for accomplishments for the Church of God during the ten-year period, from 1954-1964, if the Lord Jesus Christ carries until then.

The first year was called the Year of Preparation, the second The Year of Action. We are now in the Year of Stewardship, and we propose to call the coming Conference year the Year of Leadership Development.

I am confident that much of the blame for the slow growth of many of our churches, as organized groups, can be charged largely to a limited vision as to the importance of trained leadership. Leaders must be trained, as the Apostle Paul said, in both knowledge and action, trained in the application of truths to our everyday lives from Sunday through Saturday, trained as united families and homes as well as united churches; yes, trained in righteous, holy living as sons of God and members of the body of Christ.

We must have a leadership that is positive, a leadership that is willing to give more than it receives; yes, a leadership that will be servants to all.

How is it that those who set themselves up as leaders often become the neck of the bottle? All things must clear through them, must be approved or condemned before they can be adopted. How is it that this type of leadership destroys the simple, childlike child of God who, in meekness and humility, would try to serve his Master? Christ said to "go"—not "stop" or "slow down and take it easy."



● Chalk talk by Sister Iris Burnett at an evening worship service during General Conference.

Watchman, What of the Night?

We read in Isaiah 21:12 (R.S.V.), "The watchman says, Morning comes and also the night. If you will inquire, inquire; come back again."

We must continue to sound out the night. We must check trends! We must measure accomplishments! We must have more complete understanding!

We see a continuous improvement in the co-operation of churches with the staff of the National Bible Institution. Requests are answered by more pastors and church secretaries with greater promptness and completeness. This is good, and we believe this will improve as the churches and the National Bible Institution continue to come closer to the purpose for which National Bible Institution was created. That purpose is to train pastors and teachers, to print and publish Church of God literature, to serve as an evangelistic means to spread the gospel of the Kingdom of God through home and foreign missionary effort. All these are much more effectively carried on by all churches working together through the General Conference, than as individual churches or as individual members of the church, or as state or district conferences.

Future Needs of Oregon Bible College

Since Oregon Bible College is a department of National Bible Institution, established by the Churches of God for training pastors and teachers, it is important that we meet the changing times and the demands made upon the Church of God to train ever more pastors and Christian teachers and Christian lay leaders.

Housing becomes a paramount problem. Dormitories for young men and women and housing for the more and more married students attending our Bible College is a necessity.

The Board of Directors has been discussing the advisability of securing adequate land to establish a campus site in, or near, Oregon, Illinois, in the very near future. We would propose the following steps of action.

1. Secure ten to twenty acres of land near Oregon. (Several sites are available.)

2. Set up a building fund and encourage contributions, wills, bequests, and grants to the College building program.

3. Make a study first, securing qualified individuals to help, of the most practical, long-range building plans for development on an adequate and desirable campus.

4. Build several housing units to accommodate married students as soon as possible.

5. Develop a dormitory for boys first and then one for girls. The Golden Rule Home will serve for the boys' dormitory during the interim period and likewise for the girls, after the boys' dormitory is built. Boys make the largest expected group and therefore have the greatest need.

6. By 1964, or before, it appears that the present National Bible Institution building will be needed for expanded services in printing, publishing, editing, and general administration of expanded Sunday school and youth departments. Therefore, the need for college classroom space should also be considered in the near future with sincerity.

Greater Need for Member Unity and Support

The General Conference has never been in a better position to serve all Churches of God and any other groups that "do affirm by print and voice, the Biblical truths and kindred truths" as set forth in the Constitution and By-Laws of the General Conference of the Churches of God on page 6, 7, and 8, as adopted in 1921 and on August 12, 1949, by General Conference delegates.

With this fact in mind, it appears that even greater benefits can be enjoyed by those who will give of their efforts and money in the combined benefits of working together in Christian love for our Creator and the Lord Jesus Christ who is head of the church.

There are greater, ever greater, opportunities in spreading the gospel through the printed page of THE RESTITUTION HERALD, tracts, and Truth Seekers' Sunday School *Quarterlies*, in training workers through Oregon Bible College, and establishing more home and foreign mission fields.

We must look to the field white with harvest and pray the Lord of harvest will send laborers into the harvest.

Delegate Expenses and Ministerial Expenses Pool

Possibly one of the greatest contributing factors to difficulty in reaching full support of all Churches of God is the difficulty in getting the members of any Church of God to accept the appointed responsibility as delegate because of the cost of the trip to the individual member.

It seems this should be a mutual responsibility of the General Conference at large to have good and complete delegate representation for Conference actions. We there-

fore propose that discussion and some action be taken by this body on the following proposal:

1. That each delegate receive travel expenses in the following ways:

a. All delegate expenses should be put in the expenses-for-travel pool and evenly divided. Excessive costs would be reimbursed and lesser costs be made up by each delegate, including pastors.

b. The General Conference would stand one half of this total expense, this one half to be refunded to the individual churches on the basis of one half of each pooled share, according to the number of delegates from each church.

This, I believe, will equalize the cost and hardships and will encourage much better participation in the responsibilities of all Churches of God which associate themselves in any way with the General Conference. This will be another way in which the Conference will be felt; yes, actually experienced and seen in more Church of God homes throughout the world.

1957 - 1958 Budget

The Board of Directors, the General Conference Manager, and the staff of National Bible Institution are happy to report that the 1956 - 1957 budget as adopted last year was met. In fact, we went over the top during the first twelve months! In addition to increased earnings, numerous economies, and diligent efforts, we were able to sell the duplex house. With repayment of a church loan also, all indebtedness incurred by the General Conference in 1955 - 1956 was repaid. Staff members were able to carry out their responsibilities with greater confidence, knowing that they would receive pay checks, not promissory notes.

The Board has actually spent a greater amount of time in planning and looking to the future of the General Conference program. This is good! Too much time has been lost in trying to determine what our next course of action should be to alleviate a crisis. We thank God for answered prayer.

It is hoped that the delegates realize that National Bible Institution has no more duplex houses to sell and that another period of laxness in contributions could easily bankrupt your Institution.

The Responsibility of Each Local Church

With an expanding program, the Board and General Manager must have an ever-increasing confidence in the local churches and the state conferences as organizations. All must show the same faith in the General Conference as the Conference shows in the churches and conferences.

We propose a budget on a national level and usually it is adopted. We have faith it will be raised by the members. This year we propose that each church show its

faith in the General Conference by including the Conference in its local and state conference budgets, as several are now doing.

You want to know what we estimate the Conference will cost you. We need to know what you propose to put forth as a church, as a conference, and not just as individual members, to pay this cost. I challenge you as delegates to consider this statement I am about to make.

The members of the Church of God of the Abrahamic Faith have hid behind their local church, rather than unanimously supporting it when it came time to finance the General Conference and its work.

The Constitution and Its By-Laws

The Constitution and its By-Laws clearly define who shall be members of the General Conference as individuals and what their responsibilities and privileges are, but I cannot find any reference to the responsibility of the local church. If a delegate or a group of delegates promote or support a plan, the church often seems to feel little or no responsibility to do its part.

I propose that a study be made at this Conference of a possible future change of the Constitution or the necessary amendment to more clearly define the responsibility of the church to its General Conference and that this be made a two-way responsibility hereafter. Then, as the churches and the state conferences charge the international conference through National Bible Institution to fulfill certain requirements and accomplishments, the General Conference at large can hold the individual churches responsible and accountable for support financially as well as in spirit.

There must always be a two-way accountability for every opportunity. God's church is certainly no exception, and I am sure we will benefit tremendously as brethren if we will study this problem diligently. The General Conference and the local churches can be completely independent, but to what benefit? The General Conference
(Please turn to page 10)

- *Students at Bible School in Oregon, Illinois, in 1910, forerunner of the General Conference.*





Minutes of the 1957 General Conference Business Sessions

MORNING SESSION, WEDNESDAY, AUGUST 7

THE FIRST session of the thirty-seventh annual General Conference of the Churches of God, which was held at Camp Mack near Milford, Indiana, was opened with a song service led by Bro. Warren Sorenson and a devotional message by Bro. Loie Jones of South Carolina.

Bro. Willis Turner, Conference President, then called the meeting to order.

Opening prayer was offered by Bro. C. E. Randall.

Bro. R. Pike of Nova Scotia, Canada, was introduced to the Conference delegates.

Sr. Evelyn Austin, Chairman of the Credentials Committee, proceeded with the seating of the delegates. Ninety-five delegates were seated at this first session.

The Secretary's report of the work at large was given, with comments of the work over the past three years, and a challenge for the future. *Moved by Bro. William Hanson and seconded by Bro. Harry Goekler that the report of the Secretary be accepted and placed on file. Motion carried.*

Bro. Don Overmyer presented the Treasurer's report at this time, with comments and explanations. *Moved by Bro. D. A. Jones, seconded by Bro. Roy Humphreys, and carried that the Treasurer's report be accepted as given.*

President Turner made some comments regarding the report and procedures of the meetings.

A recess was declared by the Chair.

The morning session resumed with the introduction of various department heads and leaders.

President Turner then presented the President's message to the Conference. (See page 3.) He pointed out the need for action to the decisions made and the need for trained leadership among the lay membership. He pointed out the purposes of National Bible Institution (The General Conference) and showed the needs and purposes of each department, and presented a number of proposals for future development of the Conference program. He also made some comments on the budget to be proposed for next year. Bro. Turner challenged the local churches as to their responsibilities to the General Conference.

Moved by Bro. C. E. Randall, seconded by Bro. F. Burnett, that the President's report be accepted and filed for later consideration. Motion carried.

The General Manager's report was given at this time, in which he pointed out some of the advancements made and in which he commended the headquarters' staff for their fine work. He pointed out also the changes in the Pre-School Sunday school quarterlies and Bible school materials, and made comments on future developments and planning. Bro. Doan pointed out some of the goals of the Decade of Development Program and the need for continued effort to reach those goals. *After some discussion, it was moved by Bro. Roy Humphreys, seconded by Bro. John Railton, that the report of the General Manager be accepted. Motion carried.*

A questionnaire was presented to the delegates to be filled out by them regarding their reactions to the overall General Conference program. Bro. C. E. Randall, Bro. Gerald L. Cooper, and Bro. Loie Jones were appointed as a committee to handle these questionnaires and to assemble them and their answers.

The Credentials Committee reported ninety-five in attendance at the morning session and eighty-nine at last year's first morning session.

The morning session recessed with prayer by Bro. Warren Sorenson.

AFTERNOON SESSION, WEDNESDAY, AUGUST 7

The afternoon session resumed at 1:30 with prayer by Bro. J. R. LeCrone.

The reports that were printed in the July 15 issue of THE RESTITUTION HERALD were now summarized by the following:

1. Sr. Verna Thayer, Evangelism. *Moved by Bro. C. E. Randall, seconded by Bro. Don Swartz that the report be accepted with a rising vote of thanks. Motion carried and the delegates arose in thanks.*

2. Bro. Alva Huffer, National Missionary Society. *Moved by Bro. J. R. LeCrone, seconded by Bro. William Halls that the missionary report be accepted. Motion carried.*

3. Bro. C. E. Lapp, License and Ordination. *Moved by*

Bro. Don Swartz, seconded by Bro. Kirby Davis that the report be accepted. Motion carried.

4. Bro. Orville Westlund, National Sunday School Department. Moved by Bro. Harry Goekler, seconded by Bro. Gerald L. Cooper that the report be accepted. Motion carried.

Bro. Harvey U. Krogh, Jr., Chairman of the Ministerial Study Committee, which was appointed in pursuance to a motion duly passed at the 1956 General Conference, presented its report at this time, setting forth the reasons found why a number of our pastors had left the ministry. (See page 11 for report.) After considerable discussion it was moved by Bro. Paul Louzecky that the committee continue the study so that we can get to the root of the problem of losing pastors from the ministry. Second was by Bro. Harvey U. Krogh, Jr. Moved by Bro. H. A. Sheets, seconded by Bro. D. A. Jones and carried to table the motion.

Moved by Bro. D. A. Jones and seconded by Bro. Don Swartz to accept the report made by Bro. Krogh and his committee. Motion carried.

Bro. Harry Sheets made a report of the 1958 Campsite Committee. Moved by Bro. D. A. Jones, seconded by Sr. Lucille Ratering that the Board of Directors select the 1958 campsite. Motion carried.

Nominations were opened at this time for First Vice President for the term of three years. Bro. Cecil Patrick and Bro. Emory Macy were duly nominated. Moved by Bro. Roy Humphreys, seconded by Bro. Dale Ward that nominations for First Vice President be closed. Motion Carried.

Nominations were now opened for Secretary for a term of three years. Bro. J. R. LeCrone and Bro. Edward Dykstra were duly nominated. Moved by Bro. Ellsworth Routson, seconded by Bro. William Halls that nominations for Secretary be closed. Motion carried.

The presentation of the budget for the next year was made by Bro. Don Overmyer, Treasurer. A need of \$34,135.00 in contributions was proposed. The adoption of the budget was considered on Thursday, August 8.

Moved by Bro. C. E. Randall that the National Bible Institution in some way, shape, or form pay the Social Security deduction payments for the ministers working for National Bible Institution. Seconded by Bro. Willard Naylor. Motion carried.

The Credentials Committee reported ninety-three delegates at this afternoon session and eighty-eight the same session last year.

Motion by Bro. D. A. Jones and seconded by Bro. Roy Humphreys that we recess to Thursday morning at 9:30. Motion carried.

The afternoon session closed with prayer by Bro. Ellsworth Routson.

MORNING SESSION, THURSDAY, AUGUST 8

The morning session opened with prayer by Bro. William Halls.

President Turner read from James 4:13-18.

The minutes of the Wednesday, August 7, meeting were read by the Secretary. Moved by Bro. D. A. Jones and seconded by Bro. William Hanson that the minutes be accepted as read. Motion carried.

The election of officers took place at this time.

Bro. Cecil Patrick was duly elected First Vice President for a term of three years.

Bro. J. R. LeCrone was duly elected Secretary for the term of three years.

Bro. C. E. Randall, chairman of the questionnaire committee, made a summary of the answers received. The answers noted the unity of the membership, the need for more evangelism in the field, that we should strive for an accredited school, and others.

The morning session was recessed with prayer by Bro. Alva Huffer.

The morning session was resumed at 10:45 with prayer by Bro. Kenneth Milne.

The recommendations of the General Manager's report, which was approved by the Board of Directors, were taken up at this time.

Sr. Lucille Ratering moved the adoption of the following recommendations "We recommend that a site for a future housing center for Oregon Bible College students be selected, and that as funds are available and circumstances allow, housing and dining facilities be provided there for single students, and apartments be provided for married students." Sr. Ada Simpson seconded the motion. After considerable discussion, the motion carried.

Bro. D. A. Jones moved and Bro. Don Swartz seconded the motion to adopt the following recommendation, "We recommend that the Berean Youth Department expand its camping program to two camps, one for juniors (ages 11-14) and one for seniors (ages 15-18) in the coming year." Motion carried.



Sr. Marjorie Overmyer moved and Bro. William Halls seconded the adoption of the following recommendation, "We recommend that when leadership is available, the Berean Youth Department expand its work to include a Volunteer Service program for older young people. It would include: youth caravans, an alternate service program, college students' club, youth conference for older young people, and volunteer service for mission or charitable projects." The motion carried.

Bro. Paul Overholser moved and Bro. D. A. Jones seconded a motion to adopt the following recommendation: "We recommend that this plan, Mission Builder's League, be instituted in October and that members for the League be solicited through the membership issue of THE RESTITUTION HERALD." Motion carried.

Bro. Paul Johnson moved that membership to the Church Builder's League be solicited also during this noon hour. Second was by Bro. Darrell Maddock. Motion carried.

Bro. D. A. Jones moved the adoption of the following recommendation: "We recommend that district evangelists be selected by the General Conference who will, in addition to their regular pastoral work, serve as General Conference evangelists and liason representatives in the areas that they represent. These men would have at their disposal all the materials and information necessary to answer questions and suggest recommended materials available. They would also be in a position to organize new Sunday schools, churches, and Bible classes, and advise the General Conference of opportunities for service." Second was by Bro. Leon Driskill. After some discussion, it was moved by Bro. Harry Sheets and seconded by Bro. Don Swartz to table the motion until after lunch. The motion to table carried.

The Credentials Committee reported ninety-five delegates present at this morning session and eighty-nine at the same session last year.

The morning session was recessed with prayer by Bro. Darrell Maddock.

AFTERNOON SESSION, THURSDAY, AUGUST 8

The afternoon session resumed with prayer by Bro. Don Overmyer.

Bro. Otto Dick presented the College Booster program at this time, commenting on the work that has been accomplished by this program.

Sr. Lucille Ratering also made comments and submitted some proposals.

Booster membership cards were distributed at this time, while Bro. Dallas Demmitt spoke to the delegates on behalf of the students at Oregon Bible College.

The pamphlet, Christ Our Strength in Sickness and Distress, which was prepared by the Priscillas, the min-

isters' wives, was introduced and spoken of by Sr. Joan Hall and she urged the more frequent use of them, and a number of them were distributed to the delegates.

Bro. Paul Hatch spoke to the delegates regarding the Church History which he is compiling.

Moved by Bro. D. A. Jones, seconded by Bro. Willard Naylor and carried that the motion which was tabled before lunch on the Recommendation on Home Missions be taken from the table at this time.

Moved by Bro. Harry Sheets to amend the recommendation and original motion as follows: that the word "Board" be added after the words "General Conference" in the second line of the recommendation. Second to the motion to amend was by Bro. O'Neil. The motion to amend was carried.

It was moved by Bro. John Denchfield to further amend the motion by adding the word "lay" and delete the word "pastoral" in the recommendation. Seconded by Bro. Paul Louzecky. The motion to amend was lost.

The original motion with the amendment now reads: "We recommend that district evangelists be selected by the General Conference Board who will, in addition to their regular pastoral work, serve as General Conference evangelists and liason representatives in the areas that they represent. These men would have at their disposal all the materials and information necessary to answer questions and suggest recommended materials available. They would also be in a position to organize new Sunday schools, churches, and Bible classes, and advise the General Conference of opportunities for service." The motion carried.

Moved by Bro. Alva Huffer and seconded by Sr. Lottie Pickerl that we adopt the following recommendation: "We recommend that the National Missionary Society be considered a Foreign Mission Department for the General Conference, and that its needs be included as a separate department in General Conference planning. That the National Missionary Society then be authorized to make recommendations to the Board of Directors concerning the administration of Foreign Missions, study and make recommendations concerning new foreign missionary opportunities, and establish standards and make arrangements for candidates for missionary service. That the National Missionary Society promote the foreign missionary work and enlist the assistance of the missionary societies in this work, as well as in the work of home missions." Motion carried.

Moved by Sr. Lottie Pickerl and seconded by Bro. Van Fleet that we adopt the following recommendation: "That every Church of God congregation be encouraged to adopt a unified budget. That budget would include its anticipated expenses for local operation, its anticipated contributions to the General Conference, and its anticipated contributions to the state conference. The total

should then be broken down into the amount needed weekly to raise this budget." Motion carried.

The adoption of the budget was then taken up. Moved by Bro. D. A. Jones that we adopt the following budget:

For the Fiscal Year, October 1, 1957, to September 30, 1958			
Anticipated expenses:			
Salaries	\$42,000.00		
Groceries	5,500.00		
Postage	1,300.00		
Incidentals	700.00		
Camp expense	3,000.00		
Sales tax and social security	710.00		
Cuts	700.00		
Catalogs	80.00		
Pictures	100.00		
Advertising and promotion	225.00		
Editorial Expense	800.00		
Supplies	400.00		
Printing	10,000.00		
Repairs	3,500.00		
Travel expense	3,500.00		
Speaker	40.00		
Janitor service	1,000.00		
Light, water, fuel	2,700.00		
Telephone & telegraph	450.00		
Insurance	450.00		
Taxes	800.00		
Missionary	3,100.00		
Literature & visual education	200.00		
Pastoral aid	2,880.00	\$84,135.00	
Other expenditures:			
Machinery	\$1,000.00		
Retirement of loan	1,500.00	2,500.00	
			\$86,635.00
Anticipated income:			
Liquidation of assets	\$ 1,500.00		
Estimated gross profit on sales	35,000.00		
Tuition	7,000.00		
Earned income (field workers)	2,000.00		
Room & board	7,000.00	52,500.00	
TOTAL CONTRIBUTIONS NEEDED			\$34,135.00

Second to the motion by Willard Naylor. Motion carried.

Bro. C. E. Randall presented the matter of Ministerial Standards changes recommended by the Ministerial Association. Moved by Bro. C. E. Randall to adopt the following:

- 1) All candidates for license and ordination should be given a uniform and thorough written examination, followed by personal questioning by License and Ordination Committee. Written examination to be standardized.
- 2) Ministers coming from communions holding to immortality of the soul and kindred orthodox teachings and having been baptized in and under such teachings should be required to be immersed before acceptance into ministerial service, though having passed all written and oral examinations.
- 3) Encouragement and development of pastoral apprentice training for all theological students, with credit given for such work.

Second to the motion was by Bro. Harry Goekler. Motion carried.

Moved by Bro. Gerald L. Cooper that the General Conference underwrite the expenditures that are necessary

for the immediate publication of the book by Bro. Alva Huffer, entitled "Systematic Theology." Second to the motion was by Bro. William Dick. Motion carried.

Moved by Bro. Paul Louzecky to adopt the following resolution:

Resolved that a lay committee of the member churches of the General Conference be appointed by this Conference to re-examine the ministerial and laymen problem in order to unify the members into a strong body for Christ. This committee to specifically study the following and make recommendations to the 1958 General Conference.

1. How can the minister-layman relationship be improved?
2. How can the ministerial organization be strengthened both materially and spiritually?
3. Reconsider the requirements and standards established for licensing ministers.
4. Recommend the type of church organization most desirable for working with the ministers.
5. Propose a set of standards for both the minister and the (his) church.
6. Review the non-preaching minister problem.
7. Review the part-time minister problem.
8. Establish a list of Scriptural truths as a working basis for our ministers.
9. What can the minister and lay members do to improve the spiritual relationship of their church.

The motion was seconded by Sr. Marjorie Overmyer. The motion carried.

The Chair at this time appointed Bro. Louzecky to act as chairman of that committee.

Various delegates spoke pro and con as to the necessity and advisability of the College becoming accredited.

Moved by Bro. Paul Johnson and seconded by Bro. Arlie Townsend that the General Conference Board of Directors be authorized to make arrangements for Conference date and meeting place at least two years in advance of time of meeting. Motion carried.

The problem of future dealing with colored students was discussed by various delegates.

Moved by Bro. F. Burnett and seconded by Bro. H. Stadden that the Conference do not adjourn today but hold over until tomorrow and that at least an hour of devotions be held tomorrow. Motion carried.

Moved by Bro. C. E. Randall that a rising vote of thanks be given to the officers and to all those in charge of the Conference sessions. Second to motion was by Bro. Milan Hall. Motion carried. The rising vote of thanks was extended.

Sr. Evelyn Austin made the following report of the Credentials Committee:

Delegate attendance on August 7—morning	95	afternoon	93
Delegate attendance on August 8—morning	95	afternoon	92
Largest attendance	95	1956	89
Smallest attendance	92	1956	85
Average attendance	93	1956	88
Ministers present	37	1956	25
Delegates present	66	1956	66
Churches sending delegate form for 1st time	2		

State conferences returning delegate forms	9	9
Approximate membership reported by these states	2706	2649
Number of churches returning delegate forms	46	49
Members reported by these churches	2716	2438
(Churches reporting for first time—Bedford and Swanton, Ohio)		
Committee: Evelyn H. Austin; Dean D. Urish		
Assistant: David Krogh		

Moved by Bro. William Hanson and seconded by Bro. Gerald L. Cooper that the report of the Credentials Committee be accepted as given. Motion carried.

It was agreed that the Secretary should write Camp Mack officials thanking them for their many favors.

The minutes of today's sessions (August 8) were read by the Secretary. *Moved by Bro. William Hanson and seconded by Bro. Graham that the Secretary's minutes be accepted as read. Motion carried.*

The afternoon session was recessed with prayer by Bro. Paul Johnson.

MORNING SESSION, FRIDAY, AUGUST 9

Following a devotional period, Bro. Willis Turner opened the closing session of the Conference at ten o'clock.

Bro. Paul Louzecky announced that he had chosen two of the five people that he wished to serve with him on the committee to study the pastor-church relationship problems. Those chosen were: Bro. Graham, Lawrenceville, Ohio, and Sr. Lucille Ratering, Grand Rapids Michigan.

Bro. Turner pointed out that the subject of a delegate expense pool, similar to that used by the ministers at the midwinter ministerial conference had been introduced, but not acted upon.

Moved by Bro. H. U. Krogh, Jr., seconded by Sr. Leota Hanson that: Our General Manager be asked to contact the various churches with a view to determining whether or not they would be willing to join with other churches in such a pool. If a sufficient number of churches express willingness to participate, such a pool will be placed in operation at the next General Conference, with the understanding that participation in the pool is strictly on a voluntary basis. The motion carried.

Moved by Bro. Gerald L. Cooper, seconded by Bro. M. O'Neil that the Conference adjourn. Motion carried.

The delegates joined in singing "God Be With You Till We Meet Again," and the Conference dismissed with prayer.

S. O. Ross, Secretary.

If you have changed your address, or the address on this paper is wrong, please notify National Bible Institution, Oregon, Illinois, as soon as possible.

PRESIDENT'S MESSAGE TO THE DELEGATES OF THE CONFERENCE

(Continued from page 5)

ence and the local churches do have these rights of independence, *but National Bible Institution cannot be independent of either. It is created and organized to service both the General Conference and the local churches.* This, then, leaves the future of National Bible Institution more directly in the hands of the local churches and each state conference than of each member.

Foreign Missions

On Monday, we experienced one of the most inspirational missionary meetings I have ever personally experienced, and many others here have expressed the same feeling. We all experienced the first-hand illustration of the effect of the Foreign Mission Board and its untiring efforts. It has truly shown forth the need of the Foreign Missions Board serving the General Conference and its Board of Directors as a board of consultation and advising. The field of foreign missions is unlimited!

I am confident of the future! I am sure Jesus Christ is coming again! I know He will expect to find us diligently concerned about those who are lost in sin and being earnestly concerned about those who do not have a concern for the lost. It is through these several avenues of the General Conference program that we can be effective and can also help our brothers and sisters in Christ actually know Christ.

The theme of this General Conference is "Stewards of the Faith." In the Parable of the Faithful Steward, or servant, Christ said, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." But to the servant who hid his talent, because he feared his lord, He said, "Thou wicked and slothful servant, . . . thou oughtest therefore to have put my money to the exchangers." Then Jesus said in Matthew 25:29, 30, "For unto every one that hath, shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

Paul said to Timothy "God hath not given us the spirit of fear; but of *power, and of love, and of a sound mind.* Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God" (2 Tim. 1:7).

May we keep these thoughts uppermost in our minds as we deliberate during the next two days concerning method and means to be good stewards of our money and varied talents.

Secretary's Report to the General Conference

By Stanley O. Ross

Past Secretary of the General Conference

It is customary for the Secretary to bring a report to the Conference at this time, on the progress and activities of the past year. Your Conference Board met four times in Oregon, Illinois, in regular session during the year and several times during the last Conference as well as this Conference. As my term as your Secretary comes to a close with this Conference, I wish also to make some comments on the three years just past.

The 1954 General Conference adopted the Decade of Development Program. We began the program with the Year of Preparation, then the Year of Action, and we are now completing the Year of Stewardship. Perhaps this program has not been actually adopted completely by the churches of the Conference and by the individual members as it should have been; however, I believe much progress has been made. Considerable preparations were made the first year. A number of churches improved their physical plants with an eye toward growth and more pleasant and efficient working conditions.

The Year of Action brought some forward steps throughout the Conference, with greater missionary zeal and co-operation in the various departments of the work.

The Year of Stewardship has seen some forward progress also. I believe the General Conference of the Churches of God stands on a threshold of advancement. The operating budget was raised this past year. The print

shop and resale departments have shown great progress. The Sunday school quarterlies and teaching materials and tracts are being improved steadily. Oregon Bible College expects to graduate a fine class of prospective pastors next year. New fields of evangelism and missionary effort are appearing. Are we ready to make the most of these opportunities?

The delegates to this Conference have a great responsibility. First, we must take positive actions to set policy for the General Conference Board of Directors and Manager to follow and then we must go home and really sell our program to those who sometimes seem to lack the zeal and desire of Conference progress.

The fourth year, the year coming up, will be called the Year of Leadership. We, as delegates, must assume leadership. We must impart to our fellow members in the field the need for leadership and do all we can to foster, nurture, and develop leaders in our local churches, our state conferences, and throughout the entire General Conference.

Are we ready to accept our responsibilities and get behind the Development Program? Are we ready to strive to fulfill the goals that were set up at that 1954 General Conference? Are we ready to be pushers for the Lord?

With a united effort by the membership and the help of God, our ten-year goals can be reached. Our prayer is that this thirty-seventh annual General Conference of the Churches of God may be the best Conference ever, and that the work of the Lord may go forward and that His name may be glorified by the efforts of this Conference.

MINISTERIAL COMMITTEE REPORT

Following the 1956 General Conference sessions a committee was appointed to investigate the reasons why several of our ministers had left the ministry. The report of this committee is as follows.

Of four who had but have not been preaching, one is now preaching part time, having quit to further his education. One has not received a call from any church, but expects to. One said that he had never felt truly called of the Lord, and the other, finding himself in debt after graduation from Oregon Bible College, preached a while and quit temporarily to catch up financially, feeling it unfair to take another pastorate until this and other personal matters could be taken care of.

The committee, feeling that further information could be obtained from other ministers, which might have a bearing on the question, distributed a questionnaire among most of the ministers.

Here is a brief general summary of the twenty responses to the questionnaire.

Nine out of twenty ministers had considered giving up the ministry on account of low wages and poor living conditions.

About one fourth of the twenty mentioned a lack of congregational co-operation and

another one fourth felt the congregation expected too much and was too critical of them and their work. Friction within the congregation was also mentioned as a factor by a couple of ministers.

Regarding change of pastorates, twelve gave as their reasons: to be more effective in the Lord's work or being led of God for the good of the work. Three out of twenty had changed pastorates for financial reasons.

As to what the congregation could do to make the ministry more satisfying to the minister only sixteen had any suggestions. Ten of those said better response from the congregation would help. More consideration of the pastor and his family and a little lifting of his financial burden were also mentioned.

There are a number of things that were suggested as to how the General Conference could help make the ministry more satisfying to the ministers. General encouragement, more help in pastoral location, raising of spiritual standards of ministerial leadership as high as the doctrinal standards, awaken members to their obligations, provide further education for pastors, and some way to have more fellowship with other ministers of our faith were a few suggestions.

Looking forward to those in training, six

of the twenty felt that a better living wage would encourage young men studying for the ministry. Four felt that improved training would make the ministry more satisfying to the consecrated young men who intend to be ministers. General encouragement and successful working churches were mentioned by a number of ministers, also.

The committee believes the situation of ministers leaving the ministry is not one to be unduly alarmed about. We believe that as ministerial standards are raised and more of our churches have experienced full-time pastors, the pastor-congregation relations will continue to improve as they have been doing.

No doubt there are instances where a better trained pastor could have experienced better relations with a given congregation and a more consecrated congregation could have experienced better relations with its pastor. We recognize there is room for growth on the part of most pastors and most congregations. With God's help we can all grow in grace and knowledge of His will for us.

Humbly submitted by the committee.

Harvey U. Krogh, Jr., chairman
Hiram Schier, Jr.
Otto E. Dick

General Conference News

RECORDINGS OF GENERAL CONFERENCE SESSIONS

The General Conference has tape recordings of most of the sermons, devotional talks, and business sessions of the General Conference meetings. They will be available to loan to groups not represented at Conference or to those who wish to use them in discussion of Conference actions in your home churches.

NEW TRACT

A new booklet has been published by the Southern Berean Society. It is a subject concordance, pocket-size, forty pages, prepared by Bro. James Mattison, pastor at Blood River, Louisiana. The booklet contains a listing of all the texts on various essential Bible subjects, such as the Kingdom of God and the nature of man.

The booklet may be ordered from National Bible Institution, Oregon, Illinois, at 25 cents each.

"SYSTEMATIC THEOLOGY" BEING PUBLISHED

Bro. Alva G. Huffer's new book, *Systematic Theology*, is being published by National Bible Institution. It will be a hard-cover, six-hundred-page book that every member family in the Church of God should own. The pre-publication price is \$5.00. After publication, the price will be \$6.00.

Send your \$5.00 and order to National Bible Institution, Oregon, Illinois.

MISSION BUILDER'S LEAGUE APPROVED

One of the actions of the recent General Conference was to approve the Mission Builder's League. We will begin immediately enrolling members in the League. (See the back page for the coupon and details.)

BEREAN YOUTH CAMP

A successful Berean Youth Camp has been conducted at Quaker Haven Camp, on Dewart Lake. One hundred forty-six young people were enrolled and a staff of twenty-four adult counselors conducted an enjoyable and inspiring program. The spiritual level of the camp was at an all-time high, and great blessings were realized by all who attended.

Operation of this camp is one of the important services of the Berean Youth Department of the General Conference.

NEW GENERAL CONFERENCE WORKERS

Beginning September 1, Sr. Enid Maddock will become matron and manager of Golden Rule Home. Bro. Darrell Maddock will assist her there and also work in the Berean Youth Department of the General Conference.

Bro. Maddock will be available after September 1 to attend conferences and youth rallies as a speaker and worker.

THE BUDGET

The General Conference budget for July, August, and September requires \$8,000.00 in contributions. As of August 27, \$4,324.17 has been received.

All outstanding notes have been paid and we are hoping to begin the new fiscal year, October 1, in sound financial condition. The new budget for October 1 through September 30 calls for contributions of \$34,135.00. (See Conference Minutes.)

The budget needs of the General Conference have been studied by the Board of Directors and the delegates of General Conference and have been considered reasonable and necessary. It now remains for each member and each church to do his part as a good steward toward fulfilling the needs of the local church, the state conference, and the General Conference.

COLLEGE DEVELOPMENT APPROVED

The General Conference approved the suggestion of the Board of Directors that steps be taken immediately to secure a building site and begin construction of a modern campus for Oregon Bible College.

Activation of this plan will depend upon special contributions and grants of money, bequests, and wills in favor of National Bible Institution. This is an opportunity to invest in the future of the Church of God and to direct a portion of your estate to a cause that will endure.

For details write: Harold Doan, National Bible Institution, Oregon, Illinois.

CHRISTIAN WORKER'S MANUAL

We are recommending that those who wrote parts of the Christian Worker's Manual study those sections and revise them in accord with present needs.

In this year of Leadership Development, we heartily recommend the Christian Worker's Manual to every Church of God leader. For your copy, write to National Bible Institution, Oregon, Illinois.

BAPTISMS AT BURR OAK

Members of the Burr Oak, Ind., congregation have been rejoicing this summer over the baptisms in their church, but have neglected to report them to the membership at large.

On Easter Sunday afternoon, Mr. and Mrs. Ralph Klinedinst went down into the waters of Lake Maxinkuckee to be baptized. Also accepting Christ as their Saviour that afternoon were six young people in their early teens: Larry Davis, Rochelle Good, Barbara Mevis, Ronnie Osborn, Sandra Wallen, and Betty Zechiel.

Again, on July 14, five more young people signified their acceptance of Christ by being baptized in Yellow River. They are: Patricia and Sharon Feece, Karen Kemple, Donna Keyser, and Mary Klinedinst.

Marjorie Overmyer, Secretary.

BAPTISM AT DIXON, ILLINOIS

At the close of the morning worship service, July 7, 1957, James Messer came forward to accept Christ as his Saviour. In the late afternoon he was baptized in Rock River and we extended the hand of fellowship to him that evening.

May the Lord bless James and his new bride of recent months as they seek to serve the Lord together. C. E. Lapp, Pastor.

BAPTISM AT HAPPY WOODS CHURCH OF GOD

On the morning of July 4, 1957, it was our privilege to baptize Gilbert D. Sullivan into the saving name of Jesus for the remission of sins. We pray the blessing and guidance of God upon him as he enters a new life in Christ Jesus, and that he will be among the chosen when Jesus comes.

Harry Gockler, Pastor.

BAPTISMS AT LAWRENCEVILLE, OHIO

It was our privilege to baptize the following young people, Sunday, July 21, 1957: Judy Parker, Sharon Mitterholzer, Barbara Errett, Laureen Macy, Carol Cheatwood, Edward Rader, and David Cheatwood. Stuart Abbott was baptized on July 28, 1957, after the morning worship service. We pray God's blessing upon them as they start their new walk in Christ. Richard Smith, Pastor.

BAPTISMS AT KOKOMO, INDIANA

Six young people were baptized in the all-saving name of Jesus Christ on July 12, 1957. They are: Phyllis Snyder, 1018 S. Purdum; Alice Bowley, 1036 S. Purdum; Mattie Turnpaugh, R.F.D., Pumpkinville Pike; David Maroney, R.F.D., Carter Rd.; Sandra Rodgers, 1213 S. Jay St., all of Kokomo; and Terry Shaw, Rt. 1, Greentown, Ind. These are all zealous, earnest young Christians and they will be a great influence for good for our local church. All are steady in attendance; and all but one attended Indiana Bible School at North Salem this year.

All arrangements had been made for the baptismal service and for Communion service following. When the pastor was very ill, Bro. D. G. Harvey took charge of both services. We pray God's richest blessing on all these fine folks throughout their lives. May they all be privileged to be with their Saviour throughout eternity is our prayer.

A. M. Jones, Pastor.

BAPTISMS AT FONTHILL, ONTARIO

Sunday, July 7, 1957, three of our young people were immersed in the waters of baptism, having confessed their desire to be washed in the blood of Jesus Christ our Lord. We welcome into the hearts of the family of God, Stanley Lampman, Edward Goit, Jr., and Carol Goit. The latter two are children of Bro. and Sr. Edward Goit, who worked among our churches for several years.

May these three ever continue to grow in spiritual strength, faith, and hope.

—Fonthill bulletin.

NORTHWEST CONFERENCE

The forty-ninth annual Northwest Conference of Oregon and Washington was held at the Felida, Wash., Church of God, June 20-23, 1957. In attendance were members and friends from California, Oregon, and Washington. Bro. Gerald Cooper, guest speaker from the San Jose Church, gave at the Thursday evening opening meeting a sermon of vital interest on preaching the gospel.

On Friday morning our Felida Church pastor, John Humphreys, spoke on "The Coming Kingdom—Are We Prepared for It?" In the afternoon Sr. Anita Humphreys, who has been attending Oregon Bible College, gave a sermonette on "Almost a Christian," showing the necessity of being more than a lukewarm Christian. Bro. Cooper then talked on the "Joy of Suffering." At the evening meeting Bro. Cooper chose the Jews for his subject, telling of the attempts that have been made to destroy them, and about their importance in God's plan.

Bro. Sam Humphreys' sermon on Saturday morning was on "Life or Death." At the following business meeting officers elected are: president, Sr. Ava Kelley, Vancouver, Wash.; vice president, Bro. Archie Loether, Vancouver; secretary, Sr. Fern Bell, Portland, Ore.; and treasurer, Bro. Leo Behrends, Independence, Ore.

Sunday we were favored by special music by several members of the Humphreys family, Molly Joe Morris, and Bro. John Eagleson. The Sunday school lesson on the importance of being prepared or else be excluded from the Kingdom was led by Sr. Anita Humphreys. Then Bro. Cooper spoke on the joys of going to our childhood homes and of the infinitely greater joys of having a home in God's Kingdom.

Many good cooks and many willing hands prepared a thoroughly enjoyable dinner in the basement dining room of the church before the afternoon services.

Bro. Cooper gave his concluding sermon Sunday afternoon, which was followed by Communion. At the Sunday evening gathering Bro. Sam Humphreys brought us another inspiring message.

Bro. and Sr. Alfred Anthon attended the session throughout, in spite of Sr. Anthon's painful bandaged neck where she had just suffered a serious hemorrhage resulting from a jaw operation. She did not let this interfere with doing her part for the Conference.

We enjoyed a wonderful Conference. If the Lord is willing we hope to meet again to experience the fellowship and blessings of another gathering of those of like precious faith.

Fern R. Bell, Secretary.

From Here and There . . .

Glad Tidings Chapel, Dayton, Ohio, will be changing its Sunday evening services to be especially appealing to the young people. . . . A new amplifier and speaker system has been installed in the Lawrenceville, Ohio, Church of God. . . . Bro. Daniel Fyfe has accepted the pastorate of the Hillisburg, Ind., Church of God and will begin his work there in September. . . . The Brush Creek, Dayton, and Lawrenceville, Ohio Churches are working on a radio fund to begin broadcasting the gospel in their area. . . . Bro. and Sr. William Wachtel, Dixon, Ill., are parents of a baby girl, Jenice Evelyn, born August 14, 1957. . . . A state-wide missionary rally was conducted at the Saint Cloud, Minn., Church of God on August 25.

CHURCH OF THE OPEN BIBLE

Bedford, Ohio

The Bedford Church celebrated its second anniversary recently. Growth has not been great, due in large part to want of a building and poor meeting facilities in the available Masonic Temple; but attendance in the last eight months has averaged seven more than it was when the group began its work in July, 1955.

Early in 1956, the church voted twenty per cent of its existing treasury (or an appropriation of \$100) to help with the hospital expenses of a Church of God member from Nebraska who had come to Cleveland for a serious operation.

This year, the church voted assistance of \$200 to a minister from a Midwest Church of God, at a time when the minister was in real need.

A new projector, with completely automatic control, has been purchased, the better to use full-color slides in church services and in Sunday evening Bible classes. The evening classes have been devoted recently to Romans and to prophetic themes. We now have more than a thousand slides covering modern Israel and the entire Bible; the pastor is offering to present illustrated talks to other churches and church groups as time permits, without charge, except—at any distance—for minimum travel expenses.

In July, one Sunday evening class was held at the home of Bro. and Sr. Earl Richter, Euclid, Ohio. Attendance was exceptionally large, thanks to numerous visitors from Golden Rule Church and from other groups.

Sr. Hazel (Howard) Cramer has graduated from her practical nursing training at Marymount Hospital and is now working regularly on the hospital staff. She stood first in her class. Bro. Cramer has entered into a successful small manufacturing business with two partners. The Cramer and William Humphrey families were responsible for getting the Bedford church group started.

The Fred Hoganson family and Carl Hoganson, Tacoma, Wash., were visitors during August. Fred Hoganson is the pastor's wife's brother; Carl Hoganson, her father. Her father underwent surgery late last year for removal of his voice box, and is still learning to talk without it.

J. Arlen Marsh, Pastor.

HENRY PARTLOW

Henry Partlow was born in Johnson Township, Ill., on February 29, 1876, the son of Marion and Martha Boles Partlow. He died on June 27, 1957, at his residence in Casey, Ill.

Surviving are his wife, Bertha, one son, Marion, one sister, Mrs. Ora McFarling, and two grandchildren, Marion, Jr., and Roanna Partlow.

Henry, as he was known by all his friends, was an active participant in the activities of the Restitution Church.

Memorial services were held at the Restitution Church south of Casey by the writer. He was laid to rest in the Partlow Cemetery. C. R. Randall, Pastor.

MRS. JOHN I. SHEAFFER

Elsie Cuyline Eakle was born May 23, 1885. On October 24, 1905, she was married to Ernest Drew. Mr. Drew died in May, 1936. On February 23, 1940, she was married to John I. Sheaffer of Palmyra.

She joined the Church of God on West Morgan Street, Dixon, Ill., and has been a faithful member for the past fifty years.

She leaves three children; four step-children; twenty-four grandchildren, and ten great-grandchildren.

The church and basement were filled to capacity with friends and loved ones who gathered in her memory on the afternoon of August 8, 1957. We laid her away in the Palmyra Cemetery to await the call of Jesus, the great Shepherd of the sheep.

C. E. Lapp, Pastor.

VIRGIL METTERT

Friday, June 28, 1957, funeral services were held for Virgil Mettert, age forty-seven years. Virgil died a little more than a week after a heart attack. He appeared well on the road to recovery, and was feeling very well the day before he died. He had for many years been a member of the Southlawn Church in which he had held several offices in the church administration.

The family surviving are his wife and a daughter, two grandsons, his mother and father, and brothers and sister.

The writer spoke of the purpose of life, and our hope of life to come as a comfort in understanding death. Virgil was laid to rest to await the coming of the Life-Giver.

Death has suddenly taken two of our active men in the church in the past year. Life is very uncertain; it is good that we know not what shall be on the morrow.

Walter Wiggins, Pastor.

HAZEL LOGAN GARDNER

Mrs. Hazel Logan Gardner was born in Plymouth, Ind., on December 28, 1894, to Marshall and Mary Kanar Logan. She died at her residence, Thursday, July 4, 1957, after an illness of six months. She spent most of her life in Marshall County.

She was married on May 17, 1952, to Melvin Gardner. She was a member of the North Salem Church of God. Surviving, besides her husband, are: three step-children, Mrs. Clara Morrett of Huntington, Benjamin Gardner of Argos, and Leo O. Gardner of Walkerton; eight grandchildren; four sisters, Mrs. Clarence Welch of LaPaz, Mrs. LeRoy Austin of Plymouth, Mrs. Ira Mull of Plymouth, and

Mrs. Sam Sabatino of Dayton, Ohio; and one brother, Earl Logan of Warsaw, Ind.

Words of comfort were spoken by the writer to a large gathering of friends and relatives in the Johnson and Son Funeral Home in Plymouth on July 7, after which Hazel was laid to rest in the Center-Polk Township Cemetery to await the call of Him who is the resurrection and the life.

A. Weldon McCoy, Sr., Pastor.

GOLDEN RULE CHURCH OF GOD Cleveland, Ohio

The vacation season and conferences are about over and we have the Lord's work and our aims set up for another year. Bro. C. P. Pryor has accepted the pastorate for next year and the various committees have been appointed.

This summer has been a very busy one for Bro. Pryor, who has been officiating at the Southeastern and General Conferences, Youth Rally, and Ohio Conference. During our pastor's absence, various lay members have filled the pulpit each Sunday.

From reports, we expect to have a very good attendance at the Ohio Conference annual meeting, August 28 to September 1, to be held in Cleveland. The guest speaker will be Bro. Harry Sheets. We enjoyed his messages so much when he was here six years ago. The theme of the Conference will be "Contending for the Faith Once Delivered Unto the Saints."

Bro. R. Pike of Nova Scotia was the guest of our Elder W. J. Halls and filled the pulpit on August 11, giving us an inspiring message. We were very happy to receive him into the household of faith and pray for his continued success in spreading the gospel of salvation in his Province of Canada.

After this season of fellowship and spiritual build-up from attending our various conferences, we all should be ready to rally our support as never before to our local, state, and General Conference work. Are we ready? Then let us press forward to the mark of the prize of the high calling in Christ Jesus.

George Jones, Reporter.

TEXAS CONFERENCE

The Texas Conference of the Church of God was held at the Gatesville Church, June 22 through June 30. Ministers present were Bros. Emory Maey, Billie Kennedy, and T. A. Drinkard.

Sr. Dorothy McCorkle was elected treasurer, and Bro. T. J. Gandy was re-elected president. Bros. Hubert Reeves, Alvin Wolfe, John Hayse, and Sr. Glenda Wolfe will continue to serve for another year.

We are sorry to lose some of our most faithful workers this year, but we know the Maey's and Sr. Wilda Hammer will be great assets in their new churches.

We think that we have had another successful Conference. A long-awaited luxury, the new dormitory, seemed to put an extra glow in all eyes. Everyone seemed to thoroughly enjoy the enlightening classes, Christian fellowship, and delicious food. Our prayers are that we may use our talents to further the work that Christ started so many years ago. Glenda Wolfe, Secretary.

SERVICES AVAILABLE TO CHURCH OF GOD MEMBERS

Lakeside Lodge Nursing Home. Sr. Mildred Yankee, a member of the Church of God, is operating a new nursing and convalescent home at Berrien Springs, Mich. She is especially interested in residents who are members of the Church of God. Twenty-four hour service with a registered nurse on call is a part of the service of this new home. For information write: M. Yankee, R.N., Box 69A, Rangeline Rd., Berrien Springs, Mich.

Religious Records. Bro. Bob See, a student at Oregon Bible College, has the agency for religious records of Bible stories and Bible readings. For a list of records available, write: Robert See, Oregon Bible College, Oregon, Ill.

Speaker Available. Harold D. Carlson, Macomb, Ill., writes: "I am a lay preacher desiring to fill the pulpit in churches where there is an absence of a pastor in the surrounding area." Anyone desiring this type of service contact: Harold D. Carlson, 532 S. Johnson, Macomb, Ill.

Available for Evangelistic Services. Bro. John Denchfield is available for temporary pastoral work or for evangelistic meetings. Contact him at 401 E. Rainbow Lake Dr., Rt. 1, Trufant, Mich.

INDIANA STATE CONFERENCE

Indiana State Conference was held the last week of June, 1957, at the North Salem Church. Attendance was good, with a daily average of around eighty, most of whom were young people in the intermediate and junior high age groups.

At the business meeting the following officers were elected for the coming year: president, Lonnie Anderson of Frankfort; first vice president, Ray Heyde, Plymouth; second vice president, Edgar Harvey, Kokomo; treasurer, Willard Naylor, Nappanee; secretary, Marjorie Overmyer, LaPorte; and youth director, Bud Goodwin, Niles, Mich.

At the business meeting, it was decided that a panel, to be composed of one youth and one adult from each church, meet during the year to plan for a better conference next year from the young people's standpoint.

The quarterly conference will be held at the Burr Oak Church in October.

Marjorie Overmyer, Secretary.

LITTLE ROCK, ARKANSAS

The Oak Grove Church of God was the scene of revival services conducted by W. R. Simmons of Haileyville, Okla. Bro. Simmons was accompanied by his wife. All enjoyed the meetings.

Despite an outbreak of scarlet fever in the community, attendance was good. Bro. Simmons gave good spiritual messages. The Broadmore Church people and some from the Bear Church of God also attended the services. We were happy to have them with us during the meetings, and were happy to have all others who attended.

Mrs. R. D. Stanton, Reporter.

JULY-AUGUST, 1957, SPONSORS

Burr Oak Church	\$170.00
Hillisburg Church	44.45
Ripley, Ill., Sunday School	26.00
Mr. & Mrs. John Taylor	5.00
C. B. Smead	10.00
Mr. & Mrs. C. E. Lapp	55.00
Mrs. Emma C. Railsback	150.00
Almeda Wertz	15.00
Emma Coleman	10.00
Truth Seeker's Church	50.00
Washington, D. C., Church	3.00
Virda Sitler	60.00
Dorothy J. Smith	10.00
Lawrenceville Church	43.68
Mr. & Mrs. Clark Ballentine	20.00
Mrs. Orland Barnes	10.00
Brush Creek Church	172.30
Macomb Church	29.13
E. F. Marsh	5.00
Mrs. Kate Olmstead	6.00
Peunellwood Church of God	166.89
Golden Rule Youth Fellowship	1.17
Russell & Laura Harman	100.00
Dixon Church	18.12
Mr. & Mrs. E. E. Warren	20.00
Gospel Gleaners Class	36.00
Illinois State Conference	100.00
Litchfield Sunday School	13.04
Evangelism & Missions	1,288.51
Mrs. L. R. Hillard	55.00
Hildred Momsen	5.00
Martin Bottolf Family	15.00
Brush Creek Sunday School	100.00
Blessed Hope Church, Rockford	34.35
A Family	7.00
Happy Woods Church	50.27
Maurertown Sunday School	74.37
Mr. & Mrs. William Driver	10.00
Mr. & Mrs. Harold Doan	10.00
Friends	66.58
Verna Thayer	10.00
Mrs. M. W. Lyon	50.00
Mr. & Mrs. George Jones	15.00
Mr. & Mrs. Otto E. Dick	10.00
Mr. & Mrs. Delos Andrew	15.00
Maybelle Hanson	10.00
Fonthill Church	81.46
Mr. & Mrs. Henry Schwier	5.00
Dorothy Magaw	10.00
Conger Street Church	3.50
Southwest Conference	63.54
Oregon Church of God	69.41
Helen Burnett	24.00
Edward Houser	10.00
Ripley Church of God	88.70
Mr. & Mrs. Harry Payne	10.00
Mrs. Mildred Stantial	150.00
Mr. & Mrs. Richard Worley	50.00
Mr. & Mrs. Robert H. Hall	50.00
Azalia Winfrey	40.00
Mr. & Mrs. Burton Greene	35.00
Doris M. Reye	15.00
Donna Claussen	7.00
Tempe Dorens Society	25.00
Mr. & Mrs. Howard Moore	15.00
Omaha Church of God in memory of Bro. Joe Lawrence	25.00
Raker Church	115.00
L. H. Anderson	5.00
Louisa Murdock	10.00
Mrs. William G. Pierce	10.00
Mrs. F. L. Austin	5.00
Mr. & Mrs. H. W. Simpson	10.00
Mr. & Mrs. Leon Driskill	10.00
Walter & Dorothy Larsen	15.00
Mrs. Ben Johnson	2.00
Mrs. Ed Eades	2.00

Hope Chapel	10.00
Mrs. Laura McAllister	7.00
Willis Turner Family	6.50
Golden Rule Family	50.00
Joseph Hightower	10.00
F. B. Winfrey	200.00
Mrs. Grace Ward	20.00
Amy Weaver	7.00
Lillian King	12.00
Oregon Church of God Sunday School	9.20
Mrs. Frank Moran	5.00

**OREGON BIBLE COLLEGE
ENROLLMENTS**

Following is a list of the students enrolled for the first semester of this year at Oregon Bible College. Twelve of these are new students. There are eleven married students, thirteen single boys, and six single girls.

Ted Armes	Russell Magaw
Rex Cain	Hollis Partlowe
Dallas Demmitt	Jesse Pestle
Nancy Demmitt	Austin Railton
Richard Dick	James Reneontre
Everrett Emmons	Robert See
Adib Liddawi	Paul Shaw
Bill Gallahger	Pat Tempel
Jesse Gallegos	Larry Townsend
Edward Houser	Dolena Ward
James Klepinger	Donald Ward
Louis Kump	Betty White
Elaine Lapp	Joyce Wilson
Ardis Larrington	Richard Worley
John Lewis	Joyce Sigler

RAKER CHURCH, DELTA, OHIO

Recently it was our privilege to baptize the following ladies: Dee Ann Dunbar, Elaine Bergen, Marilyn Reighard, Mary Ann Wolfe, and Mildred Gill, all of Delta. May God's rich blessings encompass them and direct throughout their lives.

C. R. Randall, Pastor.

MERCIER-SULLIVAN

The Happy Woods Church of God was the scene of the double ring ceremony which united Miss Marilon Mercier and Pvt. Gilbert D. Sullivan in marriage on Friday, June 28, 1957. Both bride and groom are members of the Happy Woods Church of God of the Abrahamie Faith.

A reception was held at the home of the bride's grandparents, after which the happy couple left for a short trip to the Gulf Coast. The groom reported to Fort Dix, N. J., for assignment overseas, while the bride continues her work in the Hammond Telephone Exchange.

We pray the blessing of God will rest upon them in their new life together.

Harry Goekler, Pastor.

**BUDGET FOR JULY, AUGUST, AND
SEPTEMBER**

Budget needs	\$8,000.00
Contributions to date	\$4,324.17
Needed by September 30	\$3,675.83

Let's meet our budget so we can start the new fiscal year, October 1, without a deficit!

HERALD RECEIPTS

Herbert J. Edmister; Mrs. Laura Keenan; Edgar Adamson; Hildred Momsen; Grace Skinner; Martin Bottolf; Mrs. J. A. Kitts; Mrs. Olive Deck; Glen Brokaw; William Driver; Jesse Pestle; Helen Burnett; Mrs. Floyd Mills; Mrs. Nelson Anthony; Wilson Kirkwood; Mrs. Wilford Frame; Mamie France; Mrs. G. W. Marrs; Mrs. John Hampton; Harold Cooper; Pauline Chapman; Hildreth Worley; Mrs. Horton Jones; Maybelle Hanson; Mrs. J. B. Gaspar; Dorothy Magaw; Frank Heaton; Fredda Berry; Mrs. T. E. Lynn; Roy Capps, Sr.; Andrew Chamberlin; Teenga Flint.

Bear Church (15); Roscoe F. Dunbar; E. L. McDaniel; George Hobson; George M. Hoke; Mrs. William G. Pierce; Mrs. John Teicher; Mrs. Naomi Speed; Ida Vogel; Mrs. Ray Beach; Braden Manuel; Mrs. Lena Lindsay; Mrs. Frank Moran; Don Capes (2); J. E. Coleman; Mrs. Addie Haines (3); Mrs. Andy Allen; Mrs. Esther Sprinkle; David Stein (3); Mrs. B. F. Peck; Mrs. Benjamin Johnson; Mrs. Ed Eades; Vivian Magaw; Mrs. C. L. McCallister; Mrs. Ida Eastman; Leland Story; Louis Buskirk; H. W. Marshall; Esther C. Peterson; Amy Weaver; Lillian King; Conrad Dickel; Cleo R. Williams.

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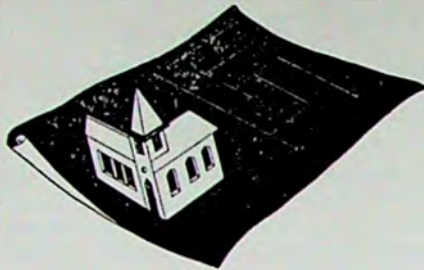
Oregon, Illinois

MEMBERS ENROLLED

1. J. O. Paek
2. Mrs. Dale Dunbar
3. Mr. & Mrs. E. J. Demmitt
4. Mr. & Mrs. Harold Doan
5. Mr. & Mrs. Dallas Demmitt
6. Mr. Mrs. Weldon Holland
7. Mr. & Mrs. J. A. Fletcher
8. Mr. & Mrs. John Denehfield
9. Mr. & Mrs. Paul C. Johnson
10. Mrs. Vivian Lewis
11. Mr. & Mrs. Harry Sheets
12. Paul Hatch
13. C. F. Pryor
14. Charles E. Graham
15. Mrs. Marjorie Overmyer
16. Donald Overmyer
17. Mr. & Mrs. E. O. Routson
18. Mr. & Mrs. Kirby Davis
19. William A. Hanson
20. Alva Huffer
21. Dale Ward
22. John Railton
23. Mrs. Lewis Buskirk
24. Mrs. Isie Jenkins
25. Harvey U. Krogh, Jr.
26. Elaine Lapp
27. Mrs. Harvey U. Krogh, Jr.
28. James E. Lippert
29. Mrs. Ruth G. Lippert
30. Mr. & Mrs. D. A. Jones
31. Mr. & Mrs. F. Van Fleet
32. Mr. & Mrs. Roscoe Finney
33. H. W. Stadden
34. Mrs. H. W. Stadden
35. Mr. & Mrs. Allan Ramsey
36. Mrs. Marie Ward
37. A. G. Townsend
38. S. O. Ross
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The

September 15, 1957

Restitution Herald

VOLUME 46, NUMBER 34

IN THIS ISSUE

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Unfulfilled Prophecies

Publishing the Good News

A Model Conversion

The Bible and the News

A Page for Children

A CHRISTIAN PRESS

The publishing of the good news of the gospel of Jesus Christ and the Kingdom of God, is an important responsibility of the modern church.

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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.

HAROLD J. DOAN, Editor
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Book News

ADVANCING THE SMALLER CHURCH, by W. Curry Mavis, M.Th., Ph.D., published by Light and Life Press, \$3.00.

This is an excellent new book of special interest to pastors and workers in small churches (less than one hundred fifty members). Unlike most books on methods and programs for churches, this book takes into consideration the psychology, practical limitations, and problems of the small church.

Every pastor of a small church will find his group and his problems understandably defined in this book, with practical suggestions for using the resources available to improve the situation that exists.

SYSTEMATIC THEOLOGY, by Alva G. Huffer, published by National Bible Institution, \$5.00 (pre-publication price).

This is an important new book which casts new light upon Bible truth. A thorough study of the great Bible doctrines, it is true to the Word of God, and written in an easy-to-understand language. It is highly recommended for every pastor and Bible student. (These books may be ordered from: National Bible Institution, Oregon, Illinois.)



Shared Glory

The memory verse and theme for morning devotions at the summer Berean Youth Camp was John 17:22: "The glory which thou gavest me I have given them; that they may be one, even as we are one." Those who are in Christ are promised that they will share in the glory of the Son of God Himself.

What a wonderful promise this is! How great is the glory that we as Christians share with Christ!

Christ is the Son of God and is now glorified as the Son of God, at least in the eyes of believers. We, too, share this glory, for "behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1). We were not born the sons of God, but became children of God by adoption through Christ. We thus share in Christ's glory!

Christ is a high priest after the order of Melchisedec. He is a king of the line of David and will one day come again as "King of kings, and Lord of lords." This glory, too, will be shared with the sons of God. We, too, can anticipate the day when it will be sung, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10).

Christ also was given the glory of immortality upon resurrection from the tomb. First fruits of the dead, Jesus came forth to immortality, the gift of God. This glory is also for the child of God, for he is promised, "Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:3, 4). The glory of life eternal, now the possession of Christ, will be shared with those in Christ at His coming. What glory that will be!

There also is a theological truth hidden in this key verse about the glory that will be shared by Christ with believers. We often hear the erroneous teaching that Christ is co-existent and co-eternal with God, and, indeed, very God. Yet, this verse clearly states the words of Jesus Himself, "The glory which thou gavest me." This in no sense detracts from Christ's honor, for it is the teaching of the Lord Himself. His glory was derived from God, it was not inherent with Him. How careful Jesus was to give the glory to His Father in heaven and to remind men that He was the Son of the living God, not God Himself!

To share the glory given to Christ, one must be in Christ. You and I can be sons of God, kings and priests, the heirs of eternal life, by putting on Christ as personal Saviour. The Apostle Paul stated in Colossians 1:27 that the riches of God revealed to the Gentiles is "Christ in you, the hope of glory." With us in Christ, and Christ in us, we have hope of sharing the glory that God has given Christ. Will you share in that glory as a child of God? You can through Christ!

Death Is Not the Second Coming

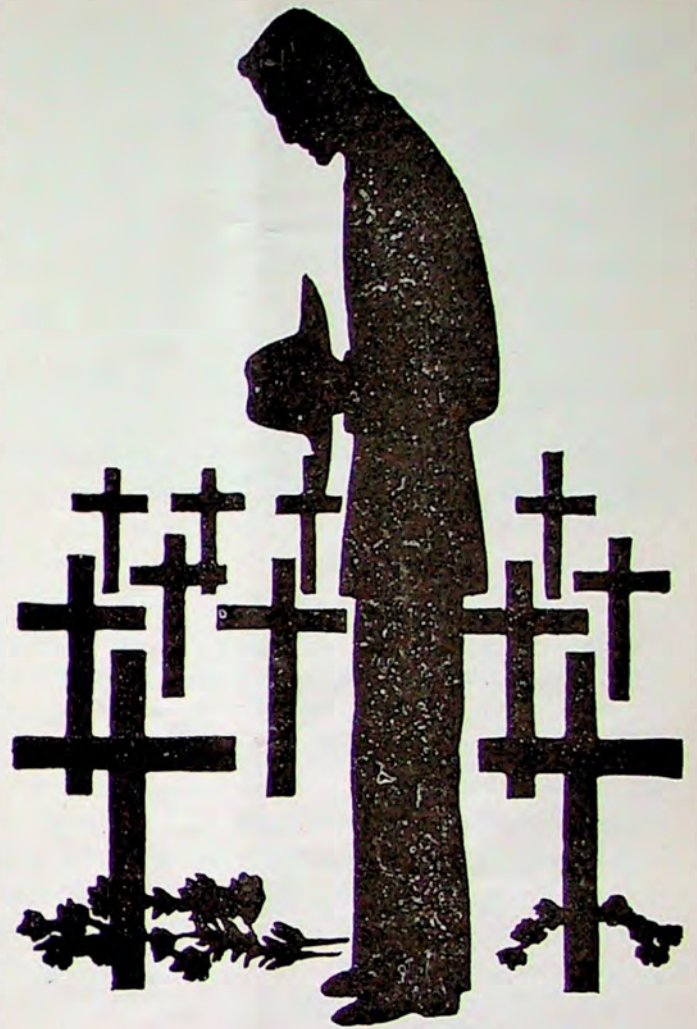
By Pastor J. R. LeCrone
Fredricktown, Missouri

EVERY serious student of the Bible is well aware that details concerning the birth, life, and death of Jesus were given with great accuracy by the prophets of God. They know that, in some cases, these prophecies were given hundreds, or even thousands of years before Jesus' birth. Without stopping to read them or to give the references, we would remind you of some of these prophecies.

The prophets, by the Holy Spirit, accurately predicted Jesus' birth of a virgin; that He should be born at Bethlehem; that babies should be slaughtered in an attempt to slay Him; that He should go into Egypt; that He should be anointed with the Spirit; that He should make a triumphal entry into Jerusalem riding upon an ass; that He should be betrayed by a friend; that His disciples should forsake Him; that He should be sold for thirty pieces of silver, that a potters' field should be bought with the price of His betrayal; that He should be spat upon and scourged; that not a bone of His body should be broken; that He should be offered gall and vinegar to drink; that His hands and feet should be pierced; that His garments should be divided by the casting of lots; and that He should rise from the dead after three days and three nights.

All these, and more, are universally accepted among Christians as the literal fulfillment of actual prophecies. The fact that, in some cases, several centuries passed between the giving of the prophecies and their fulfillment, bothers us not at all. Is not our God an immortal God who has all eternity at His command for the carrying out of His plans and purposes? If He chooses to use three or four thousand years for a project, it is no more to Him than it is to us when we complete a task in three or four days. We are quite willing to accept Peter's assertion that "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8).

But, curiously enough, when these same prophets, writing under the guidance of the same Holy Spirit, speak of Jesus' return to earth and events that shall transpire at that time, the same Christians who gladly accept the literal fulfillment of the prophecies concerning His first appearing are reluctant to believe that His second appear-



ing will be just as literal. The tendency is to "spiritualize" or "explain" these prophecies by insisting that they mean something other than what they say. Though it is commonly acknowledged that the Scriptures do speak of the return of Jesus to the earth, it is often intimated that modern Christians are far too intelligent to look for a literal fulfillment. It is implied that only the ignorant and the gullible are foolish enough to really expect Jesus to appear in person. Several ingenious explanations are offered as to what is really meant when Jesus' second coming is mentioned in Scripture.

Perhaps the explanation most commonly offered is that the references to Jesus' second coming are fulfilled for each Christian at the time that Christian dies, when Jesus is supposed to come for him and escort him to heaven. Yet, the Bible contains several references which make it clear that neither Jesus nor His disciples regarded Jesus' second coming and the death of a Christian as being the same thing.

On one occasion, Jesus was indicating to Peter that that apostle should suffer a violent death because of his Christian faith. "Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord,

and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" (John 21:20-23). Thus it becomes crystal clear that the man's tarrying till Jesus came was not interpreted as his dying, but quite the opposite. They understood that if he tarried until Jesus came, he would not die.

The Apostle Paul did not regard death as the longed-for return of Jesus, but rather as an enemy which will be overcome when Jesus does return. In 1 Corinthians 15:22-26, we find him explaining. "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. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. And the last enemy that shall be destroyed is death."

Jesus Himself pointed to the time of His coming as the time when men should receive the reward for their works. "The Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works" (Matt. 16:27). Again, in Matthew 19:28, we find the Master speaking to His apostles concerning this time. "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."

When Jesus, on trial for His life, was urged by the high priest to answer their question as to whether or not He claimed to be the Christ, the Son of God, Jesus said to him, "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64).

In Revelation 1:7 are to be found these words, "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."

W. E. Blackstone, in his book, "Jesus Is Coming," suggests a simple little test which quickly reveals the absurdity of assuming that death and the second coming of Jesus are one and the same thing. He suggests that we try inserting the word "death" wherever the coming of Jesus is mentioned. Given this sort of treatment, the passage which we just quoted from Revelation 1:7 would read as follows, "Behold death cometh with clouds; and every eye shall see death, and they also which pierced death; and all kindreds of the earth shall wail because

of death." None of the other passages yield themselves any more readily to such treatment.

Try it, for instance, on Philippians 3:20, 21. "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 to his glorious body, according to the working whereby he is able even to subdue all things unto himself." I doubt that any would insist that it ought to be rendered, "Our conversation is in heaven; from whence also we look for death: who shall change our vile body, that it may be fashioned like his glorious body, according to the working whereby he is able even to subdue all things unto himself."

We can only conclude that when the Bible speaks of the coming of Jesus, it does not refer to death, but to a literal, glorious event, visible to the eyes of men, and vitally affecting the future of each.

Neither should we find any reason for doubting in the fact that it has been almost two thousand years since Jesus ascended to heaven, and has not returned yet. It was almost four thousand years from the time that the first prophecy of the birth of Jesus was given, until that event took place. But take place it did, and the impact of His life upon earth is still felt in the lives of all men!

Indeed, men's doubts regarding the return of Jesus is pointed out by Peter as a sign that this event is near. Peter warned that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:3, 4).

Are you a believer, or a scoffer?

o

SYRIA AND RUSSIA

Syria is becoming more and more closely tied to the Russians. Each day sees new steps by Russia to gobble up this gullible Arab state. Arms, airplanes, military advisers, economic advisers, are pouring into the country from Russia, making it more and more a Communist outpost in the heart of the Middle East.

If Syria is the land of the King of the North mentioned in Daniel 11, we can see how Gog (Russia) of Ezekiel 38 and 39, and the King of the North (Daniel 11) can be close partners, if not the same.

ISRAEL TO START GREAT LAKES SHIPPING

The freighter *Askolm* owned by the Zim Shipping Company of Israel, began its first trip to Chicago late in August. This inaugurates a regular shipping schedule from Israel to Great Lakes ports of Quebec, Montreal, Buffalo, Cleveland, Detroit, and Chicago. When the new St. Lawrence waterway is completed, larger ships will be used in the freight schedule.

Unfulfilled Prophecies

By Pastor Harry Sheets
South Bend, Indiana

THERE are many signs, or prophecies, given to help God's people identify the last days. Some of these seem to have been fulfilled already, others seem to be in the process of fulfillment, while others seem very definitely to refer to the future.

Jesus said that we would hear of wars and rumors of wars, with nations rising against nations and with pestilence following pestilence. Many feel that we have reached the time of these prophecies, but who can be sure that we have reached *the* time referred to by Jesus? We have seen times of great distress, but it is possible that a greater time of distress is still future. We will strive to avoid prophecies of this nature.

Israel to Return

We know that many thousands of Jews have returned to their homeland within the last few years. Some 42,500 arrived in the first five months of this year (1957), with more than 12,000 arriving in May alone. In spite of the impressive figures we feel certain that the great ingathering is not yet history. American Jews have shown little interest in returning and the majority of Russian Jews are unable to leave that country. All these must go home.

A Greater Territory

By studying Genesis 15:18 and Exodus 23:31, we discover that Israel was promised all the land from the Red Sea across the desert to the Euphrates River and westward to the Mediterranean Sea. Israel never occupied that much territory, even during the time of its greatest expansion under Kings David and Solomon. This is much more territory than the United Nations have granted to Israel. It is more than the Arabs want to surrender. The possession of all this region is future.

Tabernacle to Be Rebuilt

James declared (Acts 15:16-18) that God "will build again the tabernacle of David, that is fallen down . . . that the residue of men might seek after the Lord." Just when this rebuilding will be undertaken, we do not wish to speculate. It does seem evident that the Jews will build another temple and will reinstate the ancient worship, for we are told that the "man of sin, the son of perdition" is to sit "in the temple of God, shewing himself that he is God" (2 Thess. 2:3, 4).



Israel—God's Missionaries

The story of Jonah, while historical fact, is a type of Israel. Israel was given the "oracles of God" (Rom. 3:2) to carry to the nations. Israel, like Jonah, rebelled at carrying the message of judgment and repentance to the despised Gentiles. God placed them in a living grave among the nations which in due time will spew forth undigested Israel. The Jews will yet be God's missionaries to the Gentiles. (See Isa. 61:4-6.) Under the leadership of the Jewish missionaries, all nations will be persuaded to go to Jerusalem to worship. (Zech. 8:20-23; 14:16-21.) That will be a glorious day for the world.

Israel Must Repent

Before Israel can become missionaries to the world it will be necessary for them to say: "Blessed is he that cometh in the name of the Lord" (Matt. 23:39). They must look upon Him "whom they have pierced" and mourn "for him as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his firstborn" (Zech. 12:10). When Israel repents, God will forgive their iniquities, give them a new heart, sprinkle them with clean water, put a new spirit in them, make them His people and He will be their God. (See Jer. 31:31-34; 32:37-40; 33:7-14.)

Time of Jacob's Trouble

Human nature is a natural enemy of God and it usually can be made to honor God only after punishment and grief has brought one to his wits' end. Punishment has been used repeatedly against Israel in the past to return them to God. Since Israel is not godly and is not seeking the Lord, we should look for some very trying experiences yet in store for the Jews. The time of Jacob's trouble seems to be directly ahead of them. (Jer. 30:7.) All nations are to be gathered against Jerusalem to battle. The city is to fall and half of the people will be led into captivity. This will probably be the last captivity ever to be suffered by Israel.

It is at the time of Jacob's trouble that many students

think that portion of Israel—a portion loyal to God, and possibly to Christ—will be cared for in a “place prepared of God” (Rev. 12:6). Many think this place will be ancient Petra. So sure was Dr. William E. Blackstone that he had great cases of Hebrew Bibles stored there against that day. Recently, other enthusiasts have been busy caching nonperishable foods in the caves.

The Bible seems to indicate that a great effort will be made to capture these protected ones. This may be the time when Michael will come to the rescue of Israel. He may be the one who, “traveling in the greatness of his strength,” shall come out of Edom [Petra is in Edom] with his garments stained with blood. (See Isa. 63:1-6.)

Egypt to Be Punished

At the present time Egypt is causing considerable trouble for Israel. If God remembers His promise to Abraham (and we know He will, for He always has), then Egypt is facing some serious trouble. Ezekiel tells us that Egypt is to be “utterly waste and desolate from Migdol to Syene.” “Neither shall it be inhabited forty years.” “I will scatter the Egyptians among the nations, and will disperse them through the countries.” (Study Ezek. 29: 8-16.) History does not record any such period of desolation, so this must be future.

Isaiah 11:15 tells of a time when the Nile River will be smitten in its seven streams and men will pass over in shoes. Egypt's enemies are to “turn the rivers far away” so that the waters shall fail. The headwaters of the Nile can be diverted with very little labor and expense. In fact, a bill to divert these waters was recently introduced in the British Parliament, partly as retaliation for Egypt's seizure of the Suez Canal. Ethiopia, Kenya, and Tanganyika could use the water which annually floods the Nile and brings life to the Nile Valley. The bill received little consideration in Parliament, but continued provocation could insure passage of a similar bill at some future date. Ill feelings are increasing between Egypt and its neighbors to the south. Diversion of the floodwaters of the Nile seems to be forecast by the Bible, and such a move is already in the thinking of men. This may be God's means of punishing Egypt for its hatred and mistreatment of the Jews as they attempt to return to their land.

After its punishment, Egypt will return to favor with God, will return to its land and be blessed with Israel. (See Isa. 19:18-25.)

Punishment for Perpetual Hatred

Esau had so little regard for his birthright that he sold it to his brother. Later Jacob tricked their father into giving him the blessing originally intended for Esau. Esau so resented this act that he taught his children to hate Jacob and his children. This hatred has been perpetuated down through the ages. The Edomites (descendants of Esau) hated the Israelites so much after five

hundred years that they refused Moses permission to cross their territory. Today, after 3,700 years, their hate is so intense that they are refusing Israel to cross their land to reach the Gulf of Aqaba. These same people tried to crush Israel as soon as they declared themselves a nation back in 1948. Today they would gladly push Israel into the sea and have stated they will do so at the first opportunity.

A study of Ezekiel 35 will reveal the punishment God has in store for Mount Seir (Edom) because of their perpetual hatred of His people. This is still future.

Syria

A study of Daniel 8:3-25 will reveal the fact the Alexandrian Empire was divided into four portions called Northern, Southern, Eastern, and Western kingdoms. The King of the South was Egypt and the King of the North ruled over what is now Syria. We will soon be hearing more about these two kings.

Syria, backed and prodded by Soviet Russia, is beginning to cause trouble in the Near East. “In the latter time of their kingdom, when transgressors are come to the full, a king of fierce countenance . . . shall stand up. And his power shall be mighty, but not by his own power.” We believe this “king of fierce countenance, and understanding dark sentences” is to be the Antichrist. Daniel 11:21-45 seems to be a further prophecy about the same person.

It is evident that Daniel's prophecies are for us, as Gabriel declared that “at the time of the end shall be the vision” (Dan. 8:19). The King of the North “shall certainly come after certain years.” (At the end of times, even years—margin; Dan. 11:13.) We will do well to watch Syria, for it might well be that the man of sin may soon appear.

According to the Scriptures the King of the North (Syria) will do very much as he pleases so long as he has the backing of another power. We believe this power will be Russia. Eventually, Russia will want pay for the backing it has given. This may be the time when tidings out of the east (China?) and out of the north shall cause the king to turn back northward to face Gog.

Gog

Gog, Russia, has defied the God of heaven and has declared war on all Christians, intending to exterminate Christianity from the face of the earth. When the proper time comes God will accept the challenge of Gog and will bring judgment upon all Communists. Ezekiel 38 and 39 give a clear picture of what is to happen to Russia and her satellites. Clearly this is future to our day.

Babylon, Mother of Harlots

All dragon (devil) worship, all idolatry, in fact, all false religions can be traced to ancient Babylon. The ser-

pent in the garden was the first to teach that sin would not cause real death. Babylon was the first to incorporate this falsehood into doctrine and teach it for truth. The doctrine of the immortality of the soul has deluded mankind ever since. It has been the great stumbling block of all religions and the curse of Christianity. The teaching of the immortality of the soul is the brand-mark of all false religions, and in this sense only it has been a boon to all lovers of truth.

All teachers of false religions are said to be harlots. This seems to be the sense in which Babylon has been called the mother of harlots. Babylon was the first to have a non-marrying priesthood; the first to have women dedicated to the temple service; the first to deify a woman and worship her as "queen of heaven, mother of God." Religion and politics were partners in the land of Shinar. The ritual and teachings and practices of the present-day Roman Catholic Church are basically those of ancient Babylon, which identifies that church as a daughter of Babylon.

It might be that the present Roman Church could be the target of Revelation 17 and 18. It certainly meets all the requirements. We believe it will have a part in that judgment.

However, we look for the literal restoration of Babylon. Such a restoration was started when World War I halted operations. Daniel saw the Babylonian kingdom as the last of the kingdoms to be destroyed. (Dan. 2:35.) Not all the prophecies of Isaiah 13 and 14 have been fulfilled, so we look for a rebuilding of Babylon, possibly after the church has been caught away. We know that judgment day will come for Babylon, mother of harlots, together with all her illegitimate daughters.

Many More Prophecies

We know that there are many more prophecies which are yet unfulfilled, such as the visible coming of Jesus in power and great glory; the resurrection and glorification of the righteous; the destruction of all wicked; the end of all sin and death; the end of all war and all curse; the restitution of all things; the establishment of the Kingdom of God upon this earth.

The End Is in Sight

Time is running out on the world. Recently, Dr. Robert M. Hutchins, former chancellor of the University of Chicago, said: "I cannot foresee any future to our known world after nine years." Statesmen everywhere are warning that only a return to the strict principles of Christianity can save our civilization from destruction. This the Communistic portion will not consider, and the rest of the world is afraid to try.

Sign of the Fig Tree

"When his [the fig tree's] branch is yet tender, and

putteth forth leaves, ye know that summer is nigh" (Matt. 24:32). The fig tree is usually considered to be the sign of political Israel. Israel is yet tender as a nation and still putting forth leaves. This, as Jesus said, is our cue that the coming of Jesus is near. We say with the Revelator: "Even so, come, Lord Jesus."

JOIN THE MISSION BUILDER'S LEAGUE

The Mission Builder's League is a new group being formed to assist in the building of new Churches of God. To become a member simply send your name and address to National Bible Institution, Oregon, Illinois. When an appeal is made by a new church each Mission Builder sends \$5.00 or more for the new building. Become a Mission Builder!

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Publishing the Good News

*By Pastor Orville Westlund
Burr Oak, Indiana*

THROUGHOUT America every day good news is being published. It might be the rescue of a small boy who fell in a well. It might be the birth of a child or the building of a new factory. It might be a discovery of a new vaccine in the field of medicine, like the Salke vaccine that will stop the dreadful crippling and killing disease of polio.

As it is the desire of our local and national news reporters to publish such good news, just so it is the desire of our Lord that the church publish the good news of what the Lord has done for us.

During the month of May scattered tornadoes destroyed some two hundred homes in Oklahoma and that part of the country in one night. If one would see them after the storm, they would not be the beautiful buildings they once were, but wrecks. When tourists visit Greece some see the wreckages of once beautiful temples, like the Parthenon, or the wreckage of some of the ancient cities like Corinth, a once thriving city of about a half million population, but now a desolate wreckage of history. But imagine if somehow they could all be miraculously restored. What good news that would be; especially for the many homeless in tornado stricken areas of America.

That is what happened to Legion. Sin and demons had wrecked him. He was human wreckage. The power of the Creator's Son miraculously restored his mind, body, and character to a personality of beauty. The whole Gadarene community "marvelled." Before he had lived like an animal in the high caves overlooking the Sea of Galilee. Disobedience to God had made way for him to be possessed with many demons that tormented him night and day.

The Bible differentiates between mental and physical abnormalities and demon possession. Demons are invisible spirits with personalities that are opposed to God, as we see by what they did to Legion and the swine they entered. The Bible reveals that they occasionally spoke with Christ.

Matthew, in his Gospel, makes this distinction very clear between demon possession and physical and mental abnormalities when he introduces the Galilean ministry of our Lord. He writes: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them" (Matt. 4:23, 24). Here are three classifications: those possessed with devils or demons; the lunatick, or the mentally ill; the palsied, the physically crippled.

Legion was demon possessed, a human wreck. Some of the citizens of the Gadarene community tried to chain him, but his tremendous strength only broke the chains. This was their way of helping him. He cut himself with stones. He cried in a weird way. His community despised him and deplored his presence. Nothing he or man could do could help him, but Christ only, who came to him in his miserable state of condition.

This is good news. Our God has sent His Son into this world, into our very lives, to forgive us, restore us, give

us life and life more abundantly. There were many other places in the community of the Gadarenes our Lord could have gone. There was the city of Decapolis. He could have been entertained by its government officials. There were wealthy herdsmen in the valleys. He could have visited them. Nevertheless, Christ came to restore sinners, helpless human wrecks like Legion, into a new relationship with God and man.

The restoring of Legion began when he met Christ. That is when our lives really begin, too. "When he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." The desire to worship God was present, but sin had captured him. Only Christ can say, "Come out of the man, thou unclean spirit." Only Christ can make us free from sin and demons.

Many say to the church, "What have I to do with thee?" Deep inside, they know they should worship God, but cannot seem to do it. Let us always pray that Christ will free them. This is a horrible way to live and a horrible way to die—no peace, no communion with God—life being like a torture wheel. It was said that when the philosopher Voltaire was on his deathbed, someone suggested that he accept Christ. Voltaire said: "For the love of God don't mention that Man; let me die in peace!" But he died a prisoner of sin.

The completing of Legion's restoration came when Christ granted permission to the demons to leave him and enter the swine. "And all the devils besought him saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave."

Out of Satan's evil workings in this world God brings good. Our Lord freed Legion from the demons; made him to sit, instead of pace the caves like a wild animal; clothed him; placed him in his right mind.

However, the news of what Christ had done disturbed the community of the Gadarenes. "They that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done." Christ had destroyed their income. He was a destroyer. Like an army, they came to meet Him. When Christ is really present in any community, it is stirred. It will either rebel against Christ or worship Him.

In the case of the drowning of the swine, God's holy law prohibited the Jews to traffic in swine. Their living was made through disobedience to God. Like many in this modern hour, their living is made through liquor, prostitution, graft, and many other ungodly practices. God's penalty was just. Their evil money-making was destroyed in the light of God's holy law. This is good news. For with God there is justice.

There stood Jesus to meet them. Our Lord confronted

not only individuals, but a community. There stood Legion as a new man by the side of Christ. "And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid."

Nevertheless, the community of the Gadarenes loved swine more than they loved God's righteousness—loved crooked money more than Christ our Lord. Mark tells us: "They began to pray him to depart out of their coasts." Let us not be surprised if we of God's Church hear this prayer today made on unbent knees. For the majority of Americans are not for God, but love evil. The majority of Americans love riches and pleasure more than the Lord Jesus Christ. According to the United States Department of Commerce, Americans spend about five per cent of their dollar on recreation, but only about one per cent of their dollar for religion. The Gadarenes missed the great news of what Christ and God had done for Legion.

As they stood there confronted by the Saviour of the world, they were afraid—afraid of the power of Christ, the power of God over Satan, demons, man, and all of life. They were "afraid" because they were not on God's side.

After Legion was "clothed" and "in his right mind," he wanted to get out of this evil community. Mark tells us: "He that had been possessed with the devil prayed him that he might be with him." This was a natural tendency. The community was deeply against Christ and now naturally would be even more against him. This natural tendency has caused the rise of monasteries in the history of the church and today is manifest in modern provincialism.

However, the real Editor and Lord of life wanted His story published. "Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Jesus does not want us to run away from unbelievers and a community lost in sin. For He came to restore and help such a community. The real Church of God stays to continue His work. We are our brother's keeper. Legion was to "tell" what God had done for him. He was the living "good news" of God.

Henry Ward Beecher, one of America's great preachers, once said: "The gospel never can be preached. The gospel can never be spoken. It is a thing that must be lived. It defies letters. It is a living soul in a Christ-like estate. That is the gospel."

The final words of our Lord to His disciples after His resurrection and just preceding His ascension to heaven were: "Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). *(Turn to page 13)*



By
Pastor
Gordon
Smith

Clarence
Iowa

reading aloud, as was the custom, when he came upon a hitchhiker who was the ideal person to help the eunuch answer his questions.

The Ethiopian must have been a man of substance and reliability to be in charge of the treasury of the queen of Ethiopia. A man of ability would have to be chosen for such a place of responsibility. He was probably a Jew; at least, he had learned of Judaism and its teachings. He had gone to Jerusalem, the center of worship, a journey of nearly nine hundred miles from his home south of Egypt. His earnestness is shown in his willingness to leave his position and his country to ride in a horse-drawn vehicle, on a round trip of eighteen hundred miles.

A Model Conversion

THE Book of Acts is a book of conversions. In it is recorded the application of the principles of the Great Commission Jesus gave to the apostles. We may see them applied there to individual cases. We see what was done by the apostles and their co-laborers to induce people to become Christians and enter His church. If we do what those people did, we will become what they became, and enjoy the same blessings which they enjoyed, when they complied with the divine conditions. No change has been made in the conditions of one's becoming a Christian. No one has the authority to change these conditions. There is much in the power of example. We learn to do by doing.

One of the dearest, most typical cases of conversion is that of the Ethiopian nobleman of Acts 8. We would call his a model conversion. As we study it, we can understand more clearly the process by which people become Christians. In any conversion there are three factors: 1) a human messenger; 2) the divine message; and 3) an unconverted subject.

To be converted to Christ means that our minds, our affections, our wills, and our relationships are changed. The preaching of the gospel will change our minds, faith will change our affections, and baptism will change our state or relationship.

In this case, let us notice the subject first, then the messenger and his message, and last of all the effects it produced.

To pass the time and improve his mind, he had obtained a copy of the Old Testament. There was no art of printing then; therefore, all had been done on parchment by hand, a slow, expensive, tedious process. He was

The Human Messenger—Philip

Philip was one of the original deacons of the Jerusalem church. He had a Greek name. That may have been the reason he was chosen for this task. After the persecution that rose when Stephen was killed, Philip went to Samaria, thirty miles north, where he had a most successful revival. A message came to him there to go to the highway that led from Jerusalem southwest to Gaza. Philip obeyed readily. He left his work at Samaria and went to this highway.

When the eunuch in his chariot came into view, the suggestion came to Philip to approach the chariot. Thus the Holy Spirit guided Philip, not the eunuch, to bring the messenger and the audience together.

As the chariot rumbled along, Philip heard the eunuch reading from Isaiah 53:7: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth." Philip asked a question, "Do you understand what you are reading?" That was asked to feel out the eunuch's mind. To a Jew or nonbeliever it would be mysterious as to the person to whom the prophet was referring. If a Christian, he would believe that it was fulfilled in Christ's sufferings and death. It was a starting point to find the man's interests and to open a conversation.

The nobleman answered, "How can I, except some one guide me? Was the prophet speaking of himself or someone else?" Here was the opportunity Philip desired. What a text! What an ideal place to begin to tell about Jesus! How His coming, sufferings, and death were predicted hundreds of years before in this passage and have their fulfillment only in the first coming, and in the

events attendant upon Jesus' death. Certainly it was a golden opportunity to present Christ to an earnest seeker after truth, a man who really wanted to know.

Philip preached Christ to him. That is, by use of that term, "Jesus," he centered on the human life of Jesus. He did not speak of facts, or doubts, or social gospels, but of Christ and His Kingdom and its principles. Philip must have preached the facts concerning Jesus: of His miraculous birth and the extraordinary manifestations then, of His baptism, of His miracles of healing, of His power over disease, sin, and death. Philip went on to tell of the gathering opposition and how the leaders conspired against Jesus, how in detail He fulfilled the prophetic utterance the eunuch had been reading, of His resurrection and ascension to heaven. In other words, the evidence was presented to prove that Jesus was the Son of God.

Philip must have preached the commands of Jesus. No man can present the gospel fully without presenting its commands. That must have been, because the eunuch asked for baptism. He would not have known about it unless Philip had explained the requirement for the profession of one's faith. He must also have told about the promises of Jesus, the pardon for past sins, the gift of the Holy Spirit, and hope of eternal life.

Philip summed up the whole body of Christian truth as they rumbled along in the chariot.

The Effect of the Message

"As they went on their way, they came to a certain water," to a stream, or pool, "and the eunuch said, See, here is water; what doth hinder me to be baptized?"

Here was cheerful, ready obedience. There was no urging, no coercion on the part of the preacher, nor was there hesitation or postponement on the part of the eunuch. When they came to the first body of water large enough to accommodate them, he asked for baptism.

This shows that Philip preached baptism to him. How different from today! the last thing many people want to hear mentioned is baptism. It was not that way with the eunuch; he was eager to obey. He did not wish to postpone his obedience.

Philip's answer was, "If you believe with all your heart, you may."

That cannot be said to an infant or one not serious or not in earnest. It limits baptism as an expression of faith. The confession followed, "I believe that Jesus Christ is the Son of God." The eunuch related no tale of depression of feeling, or some weird vision, but made a heartfelt confession of faith in Christ as his Lord and Saviour.

Neither did Philip consult with any church or have any group vote as to whether they wanted the eunuch to be admitted to their fellowship or be baptized. There was not time for that. Philip and the eunuch both went

down into the water and Philip baptized him. (Acts 8:38.)

The eunuch's request was soon met. Notice, they went down into and came up out of a pool of water, a detail indicating how baptism was performed, by immersion. If water was merely sprinkled on him, it was not necessary to go into the water. How can anyone go down into and come up out of a bowl of water or a jug? Something is lacking in the practice of most modern churches.

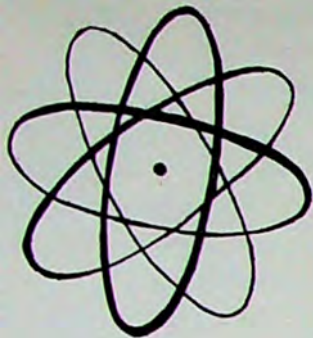
Soon they parted company. The task was completed; the eunuch was instructed, converted, and baptized. Philip had done his duty. He had brought a knowledge of Christ to a needy soul. An earnest man rendered prompt, cheerful obedience. He fulfilled his duty as instructed by a Spirit-inspired preacher. No wonder the eunuch could go on his way rejoicing. He was assured of pardon for his sins. His mind was enlightened with new knowledge.

Probably the churches that sprang up at an early date in Egypt and Ethiopia had their origin in him. At least, no one could testify better than he as to the reality of the gospel. His joy came subsequent to his obedience, not before it, because he inquired diligently, believed fully, obeyed promptly, and so rejoiced greatly.

The earnest search for truth will be rewarded. Here was a man studying the Bible, a well-nigh lost practice today. His questions were answered so fully that the entire course of his life was changed. Far too few are that way. A great reason why the world is no better is that people in it do not want to learn to change. If all were like the eunuch in attitude, people would be much further advanced.

Temperaments differ, but the decisive factor in the change in anyone's life is the introduction of a new truth. That was true with the eunuch. It was the gospel, not some miraculous action produced in this person's mind apart from the preaching of Christ, that wrought a change. Christ was presented and by that method the eunuch's mind was charged with new truth. Faith exerted became so active it had to find appropriate expression in obedience that leads to a changed life.

It is more difficult to get into some churches than to become a Christian. That process that cleanses, enlightens, renews the mind, and compels our obedience to the gospel commands, ought to be enough to admit one to the visible fellowship of Christians. That simple profession of faith in Christ, coupled by appropriate expression in the baptismal symbol of Christ's death, burial, and resurrection, ought to be enough to admit one to that fellowship. The profession of some creed, or taking a vote on one's acceptability will never exclude the unworthy or those of imperfect understanding. Sincere faith and obedience ought to be sufficient to admit one to the visible fellowship of the church.



The Bible and the News

By the Editor

RELIGIOUS PRESS

Several American religious magazines have been realizing growing success in gaining new readers. New religious papers, edited with the needs and wishes of the reader in mind, are now attractive to the eye, easy to read, and contain articles of general interest. Some of these magazines are approaching the million-reader mark.

There is a revolution in the religious press, aimed at reaching with the printed word the unchurched readers of America. Christian literature is evangelism keyed to the times.

IT HAD TO COME TO THIS

Associated Press reported the following item from Wichita, Kansas. "It is illegal to sell beer within two hundred fifty feet of a church in Wichita, but there is no state or city law against dispensing beer inside the church.

"That opinion was given by City Attorney Fred Aley after City Commissioner John Stevens said he had seen bingo games and beer drinking at a church affair.

"License Collector Fredrick Denny said he had issued a beer license to the community center connected with St. Anthony's Roman Catholic Church."

CHURCH-RELATED COLLEGES

There are seven hundred forty-four church-related colleges and universities operated in the United States. Of these, four hundred seventy-four are operated by Protestants, two hundred sixty-five by Roman Catholics, and five by Jewish organizations. There are four hundred eighty-one additional universities and colleges under private control, but without religious affiliations, and six hundred sixty-one institutions are publicly controlled.—*The Bible Advocate.*

CHINA MISSIONS

Foreign missions work in China began in 1807, when Robert Morrison, a British missionary, arrived there. This year Protestants are celebrating the one hundred fiftieth anniversary of mission work in China. Although foreign mission work there (Red China) today is at a standstill, thanksgiving to God is being expressed for the many,

many missionaries who have served in China, and the thousands of converts won to Christ since 1807.

But, a mission field containing approximately one fifth of the world's population and which has been a field of great opportunity for personal, foreign mission work, now offers none. This presents a dismal picture, and is indicative of the prevailing darkness to cover the earth in the end time.—*Bible Advocate.*

NEW BOOK FOR PASTORS

We recommend to all pastors of small churches (less than one hundred fifty members) a new book, *Advancing the Smaller Church*, by W. Curry Mavis, published by Light and Life Press, Winona Lake, Indiana.

The book is excellently written and is a wonderful study of the problems inherent in small churches. It sets forth the value of the smaller church and its important role in modern Christian service, and also advances some concrete ideas for aiding in the growth of the smaller church.

This book should be in every minister's library and will be well worth the \$3.00 cost. (*Can be ordered from National Bible Institution, Oregon, Illinois.*)

FREEDOM OF WORSHIP?

In Santa Maria Del Mar, State of Oaxaca, Mexico, a group of evangelicals have been fined and sent to jail for the "crime" of holding religious services in a private home.

On March 22, Narciso Toledo was taken before a municipal official who issued a statement that he had fined and imprisoned them "because they were celebrating religious worship in a house that was located one hundred meters from the Roman Catholic temple." He explained that the majority of the residents of the town were Catholics and, since he wished to "maintain order and peace," the celebration of Protestant services was prohibited.—*EFMA Missionary News Service.*

IMMIGRATION TO ISRAEL

In a debate between Zionist Jews in Israel and Zionist Jews in America, David Ben-Gurion stated that he believes there is a difference between Jews and Zionist Jews. He is of the opinion that Jews in America, though they have contributed heavily to the State of Israel (one hun-

dred million dollars per year) cannot be called Zionists unless they move to Israel to live.

Not so, says Nahum Goldmann, leader of world Zionism. Though he believes that eventually all Jews should live in Israel, he believes that this should be done slowly.

The Scriptures predict that eventually restored Israel will be the home of all Jews, but under the rulership of Jesus Christ the Messiah. No doubt we will see increasing pressure upon American Jews to move to Israel with their wealth and know-how.

BALLOON ASCENSION

The remarkable balloon ascension into the stratosphere by Major Simons, an Air Force doctor, brought to light how little man really knows about the universe in which we live.

Dr. Simons, discovered that at the altitude of one hundred thousand feet the sky above is completely dark at high noon, though he could see no stars or planets then. He discovered that the stars do not twinkle and that the sunset from that altitude is beautiful beyond description.

"When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?" (Psalm 8:3, 4).

SEVEN MODERN SINS

Social Welfare, a magazine published for youth of Malaya, recently listed seven deadly sins of modern society. They are worth thinking about.

"Worship without sacrifice. Politics without principle. Wealth without work. Pleasure without conscience. Business without morality. Knowledge without character. Science without humanity." These were the seven sins mentioned.

SUICIDE A GROWING MENACE

Suicide now ranks fifth in frequency among causes of death in young people fifteen to nineteen years of age. More young people die from suicide than from polio, pneumonia, leukemia, or tuberculosis.

Is this not an indication of the chaotic conditions that mark these last days?

Along with this, we are appalled at the increasing frequency of crimes against children. The unsolved Chicago murders of boys and girls (six in recent years), illuminates the violence of men's hearts and minds as the world reels toward its day of judgment.

CHURCH MERGERS AND CONGREGATIONAL FREEDOM

In an excellent article in the August *Christian Herald*, r. Howard Conn, pastor of a two-thousand-member Congregational Church, asked "Is the Church Replacing Christ?" In answering the question and speaking out

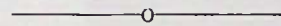
against the merger of the Congregational Church with the Evangelical and Reformed Church, Dr. Conn made some outstanding arguments against the philosophy of one great world church advanced by the World Council of Churches.

Dr. Conn gave five reasons why he is opposed to the manner in which the ecumenical movement is being advanced today. We take the liberty of quoting his reasons, which are clearly and positively explained in the article.

- "1. First, it places the organization above Christ.
- "2. Second, the ecumenical movement represents a thrust for power on the part of church leaders.
- "3. Third, the ecumenical movement will lead to uniformity of belief.
- "4. Fourth, the ecumenical movement actually undercuts the interdenominational co-operation that exists today and is growing among Protestants.
- "5. Fifth, the ecumenical movement uses the devotion of the individual Christians to promote the programs of the executives."

Dr. Conn's principal argument is that the modern ecumenical movement is leading to a Protestant hierarchy that will rule the church with the same power that prompted the Protestant Reformation.

We believe that Scripture prophesies of such a world church to be in existence in the last days as a vehicle to bring Antichrist to power.



PUBLISHING THE GOOD NEWS

(Continued from page 9)

We are to "tell" others the good news. This is the supreme work of the church. This is our Great Commission. Jesus said to Legion: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

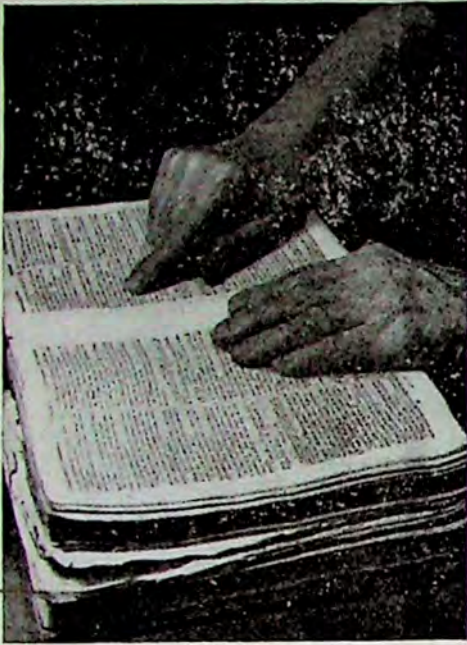
The Holy Scriptures reveal through actual historical events, as in the life of Legion and our own lives that: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15).

"For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8).

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

This is good news! It deserves to be published as the greatest news in America. It is the desire of our Lord that we publish it.

"And [Legion] departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel."



By
your
Story-
teller
Muriel
Hass

IN OUR newspapers today there are many stories of the happenings of missionaries or evangelists. Philip was an evangelist about the time of Paul and Jesus. You remember how Saul was converted and changed his name to Paul?

The adventures of Philip are fascinating. This Philip was not one of the twelve apostles, but he was a follower of Jesus.

You remember Saul made a lot of trouble for the Christians before his conversion. Often groups of believers had to separate because of Saul's disturbances. As these people scattered, they became missionaries. Saul meant to weaken the church, but he actually strengthened it.

Philip was one of these missionaries. He went down to Samaria to preach about Jesus. He performed miracles, too. People listened to Philip and watched him. Many people were healed, and this made everyone happy.

There was a man named Simon. He had been a magician. He had called himself a great man. Many people believed Simon because he had used tricks to fool them. But he was very wicked because he let people believe he was from God.

This sinful Simon heard Philip preach about Jesus. He heard him preach about the Kingdom of God. One of Philip's ways of telling about the Kingdom was to heal a sick person. By healing someone's sickness, it showed how the Kingdom would be—all the sickness would be healed. Of course, this attracted attention and then he could talk to them, too.

Philip baptized many people who believed in Jesus. Even Simon was baptized. He followed Philip to watch the miracles. After all his fake tricks, a real miracle was a curiosity to him.

Simon wanted to buy this power of God. But he was told money could not buy it. Simon had much to learn about God. God does not sell anything to us, but He gives us much.

As Philip was preaching, an angel of the Lord spoke to him. "Philip go down south toward the desert." So, Philip proceeded to go south. While he was on his way, he had a strange experience.

He was traveling along when he overtook an officer of Queen Candace. This officer was from Ethiopia, which would mean he was probably dark-skinned. This eunuch had been to Jerusalem to worship and now he was returning home. He was sitting in his chariot reading from the Book of Isaiah.

The angel told Philip to go over to this man and visit with him. As he got nearer to the chariot, he was surprised to hear him reading from Isaiah. Philip had never met this man before. He asked him a question, which is a good way to start a conversation. Philip asked if he understood what he was reading. The eunuch was quick to realize that here was a man to help him understand God's Word.

He invited Philip to share his chariot. He read some more to Philip and asked if Isaiah was writing about himself or of another prophet. Philip explained that the prophecy was about Jesus.

Then he told the Ethiopian why God had sent His only Son into the world. He told him how we can have salvation through this Son. He must have told him the way we can begin to have this salvation is to be baptized, for as they rode along they came to water. Immediately, the eunuch asked to be baptized. Philip told him he could be baptized if he believed with all his heart. The eunuch answered him, "I believe Jesus is the Son of God."

So they stopped the chariot and had a baptismal service right there. As they came up out of the water, Philip disappeared. The eunuch continued on his way home, very happy.

Few of us will ever have such a dramatic experience as Philip. An angel may never talk to us and direct us to a person who is anxious to learn about Jesus and be baptized. We can always be ready for such an experience. We can know God's Word and be ready to explain it to anyone we meet.

Children's Corner

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History of Church of God	10c	each, \$1.00 doz.
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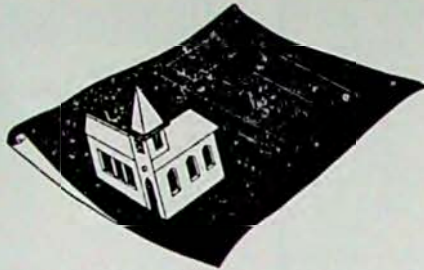
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The

Restitution Herald

VOLUME 46, NUMBER 35

IN THIS ISSUE

An article of special appeal and importance

PROPHECIES RECENTLY FULFILLED AND PROPHECIES BEING FULFILLED

A timely message concerning the signs of our times which indicate that the end of the age is at hand.

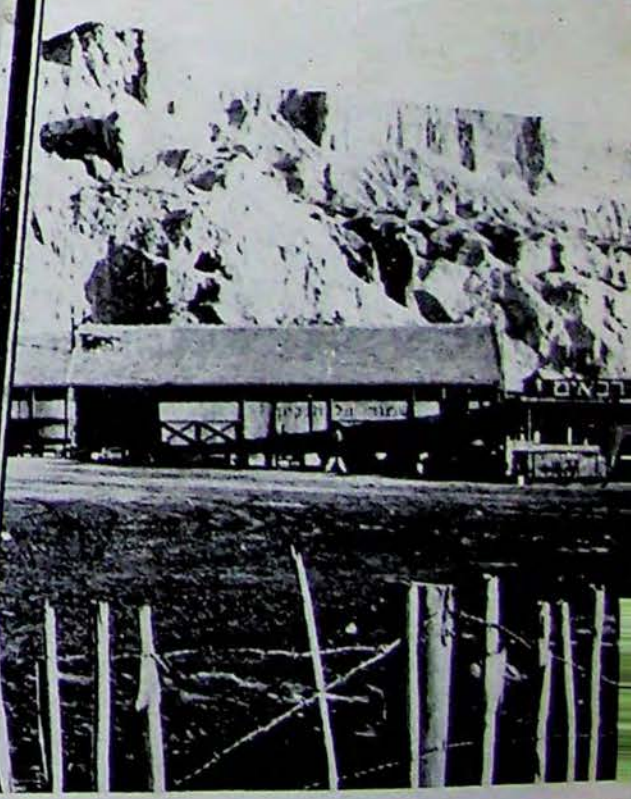
THE SODOM AREA AND THE DEAD SEA

One of the hottest and most forbidding areas of the world is to be found at the southern end of the Dead Sea, the site of ancient Sodom and Gomorrah.

A potash plant is now located here, with a modern asphalt road connecting with Beer-sheba. The potash is used in reclaiming thousands of acres of land for cultivation in modern Israel. This fertilizer from the Dead Sea is bringing new life to barren land.

The development of Israel is an important sign of the coming of the Son of Man.

(American Christian Palestine Committee photo.)



Jesus Is Coming Soon!

The Restitution Herald is official organ of the General Conference of the Church of God. Published by National Bible Institution, 131 N. Third St., Oregon, Illinois.

Subscription rate: 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 Importance of Prophecy

In this issue of THE RESTITUTION HERALD, beginning on the following page, you will find an important and timely article on the prophetic Word of God. The article is longer than most which are used in THE HERALD, but we know that once you have begun reading, you would be disappointed were it not completed in this issue.

One might wonder at the emphasis that is given in THE RESTITUTION HERALD to the prophecies of the Bible. It is because we believe the Church of God, which this paper represents, has long understood and still appreciates the importance of prophecy to understanding the plan and purpose of God.

A new booklet by Herbert Lockyer, "The Fascinating Study of Prophecy," also suggests some reasons why prophecy should be more and more stressed in our time. Mr. Lockyer gives these reasons in his excellent booklet. 1) Prophecy magnifies the Lord Jesus, because He is the center of all prophecy. 2) Prophecy intensifies our thirst for fellowship with God by directing our thoughts to the thoughts of God Himself. 3) Prophecy increases faith by demonstrating the truthfulness of the Word of God and the fact that God is working in His universe. 4) Prophecy is an incentive to holy living, for it points our minds to the return of Christ and the salvation or judgment that it will bring.

Study God's Word of prophecy, for it is assuming a greater and greater importance as the end of the age nears!

Bible Reading Campaign

The American Bible Society is sponsoring a Bible reading campaign for Thanksgiving through Christmas, 1957. It has published bookmarks that contain a list of daily Bible readings for each day of this holiday season. They may be secured from American Bible Society, 450 Park Ave., New York 22, New York.

This is a worthy project sponsored by a great organization. What a blessing would result for a nation of Bible-reading, Bible-believing people!

The Bible is now translated and printed in eleven hundred tongues and is distributed all over the world. It is of prophetic importance that there is a witness for the gospel in all nations. It is now possible for most people to read and hear the gospel in their own language, and to come to an understanding of God and His plan of salvation for believers.

The Apostle Paul wrote, "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). We are in favor of any campaign that will encourage people to open the Word of God and give it diligent, prayerful study, seeking to know the mind and the will of God. We have no fear of people studying the Bible for themselves. It was written for all men in all walks of life, and has a message for every age. Read your Bible daily!



- September 23-30—Special meetings, Blanchard, Mich. Harvey U. Krogh, Jr., guest speaker.
- September 26-29—Eastern Nebraska Fall Conference. E. O. Routson, guest speaker.
- September 28, 29—Illinois State Youth Rally, Macomb, Ill.
- September 29-October 3—Special meetings, Blood River, La. Harold Doan, guest speaker.
- October 4-6—Louisiana Youth Rally, Hammond.
- October 11-13—Minnesota State Conference, St. Cloud. John Denchfield, guest speaker.
- October 28, 29—Illinois Quarterly Conference at Eldorado.



By
Pastor
C. E. Randall



Omaha
Nebraska

Prophecies Recently Fulfilled and Prophecies Being Fulfilled Today

WE STAND on the threshold of the Kingdom of God. Faith in the coming King and Kingdom has spread the world over in the hearts of chosen men and women because of the "more sure word of prophecy" which we have. The *Adventist* movement in this country was brought into being and received its spiritual and dynamic impetus by the light which great prophecies in the process of fulfillment shed in the hearts and lives of devout students of the Bible.

Prophecy creates faith and its fulfillment establishes faith. Jesus said: "I have told you before it come to pass, that, when it is come to pass, ye might believe" (John 14:29). Great portions of the Bible are of prophetic character. In many cases it is hard to make distinction between prophecy and promise.

Many of the great prophecies of Scripture are progressive or cumulative in nature. Of these it can be said they *have been* fulfilled; they are *being* fulfilled, and they *will be* fulfilled. One such prophecy is found in Nahum 2:3, 4: "The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another

in the broad ways: they shall seem like torches, they shall run like the lightnings."

Some apply this to the time of the Medo-Babylonian day of preparation for attack and when the Assyrian shall "recount his worthies." With the coming of the street car, prophetic students saw a larger fulfillment. We, today, recognize snarled city traffic and speeding cars on the highways a still greater fulfillment.

The most outstanding example of progressive prophecy is the *ABC* of all prophecy—the second chapter of Daniel. Of this wonderful prophecy, E. A. Stockman in his book, *Why We Are Adventists*, says, "For more than two decades of centuries the young Hebrew captive of war has slept with his fathers. But his words have been 'marching on'! The mighty kingdoms have come and gone exactly as he said. Had he lived in our time and written up the history of the empires from the moment when he interpreted the king's dream in Babylon until now, he could not have stated it more accurately." We observe here twenty-five hundred years of progressive fulfillment of prophecy, and it still is being fulfilled.

There are, however, many prophecies that are fulfilled at a definite time and in a distinctive way. Of this class, the forepart of our subject deals.

The first recently fulfilled prophecy to which attention is directed concerns the Covenant Land.

Parted Land

The action of the United Nations in partitioning the land of Israel is one of the most outstanding and significant prophetic fulfillments of our time.

"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land" (Joel 3:2).

The Gentile nations had no moral right to encroach on the prerogatives of God and the title to the land which Israel held. God gave the land of Palestine to Israel. It belongs to them by virtue of the covenant which God made with Abraham and his seed. For this infringement, God will punish the nations and, if for no other reason, the United Nations will fail of its mission for this willful transgression.

Harlot Woman

The rise of the Roman Catholic Church in recent years and the world influence and power which the hierarchy wields is staggering to the imagination. The temporal power of the pope was taken away during the Franco-German war of 1870 and the Papal States became a part of the territory of Italy.

The popes remained virtual prisoners in the Vatican for fifty-nine years. When Mussolini concluded, on February 11, 1929, the Lateran Agreement, which consisted of three separate documents, each beginning with the words: "In the name of the Most Holy Trinity," the pope became king over Vatican City, which is a temporal kingdom. He is both pope and king. When the pope appeared on the balcony of Saint Peter's the gray morning of February 12, 1929, clad in red, two hundred thousand people cried, "*Viva il papa-re! Viva il papa-re!*" (Long live the Pope-King!) His long imprisonment ended and his temporal power was restored.

If the scarlet colored woman of Revelation that rules

from seven hills—the Palatine, Capitoline, Quirinal, Viminal, Esquiline, Caelian, and Aventine—is the beast that had a "deadly wound" that was healed (Rev. 13:12-14) and the "MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," as many Bible students maintain, then we have passed a great milestone in prophetic fulfillment.

The Roman Catholic Church believes in the state being the tool of the church. Pope Gelasius I, said, "There are two powers by which chiefly this world is ruled: the sacred authority of the priesthood and the authority of kings. And of these the authority of the priests is so much weightier, as they must render before the tribunal of God an account even for the kings of men." (Catholic Ency., Vol. VI, p. 406.)

This religious philosophy fits well into the picture given in Revelation in which the Antichrist and the false prophet combine to force their way of life upon all the inhabitants of earth.

We now come to the much larger area of prophetic study—prophecy in the fulfilling.

Gospel Spread

Jesus, according to Matthew's account, said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come" (Matt. 24:14).

Mark records the commission this way: "And the gospel must first be published among all nations" (13:10).

The extent to which the Word of God has been spread the last few years is nothing short of the miraculous. The American Bible Society alone distributed in the United States during 1956, 7,999,823 volumes of the Bible, and the total circulation of the Scriptures abroad was 7,170,235 volumes. The British and Foreign Bible Society is likewise doing a tremendous job in circulating the Scriptures. To these can be added the many religious and missionary bodies. The Bible or portions of it has been printed in nearly thirteen hundred languages and dialects.

The gospel has been beamed the world round by radio and television. Literature expounding the gospel has been and is being printed by hundreds of millions of copies for free or cheap distribution. Yes, the gospel is being preached and published throughout the world in keeping with the Great Commission.

Great Apostasy

One of the greatest paradoxes of our day is to be found in the wide spread of the Word of God and at the same time an amazing increase in complacency that is sweeping the church.

● *Traveling to and fro is a mark of the end times.*



The Scriptures that speak of a falling away are numerous. The last days of this age are to be days when a "form of godliness" will be the rule.

"When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thess. 2:3).

"The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1).

"This know also, that in the last days perilous times shall come. For men shall be . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:1-5).

In his book, *The New Ordeal of Christianity*, Paul Hutchinson, in speaking of European Protestantism, says: "We now have millions, especially among industrial workers and the surviving youth, indifferent to the churches when they are not contemptuous of them. A striking but incontrovertible fact about European countries which have been Protestant strongholds—such countries as England, Scotland, Holland, and the Scandinavian nations—is the almost complete withdrawal of organized labor from churches and the rapid shrinking in the number of young people who show more than the most passive interest in Protestant church activities. The most striking fact about Protestant churches in England today is the emptiness of most of them. . . . The situation is even more dismal, if that is possible, in Scotland than in England. In Scandinavia it is appalling." Of Scandinavian countries, he says, "Not only are the organized workers out of touch with the churches but most other elements in the Scandinavian populations . . . are likewise out of touch."

He quotes an editor of a leading newspaper in Stockholm as saying, "The church is simply a venerable old monument in Sweden. We support it for historical and sentimental reasons. But it no longer plays an important part in Swedish life. If you want to study Swedish religion today, go back to the United States."

The *World Congress on Youth Evangelism*, began in Copenhagen, Denmark, Sunday, August 4, 1957. In his report as overseas director of Youth for Christ International, Sam Wolgemuth said: "Pastors wept as we discussed the youth problem." Copenhagen has the largest per capita suicide rate in the world. He reported a "tragic moral collapse among the youth." Ninety-five per cent of the population is nominally Christian, yet he reports

in . . . churches that seat six hundred, the morning attendance is from six to twenty.

Europe is not the only place where faith is on the wane and churches are being deserted. Our brand of Christianity in this country is likewise being subjected to deterioration. Dean Liston Pope of Yale Divinity School put it bluntly when he said: "There is no great religious revival in America, and probably will not be in the accepted sense. . . . The extension of church membership . . . should not be allowed to obscure the present state of the world." On this same line, Presbyterian John E. Burkhart said, "Much of our current boom in religion is nothing more than spiritual aspirin. It doesn't cost much, doesn't do much, won't hurt much, and isn't worth much."

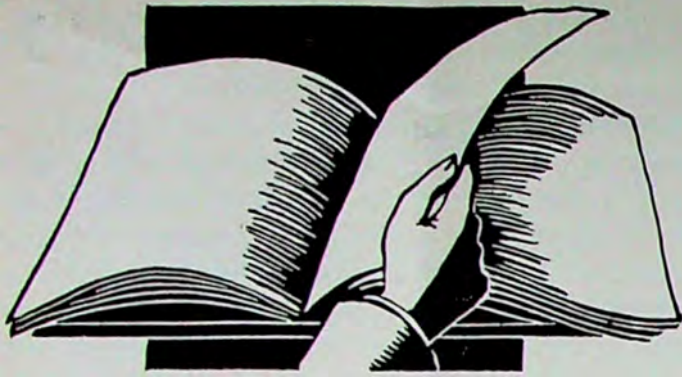
There is a complacency in the church today! We can see it in our own congregations. People are no longer moved by the sinfulness of sin. The things which our fathers in the flesh looked upon with horror, we pass by today without comment or concern. Writing in *The Christian Century* of May 14, 1952, the editor said: "Toynbee calls this a time of troubles. It is also a time of horror. And the depth of the horror is revealed by the fact that we are not horrified by what we are doing. . . . We are learning to live complacently with our own savagery; that is the damnation that is overtaking us."

If there is one sin within the Church of God that is undermining us—it is the sin of complacency. The lateness of hour of this present age does not cause us to bestir ourselves about holy things.

(Please turn to page 12)



● *Restlessness and perplexity are present in our complex age.*



Seek Righteousness and Be Filled

By Mrs. Verne E. Lindsay, Tempe, Arizona

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

JESUS went about all Galilee, teaching and preaching, and healing all manner of diseases among the people. Great multitudes of people followed Him. They came from Galilee, Decapolis, Jerusalem, Judea and beyond Jordan.

We think how tired He must have been as He climbed the mountain side and found a place to sit. This was the common mode of teaching among the Jews. Luke 5:3 tells of another time when Jesus entered a ship and sat down and taught the people out of the ship.

Then Jesus' disciples came to Him. We can see them gathered round, sitting at the feet of Jesus to learn from Him. He opened His mouth and taught them what we know as the Beatitudes.

We, too, must sit at the feet of Jesus and learn from Him through the Scriptures. We hear Him say to us as He did to them, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Beatitudes Means Blessing

Each of these verses starts with the word "blessed." Blessedness does not depend on outward possessions, such as worldly goods, or lands, or high birth, or culture. If we have learned that our help comes from the living God, we will hunger and thirst for Him and His righteousness. We shall be blessed if we hunger and thirst after righteousness. We have all been hungry and thirsty and know that it is a strong desire. Do we really hunger and thirst after righteousness? I think each should ask himself this question, and think a great deal about it. All of us want to be Christians, and we try each day to live right in the sight of God. We go to Sunday school and

church, but I believe that to hunger and thirst after righteousness means still more than these things.

We are often very lukewarm and we know this is not pleasing to God. Nothing would better express the strong desire which we ought to feel to obtain righteousness than hunger or thirst. No other wants are so keen! An ardent desire for anything is often represented in the Scripture by hunger and thirst. A desire for the blessings of pardon and peace, a deep sense of sin, and want, and wretchedness, is also represented by thirsting. Our desires of spiritual blessings must be earnest. "Give me these or else I die."

Hunger and thirst are appetites that return frequently, and call for fresh satisfaction. So, these holy desires rest not in anything attained; but reach out toward renewed pardon, and daily fresh supplies of grace. Those who hunger and thirst after spiritual blessings are blessed in those desires, and shall be filled with those blessings. Before we can be filled with righteousness, we must cleanse our lives from sin.

We all have sinned, and we must be conscious of this fact; otherwise, we shall not seek or find forgiveness. Sin has made us ugly. Sin has made us rebellious. Sin has banished us from the presence of God. That we may come again to God's grace, Jesus took our sins upon Himself, broke Satan's power, and made us His own. The blood of Christ cleanses us. We are made righteous and acceptable. When we are free from sin, we become servants of righteousness. All our efforts cannot wash us clean. We are made clean through the shed blood of Jesus Christ.

"Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:12, 13). We *must* make ourselves clean inside.

Your skin may be as dirty and as dark as it can be; but that is not important in God's eternity, for your external picture is no evidence or guide. God only wants to know each day how clean you are inside. Yes, we must be cleansed from sin before we can be filled with righteousness. "Seek ye first the kingdom of God and his righteousness" (Matt. 6:33).

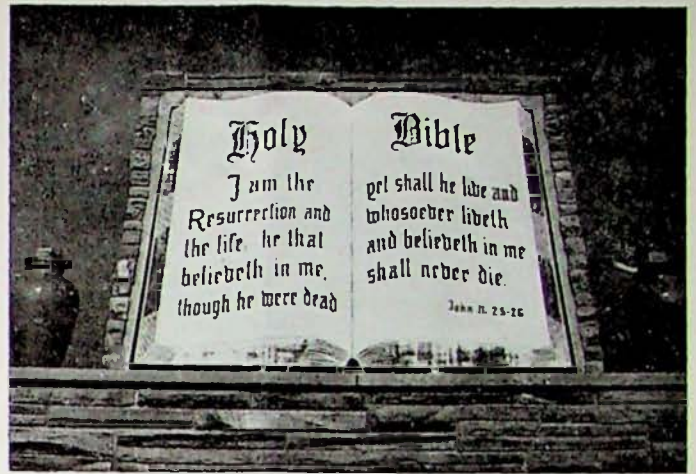
Righteousness means justice and holiness. As an attribute of God, the word denotes holiness, justice, and faithfulness. Applied to man, righteousness denotes the possession of those Christian virtues faith, hope, and charity, and a conformity of life with divine law. True righteousness is required for salvation.

God is willing to impute righteousness for faith. Faith is very important! We know that Abraham's faith was

(Please turn to page 11)

Whom Shall We Believe?

By Mrs. Jeanette Reeves
Loving, New Mexico



HERE is a quotation from a letter written many years ago by one who was very dear to me, after that one had attended a particularly touching funeral service:

"It is a beautiful thought, isn't it, that our friends are not dead, but just beginning to live in the beautiful beyond?"

Yes, it would, indeed, be a beautiful thought, if it had any foundation in God's Word, our only reliable source of information. Unfortunately, it has no such foundation. Do you know who started the idea that there is no real death? It was the one of whom Jesus said, "He was a murderer from the beginning . . . a liar, and the father of it."

How many millions of sincere, God-fearing people put their trust in that statement, "Ye shall not surely die," without realizing its origin; and without realizing that it was uttered in direct contradiction to God's warning, "In the day that thou eatest thereof thou shalt surely die"; and without realizing that it also contradicts Paul's declaration, "As by one man sin entered into the world, and death by sin; and so death passed upon all men."

How many times we hear a minister conducting a funeral service say, "There is no death; what seems so is transition," or, "Our dear one is looking down upon us with love from heaven as we perform these last rites." Another favorite is, "Our friend is standing in the presence of God." In another spot he says the beloved is asleep in Jesus.

That last statement may be true, depending on whether or not the deceased was a child of God. But hear what various portions of God's Word say about death!

"In death there is no remembrance of thee, in the grave, who shall give thee thanks?"

"His [man's] breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

"The living know that they shall die, but the dead know not any thing. Also their love, and their hatred, and their envy, is now perished."

"Then shall the dust return to the earth as it was; and the spirit [which is no longer theirs] shall return unto God who gave it."

If words mean anything, those texts mean that man's conscious existence ceases when he dies.

Jesus told His disciples, "Whither I go [to heaven] ye cannot come." Now if these chosen disciples could not go to heaven, how can any of us expect to do so? Jesus went to heaven bodily. We know that the bodies of our loved ones go only to the grave.

The truth is that there is no promise of heaven to any of us. What we *are* promised, over and over and over, is a resurrection from the dead to eternal life, if we align ourselves with Jesus now. The resurrection is our one and only hope of life after death. It is God's gracious provision for redeeming us from death. It is what Jesus died to make possible. Paul testified, "If there be no resurrection of the dead, then they that have fallen asleep in Christ are perished."

Now it is true that our *reward* is laid up in heaven, in "escrow," until Jesus comes back to earth. But when He comes, He will bring our reward to us. He said, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "Wherefore," said Peter, "gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

Paul said, "There is laid up for me a crown of righteousness, which the Lord . . . will give me at that day." What day? The day of Christ's appearing! (2 Tim. 4:1, 8.)

There is no indication that Paul expected to go to his reward at death. Instead, he expected it when Christ returns and raises him from the dead. That is the hope that is set before us, also.

A fabric of falsehood has been woven around the subject of death, so that few people are willing to admit it is a stark reality. Dr. Eugene Carson Blake, president of the National Council of Churches, said in his Easter message that one of the reasons so many people are in mental hospitals on account of nervous breakdowns is because, for a generation and more, we have been evading the fact that death exists. We substitute "he passed away" for "he died," and so forth. He said further that people

(Please turn to page 11)



Sheep!

By Pastor Harry Sheets
South Bend, Indiana

A SCOTTISH shepherd was once asked if his sheep would follow the voice of a stranger. He replied: "Yes, when they are sick, but never when they are well. A sick sheep will follow anybody."

The truth of the above is amply verified today. People will hasten to follow anyone who claims to have a new revelation, power over evil spirits, or power to heal.

A man in Holland claims to be Jesus Christ returned to establish the Kingdom of God on this earth. His followers are numbered by the thousands, it is claimed. This is possible because people are "sick."

God's Word tells us that Jesus' feet will touch this earth again on the Mount of Olives (Zech. 14:4), and not in the tulip beds of Holland. A little knowledge of God's Word would have prevented the deception of these thousands.

Paul warned Timothy against this sickly condition. He said: "The time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths" (2 Tim. 4:3, 4, R.S.V.).

"The coming of the lawless one by the activity of Sa-

tan will be with all power and with pretended signs and wonders, and with all wicked deceptions for those who are to perish, because they refused to love the truth and so be saved. Therefore God sends upon them a strong delusion, to make them believe what is false" (2 Thess. 2:9-11, R.S.V.).

Jesus said that His sheep would follow Him because they knew His voice. "A stranger will they not follow, but will flee from him: for they know not the voice of a stranger" (John 10:5).

William R. Bright, writing in the *American Mercury*, said: "A former member of the Communist Party recently testified before a Senate committee that there are fifteen hundred card-carrying Communists on the faculties of our colleges alone—not to mention the thousands that are working subversively." The Communists are making great strides in their effort to capture men's minds because people are sick through the neglect of God's Word.

The *Wall Street Journal* said recently, "What America needs more than railway extension, western irrigation, low tariff, a bigger cotton crop, or a larger wheat crop, is a revival of religion; the kind that father and mother used to have. A religion that counted it good business to take time for family worship each morning right in the middle of wheat harvest! A religion that prompted them to quit work a half hour earlier on Wednesday so that the whole family could get ready to go to prayer meeting!"

Modern "authorities" tell us that we must learn to relax if we are to survive the stresses and strains of today. There seems to be some truth in what they say; however, they advocate a relaxation which leaves God out of consideration. Such relaxation is temporary and deceptively deadly. Paul taught: "Bodily exercise profiteth little [for a little time, margin]: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8). Herein is the secret of health, both mental and physical.

Whenever a fishing pole, golf club, ball game, or picnic basket becomes more important than a church service, that person is "sick" and is willing to listen to the voice of a "stranger." Such persons are doomed to perish unless they change their ways.

A Song for Today

(Selected by C. E. Lapp)

Sing to the tune *Stand Up for Jesus*

Get up, get up for Jesus,
Ye soldiers of the cross
A lazy Sunday morning means
Certain harm and loss.

If Christians on a week day
Begin their work at seven,
They surely could on Sunday
Come worship at eleven.

Winning Souls for Christ

WINNING souls for Christ should be the major factor in our lives. All will agree that people need to be saved from their sins. The gospel can do this for them. Jesus told His disciples, "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). Since we have received the true gospel, we are debtors to those who have not heard.

The Apostle Paul believed the gospel of salvation and said, "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). "How shall we escape [condemnation], if we neglect so great salvation?" (Heb. 2:3). But how can one know if he has not heard? "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). It is not where we serve, but how well we serve that really matters. When we preach the great salvation message, it is necessary to emphasize the fact that unless we meet Christ today as our Saviour, we will have to meet Him some day as our Judge.

Although some have made themselves rich, they have nothing. Others may be poor materially, but they have great riches. The riches of grace stored up in heaven will endure forever. Jesus was rich in faith and in power; rich because He was the only begotten Son of God. Though He was rich, He became poor when He took upon Himself the sins of the whole world. By His death and resurrection we are made rich. We are reckoned as heirs of God, and joint-heirs with Christ.

Is your name written in God's great Book of Life? Do you wish to experience everlasting life when Jesus comes? You can! "Whosoever will may come." "The salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall help them,

and deliver them: he shall deliver them from the wicked, and save them, because they trust in him" (Psa. 37:39, 40). We are "kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:5).

Though evil abounds in these last days, be not discouraged, for we have the assurance of a better day. Hope will inspire us to live clean, wholesome lives, and we will not be conformed to this world with its evil standards, but we will be "transformed by the renewing of [our] mind, that [we] may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

There will never be greater opportunity in this life than today, to preach the gospel. Much good can be brought out in any people, for "in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:35). Now is the acceptable time, for tomorrow may be too late. Therefore, it behooves us to proclaim the message of repentance and baptism for the remission of sins, telling how Jesus died for our sins, and how God raised Him from the dead to live forevermore. "Whom the heaven must receive until the times of restitution of all things" (Acts 3:21).



By
Mary
Mae
Nedrow

Oregon
Illinois

IMMERSION

By Pastor William Dick
Pomona, California

LUTHER said, "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. Anyone that is being baptized, should be sunk entirely into the water and taken out again."

Calvin said, "It is evident that the very word 'baptize' signifies to immerse, and it is certain that immersion was the practice of the ancient church."

Wesley said, "Burial (alluding to the ancient manner of baptizing by immersion)."

The Catholic Encyclopedia: "The most ancient form usually employed was unquestionably immersion. In the

Latin Church, immersion seems to have prevailed until the twelfth century."

The Council of Ravenna in 1311 was the first to allow a choice between sprinkling and immersion.

In 1879, Dean Stanley, preacher for Queen Victoria, made this statement: "The change from immersion to sprinkling has set aside the larger part of apostolic language regarding baptism, and has altered the very meaning of the word. It (immersion) had the sanction of the apostles and of their Master. But, speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom."

Brother F. L. Austin commented, "That is, Dean Stanley's thought was of greater 'common sense' than the words of our Saviour."



Quintet

One day at Sunday school, the superintendent asked the boys and girls how many read the children's page in *THE RESTITUTION HERALD*? Lots of boys and girls raised their hands.

One very little girl waved her hand for attention and said, "I can't read, but my mama or daddy reads it to me." The superintendent thanked the boys and girls for raising their hands.

Later in the Sunday school class a red-haired, freckle-faced boy who was always curious said to his teacher, "I read the page, but what's going to be the *Q* story?"

A girl named Susan said, "Yes, I even asked my daddy who it would be."

Tommy said, "I looked in the Bible for a *Q* name and there isn't one."

Well, those boys and girls are right, there just isn't a *Q* name in the Bible for our story today. But—did you ever hear of a quintet? No? Well, a quintet is a group of five. A basketball team is called a quintet. A group of five singers is called a quintet. Our quintet today is a quintet of words. It is found in Second Corinthians 9:7: "God loveth a cheerful giver." You count the number of words.

Let's talk a little bit about our quintet. Paul wrote these words in his letter to the church of Corinth. He spoke this truth because he knew from experience that God loves a cheerful giver.

Whether you realize it or not, you are trying all the time to say and do things that will make people like you. You tell your mother that you love her. Then you do some errand for her. This is to prove your love to her. As sinful people we must try to say and to do things for

By your Story Teller
Muriel Hass

God that will show our love for Him. One of these "doing" things is to give.

Now what can we give God? He created the world and all that is in it. What could we possibly give God? We can give Him some of our money. How can we give it to God? By giving in Sunday school, church, to our missionaries, or poor people.

What else can we give besides money? It is something very precious—time. How can I give my time? Maybe it is the time it takes to study our Sunday school lesson or practice our song. Perhaps it is baby-sitting for mother or the neighbor while she does a job for the church. Maybe it is being a good boy or girl so our parents will have more time and patience for God's work. Maybe it is just taking time to be kind to some animal or person. God blesses a person who gives even a drink of water in His name.

There is something more we can give. It is ourselves. Well, how is that? When you smile at someone else—you are giving a part of you. Maybe it is just your happy walk or song that makes another person glad. Maybe it is willingly giving your talents to God's service, such as singing, speaking, playing an instrument, or praying.

When we are baptized we speak of giving ourselves. The act of baptism does not mean that we automatically give ourselves. We have to learn to willfully give ourselves completely to God. It means being ready and willing to do anything for God. It means doing the things we can see to be done. It also means doing the things that we do not see to be done but that someone else has asked us to do. It means listening to God for His directions.

My, there are lots of things to give to God! But what is the fourth word of our quintet? Cheerful. That's right! God loves a cheerful giver. So it makes a difference how you give. Let's be cheerful in whatever we do and our giving will be cheerful, too.

This was quite a surprise story, wasn't it?

Next Week: Your story teller, Muriel Hass, will be telling you about *R—Is for Rainbow*. Can you guess what the story will be? If you will read Genesis 6, 7, and 8, you will know. Be looking for this story.

CHILDREN'S CORNER

SEEK RIGHTEOUSNESS AND BE FILLED

(Continued from page 6)

counted to him for righteousness. The righteousness of true Christians is seated in the heart and is, therefore, genuine. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).

In this fifth chapter of Matthew Jesus told His disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The righteousness of the scribes and Pharisees was all an outward form and not from the heart.

In Romans 10 Paul revealed that the Jews, being ignorant of God's righteousness, and going about to establish their own righteousness, did not submit themselves to the righteousness of God. The righteousness which is of God is achieved by faith. The righteousness Jesus requires in His Kingdom is purity, honesty, temperance, and the fear of God and love of man. It is pure, eternal, making the life holy.

We are to become new men and bear the image of God, be new creatures in Christ Jesus, to have an interest in Christ and the promises. This is righteousness!

They shall be filled. They shall be satisfied as a hungry man is when supplied with food, or a thirsty man when supplied with drink. Those who are perishing for want of righteousness, those who feel they are lost sinners and strongly desire to be holy, shall thus be satisfied. Never was there a desire to be holy which God was not willing to satisfy, and the gospel of Christ has made provision to satisfy all who desire to be holy. (John 4:14.)

Here are a few promises to the righteous. "Thou, Lord, wilt bless the righteous" (Psa. 5:12). "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles" (Psa. 34:17). "I have not seen the righteous forsaken nor his seed begging bread" (Psa. 37:25).

If we hunger and thirst after righteousness and are filled with righteousness, we shall have eternal life in the great and glorious Kingdom of our Lord and Saviour Jesus Christ.

WHOM SHALL WE BELIEVE?

(Continued from page 7)

brought up not to know the reality of death develop as severe frustrations as those brought up in ignorance of sex.

This fabric of falsehood was begun in the Garden of Eden. The philosophers and the poets down through the centuries have woven beautiful patterns around the orig-

inal deception, and now it is the accepted belief of millions of people, both in and out of the churches.

The Prophet Amos tells us that in the last days people shall run to and fro, seeking the Word of God, and shall not find it. How true of the present time! How can people know the truth, when they are bombarded from the pulpit, by the press, radio, television, and every other medium, with this fiction about going to heaven at death?

Be it ever so beautiful, what does it profit any of us to believe something that is not the truth, and therefore can never be realized? Why should we seek vain, unattainable things, when God offers us joy, glory, and honor beyond anything the poets can dream? What could surpass the privilege of being "heirs of God, and joint-heirs with Christ"? of "inheriting the earth" and reigning over it? of having a part in the "restitution of all things," and of filling the earth with the knowledge and glory of the Lord? God offers us all of these things, but not a home in heaven, with nothing more useful to do than play a harp.

SAYING OF OMAR IBN AL HALIF

Four things come not back:
The spoken word,
The sped arrow,
Time past,
The neglected opportunity.

AMERICA'S GREATEST PROBLEMS

Time magazine reported that the results of a recent Gallup poll show what people in America believe to be our greatest problems. The results were:

Avoiding war	34%
Living costs, inflation	22%
Integration	10%
Atomic control	6%
Juvenile delinquency	4%
Foreign aid	3%
Need of religion	2%
Farm problems	2%
Labor unions, labor corruption	2%

These are real problems and, while we must make every effort to solve them, it is well to realize that the final solution to all these problems will not be effected till the Lord returns and rules the earth. Only then will there be everlasting peace, prosperity, control of the elements, universal unity of religion, and a change of people's hearts so they can live together in peace.

The church must concern itself with winning the lost to Christ. Christians will assist in lessening today's problems and be ready to live and reign in the age to come.

PROPHECIES RECENTLY FULFILLED AND PROPHECIES BEING FULFILLED

(Continued from page 5)
Nations Will Not Cleave

One of the signs in the metallic image of Daniel is the inability of nations to cleave together.

"Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay" (Dan. 2:43).

This is the main reason for the failure of the League of Nations and the United Nations and the numerous disarmament meetings. Under our present set-up we can only look for "distress of nations," even as Jesus said, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity" (Luke 21:25). Moffatt has it "dismay" as suggesting "no way out." How true this is today!

In a report dated January 1, 1957, the General Secretary of the World Council of Churches said that this organization, which was working so hard for unity among the churches, found itself "involved in *universal deadlock*." This accurately describes the world situation. Our Secretary of State, John Foster Dulles, is the most traveled man in the world. He goes from continent to continent trying to find a way out of this "universal deadlock." With nations unable to live together and the stock-piling of atomic and hydrogen bombs along with other destructive forces that stagger and frighten the imagination, there is only one conclusion to which one can arrive, and that is that time is running out. The slogan used so commonly today with sales appeal, "It is later than you think," has far more ominous implications than casual reading would imply.

Speaking in Boston, April 27, 1952, former Vice President, Henry Wallace said: "The whole world is undergoing the most violent birth pangs as it strains, in this time of very great need, to bring forth the era of the general welfare which was conceived by the prophets and religious leaders of old. It has been a long period of gestation but finally 'time and space devouring' science heralds the approach of the appointed time. If this child of the future is stillborn, we may expect rivers of blood running through mountains of misery as this century moves to a tragic close."

In a paper presented to a ministerial conference at Aurora College on "*Our Lord's Eschatological Discourse*," Dr. Clarence Hewitt said of the birth pangs, "There must be a concurrent development of these conditions through the age to an appropriate climax in conjunction with the consummation. Indeed, Christ took pains to enforce this thought by His choice of a concluding figure, when He represented these age conditions as 'the beginning of sorrows.' The Greek *odinon* signifies literally the pangs of

childbirth. The Christian dispensation is pictured as a mother giving birth to the eternal age. The signs or conditions are the birth pangs. As these conditions increase in frequency and in intensity we may expect the birth of the new age to draw near."

It is our conviction that the convulsions among the nations, along with troubles in Christendom are birth pangs of a new age about to be born.

Physical Signs

At the time of creation, God said the sun, moon, and stars were to be for signs. "God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years" (Gen. 1:14).

These heavenly bodies have been used many times in the Bible for signs. The sun was a sign in Joshua's day. (Josh. 10:12-14.) It was a sign to Hezekiah. (Isa. 38:7, 8.) The star heralded the birth of Jesus. (Matt. 2:2.)

Jesus spoke of the darkening of the sun and moon and falling of stars as signs. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (Matt. 24:29).

The great dark day of May 19, 1780, and the falling of the stars the night of November 13, 1833, have been looked upon by a great many Bible students, especially among the Adventist groups and those who belong to the historical school of interpreters, as events which fulfilled the predictions of Jesus. Outstanding as the great dark day was, and unusual as was the phenomena of the falling of the stars—these signs were largely localized on this continent. After considering these things, Dr. Hewitt, Advent Christian, said: "It seems needless to remark that the darkening of the sun and falling of the stars are still future, and that the famous dark day of May 18, 1790, together with the star showers of 1833 and 1866 take their proper place as premonitions only of the physical convulsions which are yet to be, and which will function as immediate tokens of the end."

We can anticipate signs and wonders recurring in the heavens in preparation for the *sign of the Son of man*.

Israel Regathered

Israel is a sign nation. Watch Israel for a clue to the "secrets of God" respecting the events leading up to the consummation. For millenniums Israel has been "a proverb and a byword among all people."

"For the children of Israel shall abide many days without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel *return and seek* the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hosea 3:4, 5).

We are witnessing their return. As predicted by the Prophet Isaiah, they are returning "one by one." (See Isa. 27:12.)

When Israel became a state, the Proclamation of Independence stated: "The State of Israel will be open to immigration of Jews from all countries of their dispersion."

When Palestine was freed from Turkish rule, the Jewish population (1918) stood at 56,000. Immigration from 1919 to May 15, 1948, was 484,000. Jewish population stood at 655,000 on May 15, 1948.

Total immigration from May 15, 1948, to December 31, 1956, was 826,622, according to *Facts About Israel*. From this same source, we learn from what countries, according to birth, these immigrants came.

Asia	254,399
Africa	197,388
Europe	349,569
America	6,290
Oceania	166
Origin unknown	18,810

From these facts the proof is undeniable that Israel is returning "one by one" in accordance with the great prophecies of the Bible.

Garden of Eden

Another great prophecy concerning Israel and the Covenant Land has to do with reclamation. The rocky, sandy, and swampy wastes that seemed impossible of sustaining a restored nation are becoming like a paradise. "A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them" (Joel 2:3).

This is a description of the land of Israel prior to the invasion of the Northern Confederacy of Ezekiel 38. This is not the garden condition of Isaiah 35, when God delivers the land back to its Edenic condition. Joel's "like a garden of Eden" will be desolated. It will be a parched earth.

The swamps of Palestine are being reclaimed. The desert areas are living again. The rocky lands are producing bountifully. Unreclaimable areas are being converted into tourist attractions.

In 1948-49 there were seventy-five thousand acres under irrigation. Each year thereafter irrigated acreage increased until 1955-56, when two hundred fifty thousand acres were being irrigated. This is the land which John A. Cargile (Advent Christian) in his debate with Dr. T. J. Daniel (Church of God) said could not be made to produce and was a land unable to sustain a returning Israel. How true are the words of God, "Your ways are not my ways."

Israel and her land are enjoying a foretaste of the

Prophet's prediction: "For the Lord shall comfort Zion: he will comfort her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51:3). The land of Israel is living again.

Atomic Age

We are living in a period such as man has never before experienced. It would indeed be a catastrophic picture if it were not for the hope which we have in the coming King and Kingdom.

When the *Bulletin of the Atomic Scientists* was first published in 1945, the front page had a clock in which the hands were set at eight minutes to midnight. When it was first known in 1948 that Russia possessed the A-bomb, the hand was moved up to three minutes to midnight. Not too long ago the editor of *Signs of the Times* wrote the editor of the science paper asking if there had been an improvement in the world situation. His reply was, "On the clock of time, it is still three minutes to midnight."

Dr. Robert Sproul, president of the University of California, in an address before Rotary International Convention in 1947, is quoted in *The Coming King*, a booklet on the signs of the times, as saying: "With the atom bomb now loose we have found a way to die together, perhaps to the last man. But no scientist has yet devised a formula to show us how to live together. To this problem we had better quickly turn our thoughts the world over. . . . There isn't much more time." In 1952, he wrote, "I still believe there isn't much more time. In fact, there is four years and ten months less time now than when I spoke to Rotary in 1947."

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (2 Peter 3:12).

After the explosion of the A-bombs on Hiroshima and Nagasaki, Archbishop of York, Dr. Cyril Garbett, in a diocesan letter, said: "The Biblical declaration that the end of the world will come suddenly is driven home to us with fresh meaning. . . . The writing on the wall . . . can now be read clearly by all thoughtful men."

Conclusion

"*Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time*" (Rev. 12:12).

With his work limited to probation, the Devil will exercise all his skill in inciting "unparalleled wickedness" among and in men. "By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood" (Hosea 4:2). The end is at hand! Prepare to meet thy God!

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ISOLATED CHRISTIANS?

By Pastor Dale Ward, Woodstock, Virginia

People who are isolated from others of their belief or faith are not isolated from God, and neither are they isolated from their responsibility to God. Their responsibility to study and to pray and to witness and to give goes on. Tithes and offerings can be sent to areas where it will help in the Lord's work. Also, if they study and pray and witness as they should, they will not be isolated from others of their faith and belief very long because a group of believers will soon grow up around them.

I have often suspected that some Christians rather like to be isolated from their churches because it enables them to feel less responsible. Some will move to an area where there is no church of their faith at the slightest excuse. There the needs of their church seem far away. It will be far better for Christians to be near one of their churches, or develop into the kind of Christians that are able to begin a group of believers about them. We can't get away from God.

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